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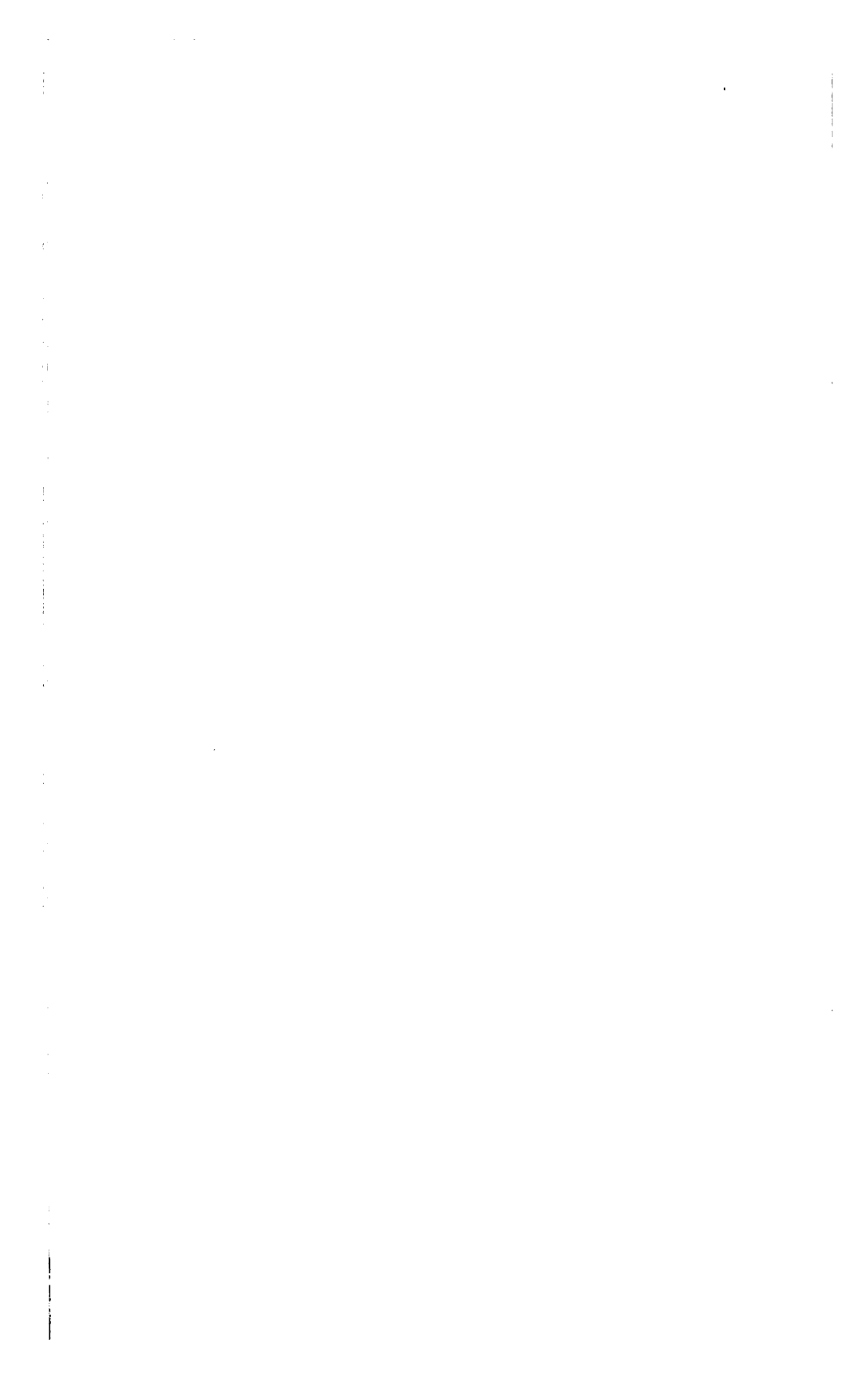
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THE

CHRISTIAN WORLD:

MAGAZINE

OF THE

AMERICAN AND FOREIGN
CHRISTIAN UNION.

"Preach the Gospel to Every Creature."—"Beginning at Jerusalem."

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THE

CHRISTIAN WORLD.

Vol. XVII.

JANUARY, 1866.

No. 1.

A NEW YEAR'S GLANCE AT THE FIELD.

WE offer our readers the congratulations of the season. We wish them truly a happy New Year. To the patriot, the philanthropist, and the Christian, all things combine to make its opening auspicious. The terrible, the stupendous, the world-amazing war is over. The mightiest army this earth ever beheld has been disbanded. Devastated cities are being rebuilt. The blockade is at an end; and to crown all, Slavery, that black cloud which overhung our horizon, pouring now and then its torrents upon the land and overwhelming our institutions, has been forever dissipated. The sun shines without an obstruction. No longer can the foreigner, manacled though he may be, point his chained finger of scorn, and say: "Yours a free country! a land of liberty, with four millions of slaves!" Wonderful are thy ways, oh God! Could our fathers rise from the grave, we think they would utter a long and loud Amen.

If God's ways are wonderful in his dealings with us, they have been no less so with other nations. While temporal chains have fallen from the hands of millions of men, spiritual shackles have also been falling from the hearts of a hundred millions of immortal beings.

While we congratulate our Christian brethren in view of these things, we truly lament that the great majority seem to comprehend so little these marvels—miracles we would almost call them. We do not believe that there are in this day many who will attribute such doings of our Almighty Saviour to the evil one; still when we look at the apathy and indifference of the Church, while such things are transpiring under its observation, we have cause to mourn.

Look at Italy, that land of lofty mountains and lovely plains—that land of song and of beautiful, gorgeous skies—the garden of the world and the cradle of Christianity. Turn from nature, beautiful and sublime, to spirits dark and groveling, yet struggling with a giant's agony to burst its bonds and emerge from its gloomy caverns.

Contrast the condition of things in 1859 with that which now exists, Chained to the walls of the temples lay the Word of God, covered with

the mould of ages. The travelers' trunks were made to disgorge their most precious contents—Bibles, which were at once consigned to the flames. People who dared to read, even in their own houses, the message of God's love to man, were hurried off to prisons. Now how changed ! Italy is the freest of free lands upon the eastern continent. The Bible can be sold in the streets. The herald of the cross may offer salvation through a crucified Saviour in the highways and market-places. Thousands flock together to discuss the doctrines of the Bible, so new, so wonderful to them. Driven from their churches, they meet in work-shops, in barns, and in the open air, to listen to the message from on high. The long persecuted Waldenses have come out of their hiding places and mountain fastnesses, and offer to the inhabitants of the fair valleys the truth as it is in Jesus. The Covenanter and the Wesleyan are sounding loud the trumpet of the Gospel. A noble band, emerging from the darkness of centuries, meet and draw up a system of theology for the Free Italian Church. The people hunger for the bread of life—they clamor for it as do their lazzaroni for food. They are poor, they are ignorant. They are going through a religious crisis. "They have been forced by the Pops and his pompous Encyclicals to despise and reject the Papacy ; and if a true spiritual faith is not soon given them, they will reject all religion, and skepticism will spread its blighting curse over the land."

To Christians in America and England God is now offering the high honor of gathering this interesting people into His kingdom. Shall we reply : Lord, we have not the means ? If we refuse, and are willing to tell the truth, we shall have to say : Lord, we have not the heart ! We would rather accumulate our wealth, and squeeze into heaven, as a camel must to get through a needle's eye, than impoverish ourselves for Christ, and ascend as Elijah did the chariots of Israel.

We again beg our readers to peruse the letters of Messrs. Hall, Clark, and Moorehead. Burdened as they are with the weight of souls, they stretch out their hands with importunate appeals. It is hard, hard indeed for this Society to refuse—but what can we do, brethren ? What shall we do when the churches will not give us even a hundred thousand dollars ? How shall we send the messengers of the truth all over Mexico and South America and Italy and Greece, and other vast lands which are Christian only in name ?

GREECE.—Here the Society has two worthy men, who have been baptized by the Holy Ghost. They have taken hold of the pillars of the temple, and will shake it even to its foundations.

With the religious condition of France, and other nominally Christian European countries, our readers are familiar. In fact we find that Christians in general know far more about the Eastern Continent than

they do about a great portion of their own. The religious state of South America and Mexico is scarcely known to a majority of our people.

Below us lies a land as great as our own. Physically God has wedded us to it. How is it then that, in a religious point of view, we have "put asunder what God has put together?" How have we treated our spouse? Have we clothed and fed and nourished and sheltered her spiritually? Have we not rather allowed her to ally herself to that great Mother of abominations? What have we done to reclaim and bring her back to her lawful bridegroom? Comparatively nothing.—The streams of Christian benevolence have risen and swollen and poured their mighty, rushing waters past these lands, away on to the far off nations of the earth. The heathen have bathed in these life-giving waters, and are becoming clean. We would not detach even a rill from these rivers of Christian zeal. But are the clouds all dry when they have poured their contents to water the sterile lands of heathenism? Are there no vapors left to moisten nearer lands,—and must South America and Mexico, and other lands we have mentioned, thirst with a craving which is truly agonizing, and be refused by those who can give to them the water of life? Only a few years ago, the whole of South America was shut up to the Gospel. Such was the influence and power of the Pope and his hierarchy, that moral barriers, high and impregnable as the Andes, surrounded the land. Bibles were burnt by the thousands at the gates. The ministers of God were denied entrance. Intolerance reigned supreme.

Now how changed! The missionary may traverse nearly the length and breadth of the land, offering free salvation through a crucified Saviour, and the forgiveness of sin without the intervention of a sinning priest.

Look at Chili. The fires of God came down to reveal the abominations of priest-craft. The flames which burned up hundreds of poor deluded women, also consumed the veil covering the eyes of the people. The temple is on fire, the flames enwrap the multitude worshipping the Virgin. They shriek and strive to fly from the scene. The burning carcasses pile up and bar the front passage. The multitude rush to and fro, and perish, for the back door is barricaded, and for what?—That images and old relics may be saved, while a shout, loud and long, sounds through the creaking timbers, telling the falling victims it was glorious thus to die.—It was the nearest way to the regions of the blessed Virgin.

That fire has done great things for Chili. She is to-day free, in spite of Ugarti, the savior of relics, and the two hundred poor deluded women whom he marshalled to stone down her legislators. But while we cite the fire as one of the means God has used, we would not forget an-

other instrument—a man, who for years has stood upon the threshold and battled day and night for freedom—the Rev. Mr. Trumbull.

BRAZIL.—At its head stands the Emperor, a giant in physical stature, and intellectually a ripe and finished scholar, thoroughly acquainted with the institutions of our country. He is a man who has been known to pass by his nobles to shake hands with and welcome to his empire the poor missionary of the Cross. He knows well that religious toleration alone will make Brazil a free and happy country, and in him at least the Gospel and its herald have a friend. It will be our own fault if the people receive not the tidings of salvation.

UNITED STATES OF COLUMBIA.—Here the State and Church have been completely separated. The political power of the priest has been destroyed. A free circulation of the Bible is tolerated. The ambassador of Christ can have access to three millions of people. The intelligent portion of the inhabitants have cast off their inherited faith, but knowing of no other to adopt in its place, they are running into infidelity and practical Atheism. Messrs. Gulick and Hicks, who have labored in these States as voluntary missionaries, tell us that the people are so eager to learn the truth that they are willing to pay for Bibles and tracts. In some instances individuals have committed large portions of God's word to memory.

Bogota was, not many years ago, the stronghold of Papal fanaticism and power, as is apparent from her immense cathedrals, numerous churches, and large convents covering entire squares. Here "the scarlet beast," says Mr. Gulick, "has been driven from her gilded shrines and smoking altars. The party in power are truly anti-Roman Catholic. The liberal newspapers mock and deride the superstitious mumeries of the church with as much freedom and more zest than would the English Protestant press. But as the natural result of this reaction and of there being no other faith presented for their acceptance, they are passing over to infidelity." We know these things. What will the American church do? Will they bid us go up and occupy?

But let us pass on nearer home. Here at our very door lies the land of the Montezumas. Beautiful for situation, yet rent asunder by dissensions, arising wholly from the intrigues of priestcraft. We need not speak of that secret power which has for centuries ruled supreme, and bound with iron chains a heroic but deluded people. The noxious vapors and murky mists of the Rio Grande seem to have swallowed up the light of the Gospel, and thrown a veil of darkness all along the Mexican frontiers. Until the occupation of Mexico by our forces, the inhabitants seem never to have learned that it was no sin to read the Bible. Our army, whether its work was just or not, left behind it a few leaves from the tree of life. We have, however, as a Christian

people, acted on the principle that it was of no avail to endeavor to Christianize Mexico. If not, how is it that missionary effort has been confined for years to the labors of one single lady, whose heart yearned over this interesting nation. For nine long years she wrought almost alone. Three years ago, the Bible Society listened to entreaties, and sent the Rev. Mr. Hickey to labor in Mexico.

Christians of America ! we beseech you, in the name of our Master, hear the report of these servants of God. They tell us that the land is open—missionaries may reside there—the people thirst for living waters. Their eyes are open to the iniquities of Rome. Seminaries may be erected—churches may be built. Villages are waiting to be organized into Protestant communities. More than one hundred priests have declared their intention to reform, if possible, the Roman Church.—Shall we aid them ? or shall we sit still and permit Napoleon and the Pope, with his hierarchy, to put their iron heel upon and crush the reformation out of existence ?

These missionaries ask us for fifteen thousand dollars, to build the first Protestant church and seminary in Mexico. Is it such a vast sum as to stagger the Christians of our land ? Shall we send this good lady back with a cannot, or rather with a will not ? We ask if labors like hers should not be rewarded ? Twelve years ago she found so little faith among God's people, in regard to missionary work in Mexico, that she was obliged to beg the small amount she then asked for from door to door in sums of from one to five dollars. Shall we again subject her to such a process ? No. For we believe the friends of the American and Foreign Christian Union will send this servant of God back, by the first of the year, laden with their gifts to build there the temple of our Lord.

We have thus drawn but a faint picture of parts of the immense field in which we labor. We venture to say that the means afforded us bear but small comparison with the work now doing. God has given us those who are willing to work for small salaries. Some give their time without any pecuniary consideration. That the cause is God's cause—that the field is a most inviting one—that for the honor of the American church it should be cultivated by us, and that too before it grows up with the weeds and briars of isms and infidelity—and that it promises a sure and immediate harvest, we presume no one will question.

Let us, however, look at some of the reasons which make it incumbent on the Protestant churches of our land to help us do this work.

1st. It was through the Roman Church that the Bible came to us. She chained it, it is true ; yet God overruled even this for good, and used it as a means to preserve its sacred pages from error and corruption. We have a pure Bible.

2. If this corrupt church is mentioned in prophecy, and we believe it is, she has reigned nigh unto the end of her predicted time. We must go up and occupy, before Satan's emissaries set up their throne, and lead captive those whose bands have just been loosed.

3. The best method of proving to our people and our adopted children the misery of bowing down to man and owning him as Saviour, is to show them that nations, which have done thus for centuries, loathe and abhor the system, and are flying from it as from a sinking vessel. When Rome is dethroned by her own darlings, she must struggle hard to gain the affections of alierls and foreigners. The reflex influence on our land will be incalculable.

4. When the inhabitants of nominally Christian lands are clothed in their right minds, and sit at the feet of Jesus, the world will see a band of zealous, devoted missionaries, such as she never witnessed before.—Behold the labors of those who have been disenthralled in Italy.

5. The American and Foreign Christian Union goes not out to establish denominational Christianity. She is the missionary of the American Church, and on this account she is welcomed as no other agency at present employed. Almost every letter that comes from Italy bears testimony to this.

WHAT WE WISH TO DO THE COMING YEAR.

1st. To send ten or twelve young men now in our Theological Seminaries, who feel that God has especially called them to this work, some to Italy and some to South America. They are now studying the languages of the countries where they hope to labor. We need to send at least this number of men, to take hold of the material now offering and shape it for its great work—architects, who shall show the masons and the carpenters how to build the living temple.

2d. We wish to establish in Italy a training school, for the young men who earnestly long to qualify themselves as evangelists and preachers.

3d. We wish to employ the many who have been taught of the Spirit, and are ready, with a small compensation, to go forth as colporteurs and missionaries. We now have in Italy alone between thirty and forty. We could have a hundred if the churches would give us the means.

4th. We wish to establish Sabbath schools all over the countries in which we labor. Could we do this, we are sure they would be as thorns and briars upon the soft cushions of the Man of Sin.

5th. We wish to build in Mexico the first Protestant church and seminary.

THE BIBLE.—When a foreign prince, who was struck with admiration at what he saw in England, asked Queen Victoria to what she attributed the greatness of her country, she lifted a Bible which lay upon the table, and replied, "To this book may be attributed my country's greatness." A noble answer, and a just testimony to the benign and civilizing influences of the sacred volume.

THE RELIGIOUS REVOLUTION IN MEXICO.

EVENTS are rapidly hastening to a crisis in Mexico, and the Christian as well as the statesman must be profoundly interested in the prospect. The country is so near us and so vast, its future so intimately related to our own of necessity ; and the probabilities that those relations will be still more intimate, compel the intelligent and far-seeing to watch with vigilant eye the movements on the religious as well as political surface.

Mexico is, perhaps, more thoroughly priest-ridden than any country, except Italy and Spain. And any signs that indicate a relaxation of the priestly rule, or a resolution on the part of the people to throw off that yoke, will be hailed with grateful joy by the Christian people of the United States.

A very interesting testimony was given by President Juarez to the liberal political principles of the Gospel, and to the leaders of its new Church, when he commissioned the Presbyter Juan Diaz Martinez to incite the priests throughout Mexico to teach the people that evangelical Christianity requires submission to lawful government. An attested copy of the original letter, addressed to that eminent man by the Secretary of State, is in our hands ; and the document is of great interest and value on several accounts.

The Presbyter Juan Diaz Martinez was at that time acknowledged by the reformed clergy as their most influential member. As such also the rebellious Bishops gave their testimony, in a manner characteristic, practical and decisive. One of their secret agents succeeded in putting a dose of deadly poison into a cup of coffee, which he unsuspectingly drank ; and such was its potency, that he was seized with a violent cerebral affection, which made him quite insane for two years, and, of course disqualified him for the great work to which he had been called. This, however, did not prevent its prosecution. An able and energetic fellow-laborer, the Presbyter Juan Nepomuceno Enriquez Orestes, promptly and fearlessly stepped forward, and filled his place. Though not appointed or called by any public authority, as Diaz had been, he wrote, for the newspapers in the capital, articles in defence of the reformation, which were extensively copied and circulated in different parts of the republic, and brought him into correspondence with priests and laymen, some of whom boldly declared in its favor, while others were too timid or too cautious to communicate their views to any but himself. After many labors, dangers, and sufferings, he is now in New York, and has appeared before many churches, here and in New England, with great acceptance.

The spirit of religious freedom has been operating in favor of the

Republican cause, in many ways, which we have space only to notice in a brief and imperfect manner. On Ash-Wednesday, 1864, when groups of ladies, in the Mexican capital, were returning from church, with crosses painted on their foreheads with ashes, they met many of their countrywomen promenading, with crosses of brilliant red in the same conspicuous position. The latter were advocates of the *Mexican Reformed Church*, and also avowed Republicans and patriots.

Again : Red having been adopted as the Republican color, and displayed by the ladies of that party in their ornaments and jewelry, those of Imperialist, French and Romish tendencies assumed green as their distinguishing hue ; and emeralds, green ribbons, etc., became their favorite decorations. Farther to express their feelings towards their fair dissentients, they some months since began to wear red slippers, that they might tread underfoot the patriot color. This example also led to a silent response, and the patriotic ladies now wear green slippers.

But a scene occurred, after the death of President Lincoln was known, which might well touch our hearts. The balconies of the principal streets of the capital of Mexico were occupied by ladies, who not only displayed pink, crimson and scarlet jewels, and other ornaments, but who also wore on their bosoms miniature Mexican and American flags, over medallions of the murdered President. Some of the foreign soldiers marching by, muttered threats or insults ; and some of the Royalists frowned in silence ; but many a patriot was deeply moved at the sight, and felt a throb of mingled emotions at the thought of our country and his own. There is not a land on earth where more sincere regard, admiration and love are to be found for the United States, our institutions and people, than the Mexican republic. And this will be more fully believed, and more clearly understood, when the nature and extent of their religious reformation are known and appreciated by us.

That reformation first appeared when the Constitution and laws first began to promise it protection, about the year 1857 ; but, not until the triumph of Ayutla had secured liberty of conscience, speech and worship, did the nascent Reformation appear in the light of the sun. More than a hundred Romish priests assembled in the capital in a formal council, repudiated the Pope, and proclaimed the free reading of the Bible in the common language and the marriage of the clergy. And the work is going on.—*New York Observer*.

THERE is as much difference between the sufferings of the saints, and those of the ungodly, as there is between the cords, with which an executioner pinions a condemned malefactor, and the bandages wherewith a tender surgeon binds the patient. The design of the one is to kill ; of the other to cure. Believers undergo many crosses, but no curses.

THE ROMAN CATHOLIC CHURCH IN ITALY.

THE result of the election which has recently been held in Italy for a new House of Deputies, derives a particular importance from the influence which it must have upon the fate of the Papacy. No more irrefutable proof could have been furnished that the educated classes of the Italian people are determined to overthrow the temporal power of the Pope, and that this despotic relic of the middle ages can drag out its existence only as long as it shall be supported by foreign bayonets.

The Italian House of Deputies consists of four hundred and forty-four members. Suffrage is not universal as with us, but made dependent upon a property qualification, which restricts the right of voting to about seven hundred thousand men, in a total population of about twenty-one millions. While, therefore, in the United States the relation of voters to inhabitants is nearly one to seven, in Italy it is one to thirty. In the former elections only two of the political parties had taken an active part—the adherents of the Government and the Liberals. The former desire the completion of the sectional unity of Italy by means of the annexation of Rome and Italy; but they have full confidence in the intentions of the Government, and with it believe that undue haste might imperil the realization of the fond wish of Italy.—The Liberals regard the course pursued by the Government as too slow and timid. They especially denounce its alliance with France, and loudly call for action. In questions of home policy, they sympathize with the democratic and republican tendencies in other countries of Europe, while the Government party generally are attached to the present form of government, and particularly to a restricted law of suffrage.

Both these parties, by advocating the annexation of Rome to Italy, have put themselves in open opposition to the Church, which threatens with excommunication every one who aids in the abolition of the temporal dominion of the Pope. The reunion of the larger portion of the Pope's dominions with the kingdom of Italy is, therefore, looked upon by the Church party as a sacrilegious act, and in order not to appear to recognize it, the party generally abstained from taking part in the former elections. This year, fearing that by continuing the policy of abstention they would wholly lose their hold of the nation, they determined to marshal all their forces for the electoral contest. Everywhere they have had their own candidates, whose platform was "the laws of the Church rather than the unity of the nation." The result now lies before us. It is the most crushing defeat the Church party has for a long time received in any of the Roman Catholic countries of Europe. Of the whole number of four hundred and forty-four deputies, no more than a dozen belong to the clerical party, all the others being either

Ministerialists or Liberals. The voters of Italy have thus declared, by an overwhelming majority, that they have ceased to respect the laws of their Church concerning temporal matters, and that the thunders of the Vatican [have for them no longer any power to alarm. This determined opposition to the Roman Church law is a gratifying guarantee to the prospering Protestant missions. In the hands of such a Chamber, religious toleration is not likely to be curtailed, and Protestant missions and their friends will be at liberty to avail themselves as before of the opening prospects.

The legislative acts of the new Chamber is likely to be fraught with grave and momentous events in the history of Italy and the Church of Rome. France, in accordance with the Franco-Italian Convention, already has begun to withdraw her troops from Rome. Italy is bound by the Convention not to encourage in any way an insurrection in the Roman States, and the Government means loyally to execute this stipulation. But it is the general opinion of those who are well-informed about the disposition of the population of the Roman States, that the Romans alone will be able to cope with the Pope's army, however much reinforced by foreign mercenaries, and to effect their independence and reunion with Italy. This struggle for liberty will begin soon after the completion of the evacuation, and the progress of the movement, and the attitude of the Italian Parliament with regard to it, are sure to command the attention of the whole civilized world.

Viewed in this light, the result of the recent election is an event well calculated to encourage the hopes of the Protestant churches for Italy.—*Methodist*.

LAMP WORSHIP.

OUR readers may not all know that the *Tablet* newspaper is the principal organ of the Romish Church, ably conducted, and Popish to the very core. It has made the discovery that the lamps which burn before the images at Rome are a divine institution, offering prayer and praise to the Most High ! Its words on the 9th ultimo are among the most outrageous that ever met the public eye. Let us hear the scribe :

"Before all these images lamps burn through the lonely night. For the Romans are well versed in the science of the supernatural. They know how true it is that, when our souls, cramped in this prison-home, are unable, by the necessities of existence in that prison, to plead for us, the steady light of a lamp or a candle will be a voiceless prayer known and understood by the One to whom it is addressed, often perhaps more effectually than our own halting words and the thoughts of our inconstant minds."

We had thought that absurdity and impiety had reached a climax long ago, but this shows us we were mistaken. This is certainly a short

and an easy way of "doing" prayer, quite on a par with the old wind-mill, with this advantage—that the motion of the one depended on the atmosphere ; while all was calm there was no supplication or intercession : worship required a strong breeze ! But in the other case nothing was wanted except oil ; with a good supply of that there is no end to devotion. But there are higher flights even than this : on the 28th of last month the *Tablet* gave utterance to the following extraordinary language, which may be viewed as the consummation of absurdity and impiety :—"The Pope has reached the limit of all earthly greatness—all nations do him service, of his kingdom there is no end. . . . He has to stand between God and man on a pinnacle alone."—*British Stand.*

NEW YEAR QUESTIONINGS.

How wilt thou end, thou New Year just begun ?	Shall the sweet 'morning light of Truth break in
What will the mile-stones of thy progress be ?	Where souls are chained in ignorance and night ?
Will they be battles fought and victories won, And countless bloody deaths on land and sea ?	Shall blood-bought righteousness subdue strong sin, And darkness fade before the dawning light ?
The New Year gently answered my demand, "The coming days are in the Father's hand."	What wilt thou bring to us, oh ! coming year ?
Or will mild Peace her banner white unfurl, And bid the nations lay their swords aside ?	Shall joy or sorrow mark our onward way ?
While winds of plenty shall the broad sails fill, And joy come in upon a golden tide ?	The tolling bell, or chiming, shall we hear ? Shall we abide on earth, or pass away ?
What triumphs shall the mind of man achieve ?	Oh, no more questionings would we essay, Nor strain our eyes along the misty road ;
What rare gifts make to science and to art ?	But, at thy bidding, take the present day, And trust the future to our loving God.
What hand a lightning flash from heaven receive, To form of human joys and woes a part ?	Oh, New Year, now thy song we understand, "The coming days are in the Father's hand."

WHAT THE ITALIANS DEMAND.—1. That the laity must recover the right of choosing their ministers, and of administering the temporal concerns of the Church. 2. The Bishops must be chosen by the clergy and the congregations without prejudice to the rights of the Crown. 3. Bishops and Metropolitans must be reinstated in their ancient positions as Diocesans and Provincials, the present servile dependence on Rome, and all oaths of vassalage to her ceasing. 4. The celibacy of the clergy must be a matter for their own choice and determination. 5. The laity must have unrestricted liberty to read the Holy Scriptures. 6. The Liturgy must be read in the national tongue, and in a form intelligible to all. 7. Confession must be no longer obligatory, but voluntary, and the communion must be received in both kinds. They go further. They are determined to break to pieces the Papal despotism, restore the primitive condition of the Church, and bring about a good understanding between the clergy and laity.

government had neglected to provide for the preaching of the Gospel to the people. That which will strike the mind of the reflective reader as a curious coincidence, is the fact that each of these errors exactly contradicts what is received as fundamental to evangelical religion in the American churches. While the German cannot conceive of a religious state of community without baptismal regenerative confirmation and the union of Church and State, the American Christian cannot conceive of one where these doctrines are believed. But while more than half even of the clergy are infidels or self-styled rationalists, and ascend the pulpit every Sabbath day, not to prove that the Bible is an inspired book, but to prove that it is not inspired; not to prove the truths of its miracles, but to prove that there can be no such thing as a miracle; let not the reader infer that there are no Christians in Germany. If we were to search Christendom for the best specimen of a Christian, we should expect to find him in Germany; for when a German accepts the heaven-begotten theory of grace, he becomes at once a whole institution of Christianity. With these preliminary remarks, (D. V.) we will next meet the reader in the south of Germany at the city of Munich.

KNOX.

SABBATH-SCHOOL NEWS.

From Belgium, Mr. Barnveldt writes: "Our school has now fifty-eight pupils, and we are about to commence another. Our teachers have a lesson every night in the week with a happy result. Still many difficulties present themselves. My study in the languages has had its full course. May the Lord hear and answer our united prayers for poor Belgium. The Dutch reports are translated for us by Mr. Brinkerhoff."

Our old friend Brickelman writes under date of October 23:

"Since my last letters I have been to the said meeting at Bruchsal, where I recommended in my speech, very warmly, to employ youth in Sabbath-schools, which would be one of the best means to do good to the young men. This was only one day's trip there and back.

Then I went to Minjou, a little town of two thousand souls, of which only five hundred are Protestants, one rail-road station farther than Carlsruhe. I went there Saturday evening, to see the Sunday-school which a young friend of mine, a Baron von Jemmingen, and his wife, a former countess of Castel (both old famous families), have established last spring. He is the same who sent us to Berlin 130 florins for the School paper. The school is conducted by a rich miller, quite a gentlemanly appearance, and who is perhaps the most advanced Christian layman in the whole Grand-duchy—six teachers and thirty-six children. I took myself one class, and taught under him. I can only say that every thing was conducted perfectly, except that the teachers did not write the names of the children down. The superintendent went around and stood at the different classes, listening to the teaching, which pleased me very much; but also astonished me, because the Germans are very shy,—and I think that even Berlin teachers would scarcely allow to be listened at. The Baron and his wife are also teachers. Pity that the Protestant parish is so very small. The superintendent promised me to keep up this school till the Lord would shut the door himself.

This Sabbath-school is so far remarkable as it has arisen entirely out of the teachings of our Sabbath-school Prospectus. In the afternoon, the famous Hebisch held a meeting at the Baron's place; several hundred came from various places. Also an English family, stopping over Sunday at Carlsruhe, heard of Hebisch and came out. Afterwards I made their acquaintance. It was the widow of a General Havelock and her children.

I was also at Carlsruhe, and Miss Rosalie Friedlander there explained to me that she has a regular Sunday-school. The teachers are young ladies of her young ladies' institution. These six young ladies teach sixty children that come out of Carlsruhe. Tomorrow I go this very place again, the residence of the Grand-duke, with 30,000 souls, as I have made the acquaintance of some Christians there, to speak with them about Sabbath-schools. I shall give you the re-

port of it next time. I hope to get them to give me an evening for a lecture. The following day I go from there to a meeting in Durebech, where our Baden believing clergymen and laymen have a meeting with them. "What can be done for our confirmed young men?" My answer will be then, "Sunday-schools as fast as possible." The Lord help us. Amen. The Elberfeld people keep me in great suspense. I wrote there, and had the answer that probably no time would remain for my speech, as so many things are to be spoken about in that young men's association anniversary festival. If I would come at that risk, I might, of course; but they could not promise any thing. They would let me know the day. I am sure they must know the day already. I am not yet clear where to go—there or to see the opening of two Sabbath-schools, which we are to start on Sunday, Oct. 29. I have a good many places noted down, where I am still to go. I am very anxious for Stuttgart, of which place you say in your speech at the N. York Sabbath-school Convention, "No fruit can come out of it." You would be charmed if the seed has sprung up after two years' waiting! I have begged you to permit me some German S.S. papers printed and spread there. Dr. Schaff would leave Oct. 21 for New-York, but has probably been detained. He visited our Berlin friends, as Newhaus wrote me.

ILLUSTRATIONS

FOR SUPERINTENDENTS AND SABBATH-SCHOOL
CONCERT TALKERS.

Is. lxiii. 3: "I have trodden the wine-press alone."

Coming up from the Piraens one day, at about dark, I found the road crowded with men, women, and children; some walking, others riding on donkeys, or on horses and in carts. The dogs barked as they passed each other, and the donkeys brayed salutations, while the drivers and the riders were chatting over the labors of the day.—What all that means? you would ask. It is the harvest time, and what appears to you like whortleberry bushes, covering acres of land, are vineyards; and when you come near them, instead of the black-berries, you will find the most delicious grapes hanging

from the vines. There are black and green and red grapes, and grapes of all shapes and colors, small and large, oval and round. It is supposed that there are about sixty-four kinds in all. These beautifully constructed and sweet-flavored grapes are cut down by the laborers and thrown into a panier, each of which are tied on either side of the donkey's back and conveyed to the vat.

The grape needs to be trodden and pressed as soon as it is cut, and the husbandmen rest neither day nor night till the wine is made and deposited in casks for fermentation. The vat is a place about ten feet square, and about as high, with a slight inclination at the bottom, and has an opening at the inclined edge. Under this opening there is a deep earthen jar, buried in the ground, where the juice runs and where it is dipped out, and by means of leather bottles conveyed to the casks.

As soon as the grapes are cut, they are thrown into this vat, and are trodden under the feet of strong men, who neither rest nor sleep till every grape is squeezed and every drop of juice is extracted. Their garments are stained and fragrant with the juice of the once elegant and beautiful grape that now lies like a heap of dirt beneath the feet of men. For fear that any life should be left even in the skin, they shoveled them into a wooden press, in order to be pressed by a screw, till at last they become one mass of squeezed and screewed and joined skins and sticks, almost unwholesome to behold.

Only when a man stands and watches the process of wine-making in the east can we fully comprehend the fearful import of our text. The gentle Jesus, treading the wine-press alone, is a scene that would make angels weep; yet sinners still despise his mercies and mock his long-suffering. The song which follows from the 7th verse is not accidental, but suggested by the figure used. The men who tread the grapes are in the habit of singing songs in compliment of the husbandman, praising his industry and his generosity, as well as his affluence and his good-will.

The people here live in the midst of Bible illustrations and parables; but not using the Bible, the most sublime illustrations are

lost. Let the prayers of the pious ascend in behalf of the people here, that we may be permitted to see piety revived and Christ honored and glorified where he was preached by apostles and saints.

—
MARK X. 21: "One thing thou lackest."

GEORGE WHITEFIELD.—It is stated that George Whitefield stopped for several days at the house of a general, at Providence, Rhode Island. The general, his wife, his son, and three daughters, were serious, but not decidedly religious. Whitefield departed from his usual custom, which was to address the residents in the house where he stayed individually concerning the welfare of their souls. The last evening came, and the last night he was to spend there. He retired to rest; but the Spirit of God came to him in the night, saying, "O man of God, if these people perish, their blood be on thy head." He listened, but the flesh said, "Do not speak to these people; they are so good and so kind, that you could not say a harsh thing to them." He rose and prayed. The sweat ran down his brow. He was in fear and anxiety. At last a happy thought struck him. He took his diamond ring from his finger, went up to the window, and wrote these words upon the glass:—"One thing thou lackest." He could not summon courage to say a word to the inmates, but went his way. No sooner was he gone, than the general, who had a great veneration for him, went into the room he had occupied, and the first thing that struck his attention was the sentence upon the window, "One thing thou lackest." That was exactly his case. The Spirit of God blessed it to his heart.

—
WHAT THE SUNDAY-SCHOOL DOES.—It employs the best men and women in the city for teachers.

It furnishes a circulating library, so that every pupil can have fifty books to read each year.

It gives newspapers to the pupils, with beautiful pictures and many excellent little stories.

It teaches the young people to sing, and to those that need, furnishes singing books.

It gives once a year a delightful picnic excursion, or celebration, to the Sunday-school scholars.

It has its annual conventions, with processions, bands of music, eloquent speeches, and the largest churches filled with children, flowers, songs and happiness.

Those children who cannot read, it teaches to read.

It offers prizes in the shape of Bibles, Testaments, books, medals, or picture cards.

If the pupils are sick, the good Sunday-school teacher or superintendent visits them.

It gives fifty lessons a year in that best of books, the Bible.

It trains the children in the practice of benevolence, love, obedience to parents, truthfulness, kindness to one another, and purity of language.

It seeks to lead them to love Jesus, and to walk in the path of wisdom.

It teaches them the way of everlasting life.

CAN ANY MOTHER AFFORD TO HAVE HER CHILD OUT OF THE SABBATH-SCHOOL?

—
THE following extracts are from letters addressed to Dr. Schaff, just before leaving Germany. The reader of them will be all the more interested in them, if we invite their attention to one or two particulars.—Not many months before this success of Dr. Schaff, a meeting was convened in this same city of Stuttgart, to which were invited twenty or thirty gentlemen, (*no ladies*), to hear about Sabbath-schools in England and America. To the urgent request that ladies should be invited, it was replied that ladies did not teach religion in Germany. It was all in vain that they were told that ladies here did more than half the teaching, and that Sunday-schools could not flourish without their assistance. None were invited, and no fruit came from the meeting, although it was hopefully looked for. W——, of which Stuttgart is the capital, is one of the most religious kingdoms in Germany! Behold the change! Again we call attention to the dates of these extracts, to show how quickly a community can be evangelized, if only those are found who are willing to work for it on a practicable plan.

EXTRACTS FROM LETTERS of Mr. and Mrs. A. Reihlen, of Stuttgart, to Dr. Schaff, relating to the establishment of Sunday-schools in Germany.

[Translated from the German.]

STUTTGART, Oct. 10, 1865.

I rejoice to be able to inform you that, by the blessing of God, we have commenced our Sunday-school on last Sunday in our dwelling, with twelve children and three female teachers. In the absence of our superintendent, Court-chaplain von Gunther, my dear husband assumed the management of this first Sunday-school. He succeeded very well, especially in teaching, and surpassed us female teachers in the child-like simplicity of his questions. We had the text: "Suffer the little children to come unto me," etc.

We thank the Lord deeply for prospering this cause thus far, and hope that he may further accompany our efforts with his blessing, and provide for us a larger room and a larger number of teachers. I may say confidently that among younger and older ladies, single and married, there are many who will cheerfully lend their talents and time to such a good cause, and thus make themselves useful in the service of our Lord. But they lack that confidence in the power intrusted to them by God which may be cherished with all due humility, and they look for encouragement to the good example of others.

Of the many struggles for our Sunday-school in securing its freedom, independence of State and Church control, I shall say nothing. It is the cause of the Lord, and hence he gave us the victory. . . .

STUTTGART, Oct. 16, 1865.

Before you leave Europe, I must give you the good news that yesterday there were seven female teachers and over forty children in our Sunday-school, under the superintendence of Court-chaplain von Gunther. Our room, which can hold about eighty, is now about half full. It is remarkable how easily not only children but female teachers also may be found in all classes of society, so that families may be drawn in where labors of Christian love seemed to be unknown before. May the good Lord continue to bless this work, and bless you also as the instru-

ment for introducing it among us. Our hearty thanks for the American publications you sent us from Leipzig, . . .

STUTTGART, Nov. 2, 1865.

..... In regard to the progress of our Sunday-school, I can give you the cheering news that the Lord is so signally with us that we find it necessary to look out for a second room (our present room indeed only holds about seventy children); also, new female teachers continue to offer and cheerfully devote themselves to this cause.

A further item of news from this department will give you still greater satisfaction, namely, that the Rev. Mr. Nuff, whom the government appointed as preacher of the youth of the city, has commenced a school last Sunday, after the American style, with twelve female and four male teachers. The Lord has so blessed the remark you made to this gentleman at the close of the children's service, i. e., "You have here excellent material for Sunday-schools," etc., that he had no rest until his school was called into life. Instead of preaching twice for the children, he does so only once, from 9 to 10 o'clock, and his school takes place from 11 to 12 o'clock—the same hour at which we keep ours.

As it is now so plain to you how the Lord has blessed your visit to our city, we hope that you may feel encouraged and induced to return to us soon with your dear family.

* * * * *

THE history of the Sabbath-school Monthly Concert of Prayer, mentioned in the following deeply interesting letter, is both curious and instructive. While the German nation is about as much united in the Lutheran Church as the Romans are in the Church of Rome, there is a slight shading off from high to low church. However slight these degrees of reform, they are of sufficient effect to prevent any intercourse between the differing parties. At first it was attempted, but found impossible, to get the leaders to come together to talk about the propriety of having Sunday-schools in Germany; each of the new evangelicals however, could be induced to work in their separate fields. As soon as they had commenced working in earnest, it was easy enough

to unite them. Now among these one hundred named below, there are twelve men representing all phases of the great Lutheran Church, united in a committee, to spread Sabbath-schools throughout Germany.

The sentiment of Christian union between the slightly differing denominations of our country, have been the offspring of labor to promote a common cause; Christian unions have been engendered on platforms whence the different leaders have shouted onward to the whole church militant. Is not the desideratum of Christendom now a corps of skillful inquirers who shall set the host in motion?

BERLIN, Oct. 20, 1865.

MY DEAR SIR :—Since I wrote you last from Berlin, I have visited the Sunday-schools and Sabbath Associations of this city, and addressed the Sabbath-school Committee, and the Monthly Meeting of the Sabbath-school Teachers, which was quite full, consisting of about one hundred; have seen all your friends, who remember your visit most kindly, especially Mr. and Mrs. L—, (a noble family), B., N., P., V., Count B., Mr. S., Miss R., etc. Mr. S. N. promised to inform you of what is doing here. I delivered two public lectures on America, preached several sermons, and wrote out an Essay for the press. My first lecture was on the Christian Life in America, the voluntary principle, the liberality, the Bible, Sabbath, and Sabbath-school cause, and church extension, all with reference to the state of things and movements in Berlin. The new minister of the Evangelical Vereinshaus in Oranien Str., No. 106, Mr. Q. Chittento, a high Lutheran, confessed himself a full convert to the Sunday-school system, and promised to keep up the Sunday-school in that building, now conducted by Count B. and Mr. S. I took the American minister, Mr. Wright and wife, to that school. I preached once in the American (Methodist) chapel in English, and encouraged the American residents (about one hundred were in the chapel) to assist the German friends in their labors to build up practical Christianity.

I succeeded in procuring the co-operation of an American Lutheran minister, now studying here, by the name of S. He speaks

both languages well, is an agreeable gentleman, has fifteen years American experience in Sunday-school teaching, and is willing to travel in summer for the Sunday-school cause in Germany. He, Neuhaus and Simson, have formed themselves into a committee for that purpose, and promise to commence operations as early as convenient, in connection with Mr. B. S. thinks they can get help from the English Sabbath-school Association. A little American help will be welcome. You know how difficult it is to raise money for such objects in Germany.

Mr. B. wrote a most encouraging letter from Stuttgart. He found there the way all prepared by me,—and two new Sunday-schools have now been set in motion under the superintendence of Court-chaplain Gunther and Mrs. Reshlen, a most excellent, devoted Christian lady, rich and without children. Success in Stuttgart means success in Wurtemberg and Southern Germany.

My second lecture on America last Monday was on the Civil War and Slavery. It was crowded to overflowing by a miscellaneous audience of opposite political parties. It created a great stir, and gave offence to the extreme conservative party, which sympathizes with the Southern rebellion and slavery. I delivered it in the same place, where a year ago Count Reithenback defended slavery as a divine institution. The lecture led to a newspaper controversy now going on. The papers report and discuss the speech. But it will soon appear in print, together with my other speech on Christian Life in America, forming a pamphlet of 70 pages. I bought 1,000 copies for free distribution at half price, 100 of which I placed at the disposal of Mr. N. for distribution among the Sabbath-school teachers, 50 of which will be sent to the political press, 50 to the religious press, 50 to Mr. B., and the friends in Stuttgart. I hope you will be good for these 250 copies. The American minister ordered 50 for his use.

I have arranged lectures on America in Leipzig, Halle, Bresfeld, and Bremen, so that I shall be busy till I reach the board of the steamer. I had not a free hour here, and feel quite exhausted. It is now after midnight, and to-morrow I must leave for

Leipzig. So you must excuse this hasty letter.

The friends in America ought to know something about the controversy now going on here about American affairs. The clouds of prejudice are beginning to disappear. It is wonderful how the public sentiment has been led astray here, especially among Christian people, under the influence of the present reactionary policy of the Prussian government and the fear of an infidel democracy. But I must close.

Yours, very truly, PHIL. SCHAFF.

HOW TO PROMOTE CHRISTIAN UNION.—

"The Philistines are upon us! I will hail any man as a brother, who will gird himself for the battle, and shoulder to shoulder push on the conquest of Immanuel. When our broad deserts are recovered, and our teeming populations evangelized; when the world is converted, and covered with the knowledge of the Lord; then we will sit down and discuss our differences, item by item, and if we cannot agree, will adjourn the meeting till the Millennium!"

Dr. HICKS.

THE FOREIGN FIELD.

FRANCE.

—, France, Oct. 1865.

THE PARIS PRESS AND THE LAST ALLOCATION OF PIUS IX.

The English journals have doubtless published the address delivered by the Pope in the Roman Consistory on the 25th of last September; it is not needful, therefore, that I should here give an analysis of that Pontifical document. But it is desirable to note the opinions of the French press on this matter; for it is a new proof of the discredit into which Romanism has fallen among us.

This allocation of Pius IX. is, as you are aware, a long philippic against the Freemasons. Certainly, many of the members of that society deserve censure, and, in referring to them in some of my former letters, I have by no means eulogized them. For the most part, they have no positive belief, and some even evince decided infidelity.* It is to be regretted, nevertheless, that the Roman Pontiff has devoted his whole address to the condemnation of the Masonic lodges; and the most moderate journals of Paris, the *Journal des Debats*, for example, have expressed on this point their concern and surprise. Pius IX. begins by using exaggerated epithets towards the Freemasons; he characterises them as *impious, perverse, criminal, worthless*, and so forth. Is this

abusive language becoming in the mouth of a minister of religion? Next, the Pope loosely charges the Freemasons with *trampling under foot all rights, divine and human*, and with being the *most dangerous enemies of political society*. Is this grave imputation well founded? The Parisian press, in reply, states that the leaders of Freemasonry are public functionaries of the highest rank, and some even princes of the reigning families of Europe. Is it not evident that such men are incapable of seeking the subversion of social order? Thirdly, Pius IX. advises the Roman Catholic sovereigns to take the sword and exterminate this sect, *the very atmosphere of which is crime!* Were the advice of the Pontiff to be followed, we should see the Freemasons thrown into prisons, executed on scaffolds, and condemned to the most fearful punishments; and our age would witness atrocities comparable with those committed by the inquisitors of olden time upon the Albigenes and the Protestants!

THE COURT OF ROME AND THE FRANCO-ITALIAN CONVENTION.

The French Government has officially announced that its troops will be recalled at the time appointed, and significant measures have already been taken to bring back to France some of its battalions. The organs of the clerical party have been plunged by this news into a kind of stupor. They always hoped that Napoleon III. would shrink

*It must be remembered that this correspondent is speaking of the Continental Freemasons.

from the responsibility of abandoning the Pope to his own resources, and that the Franco-Italian convention would be, at least for some years, a dead letter. Now this illusion is no longer possible. The French garrison will leave Rome, without the exception of a single company, on the 15th Sept. 1866; and then what will become of the Pope and his Government? Some of the influential journals of Paris enter into the question as to what Pius IX. might and ought to do in this critical situation. The best course for him would unquestionably be to reconcile his subjects to himself by consenting to carry out wise and extensive reforms in the political and civil legislation of the Roman States. He would thus acquire moral power, and the gratitude of the people, the best possible means of preserving his authority. But will the Pope fulfil the part of a social reformer? No; in all probability that time for him has passed, and the Jesuits, who rule at Rome, will not permit it. But will he, at least, attempt to form amicable relations with the new kingdom of Italy? In such a state of things would be found a further means of settling or of protecting the position of the Roman See. The Italians set a high value on maintaining, under certain restrictions, the institution of the Papacy; because it is a source of influence, of importance, and even of material advantage, as respects their country. But will the Jesuitical faction adopt such a means of accommodation? The last attempts at negotiation between Florence and Rome showed a tendency altogether the opposite of this. The third course is to increase the Papal army, in order to repress by force and fear the explosion of liberal ideas in the Patrimony of St. Peter. It would seem that such is, in fact, the scheme of the majority of the cardinals and the Jesuits. The Sovereign Pontiff is endeavoring to raise recruits in his own dominions, in France, in Austria, in Belgium, and elsewhere. But will he be able to raise a sufficient number? Will he have wherewith to pay them? And, supposing these two conditions fulfilled, will the Papal soldiery be able to keep the citizens of Rome under the yoke of the priests? No reasonable man believes it. The Court of

the Vatican is obviously on the eve of a terrible catastrophe, unless it be prepared to make timely and great concessions. Let us await events; they are in the hand of God.

NARRATIVE OF A SURPRISING MIRACLE
WROUGHT BY THE HOLY SACRAMENT.

The miracles attributed to the Virgin and the saints do not obtain much credit at the present time. Many of the Roman Catholics themselves, who observe with regularity the ordinances of their communion, experience shame and displeasure, rather than joy, on reading the recitals of the wonderful prodigies wrought by *Our Lady of Salette*, &c. But the Ultramontane party will not renounce these *pious frauds*, which serve to maintain the bigotry of the ignorant. Thus the Bishop of Metz has recently published, with much ostentation, the account of a *Miracle wrought by the Holy Sacrament*.—Miss Anna de Clery, aged twenty-three years, of an aristocratic family, was attacked long since by the most serious maladies. She had recourse to medical aid and learning, but the remedies prescribed by the most celebrated physicians produced no effect.—Miss Anna continued to suffer greatly; she was paralyzed, and incapable of moving either feet or hands. All hope of cure had been abandoned. Happily, she preserved an unshaken faith in the Holy Sacrament—that is to say, in the doctrine of *transubstantiation*, or the real presence of Christ in the bread and wine of the Lord's Supper. One day, accordingly, this young lady requested to be carried by her servants to the cathedral of Metz; and there, having knelt before the Holy Sacrament, she prayed for three hours with great fervor. Then, marvellous to state, Miss Anna felt that a complete revolution had been effected in her limbs, and suddenly she exclaimed, "I am cured! I am cured!" In fact, this devout person had been miraculously delivered from all her infirmities! No more paralysis, no more suffering! She could actually walk with ease! This supernatural event has excited everywhere the greatest admiration, according to the testimony of M. Paul, Bishop of Metz, and every one exclaims,

"Let the most Holy Sacrament be praised and adored forever!"

It would be superfluous to enter into a serious discussion upon such a story. These miracles are almost always wrought upon young girls, who have a very ardent imagination and seasons of nervous excitement. This pretended prodigy is designed to fortify the doctrine of transubstantiation, to which the papacy attaches such high importance. All these considerations render this miraculous cure very suspicious. It is very possible that Miss Anna was cured by a violent internal reaction; but what, to men of intelligence, does this prove?

ITALY.

FLORENCE, NOV. 1865.

DEAR MR. SCUDDER:—I send you some extracts from letters of evangelists and colporteurs, received last month. In Foriano there is a good Christian man, who does the work of evangelist and colporteur. He says: "Among the various places which I have visited, there are three in which some good appears to have been done, and some friends gained to the truth. These places are Sarteano, Cetona, and Citta della Pieve; there are in these places several families who seem anxious to know more of the Gospel, and hear gladly such explanations of the Scriptures as I am able to give. I went to the house of a family in Cetona, consisting of a man and his wife and several children. The woman had already heard and loved the truth; at her request, with the consent of her husband, I read some passages of the word of the Lord, and spoke to them as God enabled me. When I had finished my remarks, the woman said to her husband, 'you see who are the true Christians; and you, my children, always remember the words you have now heard, for they are really the truth.' I have much hope for all this family. The woman has a strong faith in the Lord Jesus; and by that faith, may the Lord save all her household. The man expressed much interest in what had been said, requesting me, when in Cetona, always to come to his house.

Thus while the Lord afflicts me, (the wife of this evangelist was then very ill) yet, on

the other hand, he gives me the consolation of finding many souls who gladly hear his word. In this way, he gives me new reasons for praising and blessing him, and for hoping in his mercy.

Another evangelist says: "Being one day in the presence of several persons, among whom was a priest, some conversation was had about the Papacy. The priest, at first, made but a feeble response to the objections urged against the Roman church, when compared with the plain teachings of the Gospel. At length he acknowledged that if the Roman church was the church of Christ, it was necessary to call upon God with earnest prayer, that he would remove its many disorders by a universal reformation. All admitted the corruptions of the Catholic church, and appeared to think that, at the present time, many of the great men of Italy were seriously opposing the church of Rome, by demanding the greatest degree of religious liberty."

"I had repeated conversations with a parish priest, who always listened respectfully to my explanations of the Gospel.—Little by little he seemed to be convinced that the Roman church was full of errors and superstitions; and that it could be purified only by overthrowing all the works of men, and returning to the pure fountain of the sacred Word. I then tried to persuade him to abandon a church which he conscientiously condemned, and openly declare himself a follower of Christ and his doctrines. But in this I did not succeed. He presented some serious obstacles to this proposition of separating from the church. He said he had a father and mother, old, sick and poor, dependent wholly on his earnings as a parish priest for support. To leave the church would deprive them all of the means of living. But, he said, he hoped the day of general reformation would soon come, and then he should be among the first to follow the dictates of his conscience."

The account given by the evangelist of this parish priest, is substantially the story of hundreds, perhaps thousands in Italy.—The priests as a class, or a caste, no longer have the sincere respect of the people. The light and liberty of the new order of things

are not without influence on the priests.—Knowing the falsehood of the Roman system better than the people, many of them are convinced that their days are numbered, and their occupation gone. The stupidities, superstitions, and false miracles of former years, can no more be practised. A poor woman sent for the priest to sprinkle her house with holy water, because it was infected with mice. He did so; but she afterwards complained that it had no good results. The priest then told her that besides holy-water and prayer, it was necessary to employ cats to rid the house of mice; trying to leave the impression on her mind that holy-water and prayer were necessary preliminaries to success. After reflection, the woman concluded, for the future, to give free scope to the cat, and no more pay the priest for his prayers and holy-water. This is some progress. It has long been the custom in times of drought, or during the prevalence of epidemics, for the priests to direct some image of the Virgin Mary to be carried through the streets, followed by priests and monks and crowds of faithful Catholics. The Government has recently prohibited these processions, unless permission be first secured from the civil authorities. This too is progress, suppressing not only a great nuisance, but a powerful means of popular superstition and idolatry.

When the grape disease appeared in this country, a priest told the people one day in his preaching, that this malady was produced by the smoke of the locomotive; and, having some pretensions to learning, he also stated that the railway existed in the time of the old Romans, and that it had been abolished because it produced this same disease. The journal which records this fact, adds, that "the Piedmontese peasants listened to the asinine preaching of their priest, but they never cast stones at the cars, nor removed the rails."

These incidents, though in themselves of little consequence, show that the people are thinking for themselves, and that those priestly arts which once had influence, now only expose the priest to contempt.

A colporteur from the neighborhood of Bologna writes: "I find very few peasants

able to read, which is somewhat discouraging. On the other hand, there is encouragement in the fact that in conversation with them, they are very well disposed to hear the gospel—so that when I read to them from the word of God, they are very attentive and interested. My time is more employed in religious conversation than in selling books; but I hope God will bless my words.

Sometimes, however, I meet with opposition. Being in the company of a number of persons, I read a few verses from the New Testament, when some women cried out against me, calling me a protestant, and wishing me the wrong side of purgatory. An old man present, examining the book, said it was the same that the priest had denounced to the people on Sunday. He then told me that the priest of St. Antoine had taken from the hand of one of his parishioners, who was present at High Mass, a Testament, and after showing it to the people, so that they might know the form of it, he tore it in pieces in their presence, and then preached a sermon against buying and reading forbidden books."

The simple and pious conversations of the colporteur will not be without good results. The sale of testaments and religious books will have an influence for good, which the anger of the priests will increase rather than diminish. And though, at present, results appear to be small, or even appear to be nothing, we have reason to believe that the efforts of these faithful and praying men will not be vain.

Yours, sincerely, E. E. HALL.

MILAN, Oct. 30, 1865.

ENDO.—Some time since an interesting religious movement commenced in this beautiful region, adjoining the Tyrol, through the instrumentality of one of our colporters. He visited the place with Bibles and Testaments, and so anxious were the people to be taught the truth, they would not suffer him to leave till he had instructed them some weeks in the books he brought with him.—Every evening during his stay he explained to them the Scriptures in his room, which was frequently found too small to contain

all who came, and during the day he visited from house to house. When he left, the people entreated him to come again as soon as possible.

After some months another colporter has recently visited them. The same excellent disposition to hear the truth is found as at first, and now, not satisfied that a colporter remain a few days, they wish an evangelist to reside among them permanently, and labor for their religious instruction. As Eddo is near the Tyrol, the truth has already entered that country, where are now some friends of the Gospel.

LECCO.—For two years the people of this place have been desiring an evangelist. Our colporters have frequently visited them and always been cordially received; but we have not had the funds either to sustain an evangelist, or provide a chapel. Lecco, as an inviting field for evangelical effort, is an example of perhaps twenty or twenty-five other places in North Italy, where evangelists might labor with every hope of success if they could be found, and the means obtained to sustain them. The friends of the Gospel here, in a recent petition sent me, after speaking of the long time they had waited for an evangelist, express the fear that their request will never be granted.

THE VALTELLINA.—In this valley, leading from the Lake of Como to the Tyrol, where the common people are better educated perhaps than in any other part of Italy, there is great readiness to accept the truth, and much sympathy for an evangelical religion. Descendants, many of them, of those who in the 17th century were persecuted and massacred for their love of the Gospel, they seem to be moved somewhat by the same spirit of religious reform. Vital elements, that have been slumbering, are being kindled into new life, and there is manifested a very great desire to shake off the system that was imposed on them with blood and slaughter. We desire to open immediately a chapel in Sondrio, the chief city of this lovely valley, and send a good evangelist to preach the Gospel. There are many families that have been waiting long, and asking repeatedly, for evangelical preaching. To provide a chapel, sustain an evangelist, a

colporter, and an evangelical school in this extensive and interesting region, would cost from 5,000 to 6,000 francs a year, relying upon some assistance from the people themselves. Adjacent to the Tyrol and Venezia, the Valtellina, if brought under the influence of the Gospel, would prove a powerful lever for good in Southern Central Europe.

The colporter who has labored here for nearly two years, with great fidelity, has accomplished a good work.

BERGAMO.—This important city is now without an evangelist. The Wesleyans commenced a work here some time since, but the man employed as preacher was not successful and has left. The place, however, is one of the most important in Italy, and could at once be occupied by the Free Italian Church if means could be obtained. The number of those enlightened and friendly to the truth is large, and among them some of the most prominent families in the city. The Free Church agency, as it aims to preach Christ alone, introducing no foreign denominational feature, is every where acceptable to the Italians, and has great success. This agency, however, receives but little assistance or favor from foreign Christian associations, as these, when they come to help Italy, seek to introduce their own denominational distinctions, and nothing is more true than that the Italians never will in this manner receive the Gospel. The Free Church is eminently Italian in its character, and as such will accomplish the most for Italy.

Our excellent colporter-evangelist at Lecco to-day writes me that several persons from Bergamo have come expressly to see him, and earnestly request him not to abandon them. This same colporter also says he has just visited many of the towns on Lake Como, as Belano, Colico, Grandona, and Menagio, in which he says the work of God was going on so gloriously that he could not help weeping for joy.

CARPIGNANO.—Though a truly spiritual work manifests itself here with much power, the poor brethren are still persecuted by the authorities, who are ruled by the priests.—A few days since, on the death of a little child of three or four years of age, the father asked from the authorities leave to bury it

with an evangelical service. Though his request could not be denied, yet he was told it must be done in the night. He refused to yield to the demand, claiming his rights as a citizen to have an appropriate service at an appropriate time. That night the authorities sent several *gend'armes*, who took the child by force from the house of the distressed parents, carried it away and buried it; and not only this, but refused to inform the parents where they had buried it. The matter had been laid before the higher authorities.

WM. CLARK.

THE INHABITANTS OF THE ENGADINA VALLEY
IN SWITZERLAND, NEAR THE NORTH
BORDER OF ITALY.

The Engadina (valley of the Inn,) extending from the heights of Maloja on the west, to Ponte Martino, the border of the Tyrol, on the east, contains about 10,000 inhabitants, who speak the Romanic language, a Roman dialect, which is also called *Ladino*. It has much resemblance to the other languages derived from the Latin, and especially to the old Provencal in the South of France, the Spanish, &c. A small part of the words are of Celtic origin. Although there are two dialects of the Romanic, one of the higher and the other of the lower Engadina, yet it can be said that the people speak the same language—the two dialects being so similar that they are understood by both, and all use the same religious books. Although the language is of Roman origin, that is not the case with the religion, since almost all the inhabitants, with the exception of two small villages in the Lower Engadina, profess the Evangelical Reformed faith.

The reformation in these churches took place in the sixteenth century, and the New Testament was translated into the dialect of the Higher Engadina in 1560. In 1679, the whole Bible was translated into the dialect of the Lower Engadina; another small edition was printed in 1743. But with the lapse of time, the language changed like other languages, so that the old translations of the Holy Scriptures were not satisfactory, on account of the rigidity of the language, the errors in construction and

punctuation, the diversity in orthography, &c. Thence arose the necessity of a new and more correct translation, which was made of the New Testament, in 1861, by Rev. Mr. Menni, of Samaden, and printed at Coira. The translation of the Old Testament is also greatly desired.

The inhabitants of the Engadina are true Protestants, and always resolutely hostile to the Papacy. They have suffered much for their religion and for their political liberty, especially in the 17th century, during the 'Thirty Years' War.' The Austrian troops many times invaded the Lower Engadina, to extirpate Protestantism and introduce Popery again. But in vain were their dwellings reduced to ashes, their preachers banished, and many defenders of political and religious liberty killed, Engadina remained independent and evangelical. The people know well how to prize the benefits of the Gospel, and desire that their children be well instructed in its pure doctrines. The women are religious and virtuous. Biblical history and doctrines are taught in the schools. Divine worship is well attended in the greater part of the churches, though in some there is need of more zeal.

The great emigration from this valley to all parts of the world, has its good and evil consequences. Most of them return, with their little fortunes acquired in commerce, to their dear Engadina, bringing with them both good and evil from foreign countries, though the state of morals in general is excellent. There are about twenty preachers of the Gospel. Some minister in two churches. The pay is small as in the whole Canton. The ministers give religious instruction in all the schools, which last from five to eight months of the year. The people of this valley feel very grateful to the American Bible Society, for the small grant made them the last year to reduce the high price of the New Testament in the *Lingum Romanic*, and thus secure its introduction in the schools and among the poorer families of the valley. They would also be still more grateful, if they could have the entire Bible in their much loved *Romanza*.

WM. CLARK.

Our friend, Mr. Riley, who was born in South America, and who understands the wants of the people, kindly furnished us the following, gathered from the letters in Spanish of our missionary, the Rev. Mr. Monsalvatge. Mr. Riley has kindly devoted much of his time and means in helping us in our work in South America. The Society is indebted to him for valuable assistance.—Ed.

SOUTH AMERICA.

UNITED STATES OF COLUMBIA—CARTHAGENA.

We have good news from Rev. R. Monsalvatge, our missionary at Carthagena. By the kindness of Mr. James Bishop and two other gentlemen, Mr. Monsalvatge was enabled, on his return to Carthagena, to start a week-day and Sunday-school; and to employ a native assistant, an earnest Christian man, who has given great satisfaction in his work. The number of scholars at the week-day school amounted to forty. The fathers and brothers of some of the scholars generally attend the exercises of the Sunday-school. The number of adults and children present in the Sunday-school, on the 29th of October, was seventy-four. Had Mr. Monsalvatge a suitable building, in which to carry on his work, hundreds would attend. If about two thousand dollars, in addition to what has already been promised to Mr. Monsalvatge, could be obtained in this country for that object, a church building might be erected in Carthagena, and a large native congregation gathered and firmly established, which, as it grew in strength, would multiply itself through the republic. Are two thousand dollars more than all the American churches can give to help plant the standard of a pure and saving Gospel among the more than twenty millions in almost heathen darkness at our door?

Another native Christian, beside the one already mentioned, who also has the confidence of Mr. Monsalvatge, is very anxious to be employed in the work of evangelization. The field is open in Carthagena. Romanism there is hated and despised by many, and almost all her minions have left the place. A strong missionary station might be established in that city, where

North American institutions are respected, admired and longed for. American Christians, help us to do it. Two of Mr. Monsalvatge's daughters are being carefully educated in this country, and may eventually help him most effectually in his work. Any churches, Sunday-schools or individuals wishing to help this missionary station, are requested to send their contributions to our offices directed:

For the mission in the United States of Columbia, under the charge of the Rev. R. Monsalvatge.

GREECE.

ATHENS, NOV. 11th, 1865.

MY DEAR BROTHER—You recollect that some time ago you published in the "Christian World," an appeal from me to the American Christians in behalf of the Demardest church. Since then, through the exertions of Dr. King and others, we have succeeded in raising all the money necessary for the erection of a small chapel, which will be at the same time used as a school-room on the week days, but £55. The A. B. C. F. M. has contributed, through their missionary, Mr. Green of Brousa, near which Demardest lies, the sum of £25 towards this object.—Will not our Society grant the same amount, that there should be thus formed a link between the Society and the Greek Church? I believe that such a donation would not be amiss; since it is the first Greek evangelical church ever erected; and our Society has just extended their operations among the Greeks also. If God spares my life I intend to visit Demardest next spring, and spend three or four weeks among the brethren for mutual benefit and edification, and for the spread of the truth. Brother Constantine is of the same opinion with regard to the policy of our Society in this matter, and to my going for a short visit there.

Yours ever, respectfully,

M. D. KALOPOTHAKES.

Are there not some of our readers who would be happy to aid Dr. K. in building this first Evangelical Church in that classic land?—Ed.

PERU.

LIMA, Nov. 10th, 1865.

DEAR SIR—The last has been a very important week for Peru. I have frequently mentioned a revolution which had gained all but these three cities. On Monday, Lima was taken by surprise, and the government overthrown. The late president, Pezot, made his escape to an English man-of-war, and his army has all surrendered. The war is over and order is fast being restored, though there are 12,000 strange troops in town. There was considerable fighting in the streets, but no pilfering nor robbery. In Callao, however, it was very different. I acted as assistant-surgeon in amputating limbs and dressing wounds. There were

about two hundred killed in Lima, according to the best reports; some say six hundred, but that is certainly exaggerated. There will now be war with Spain, I suppose. This country is destined to reap the bitter fruit of seed sown here by the early Spaniards. There will be awful times here next year, if my prediction is true. We can only hope and pray that God will overrule the present commotions of Spain, and prepare her for the Gospel of his Son. There is now war in Chili, of which you doubtless hear through Mr. Gilbert and Dr. Trumbull. Things are greatly disturbed throughout that whole land.

Your brother, in Christ,

A. S. McKIM.

MISSIONARY INTELLIGENCE.

WE have been indebted, during the past year, to the Editor of the "Missionary Herald" for a considerable portion of our missionary intelligence from heathen lands.—We cheerfully acknowledge this kindness; and take this opportunity to return our thanks.

From the annual survey of the missions of the American Board, we learn that the number of reported additions to the churches under its care, by profession, was 1,055 for the year, an increase of five and two-thirds to each church, and five to each minister, reckoning in sixty native pastors and about twenty missionaries laid aside by sickness. It is shown that this average in heathen countries is greater than the average of accessions in the Congregational, or New or Old School Presbyterian Churches in this land. In going back 25 years, the annual additions are found in mission churches to be nearly 15 to each minister, a result far greater than at home. During the last year six ordained missionaries and two females have been taken away by death. Eleven new laborers have joined the missions. Five have returned to their fields. A most interesting account is given of the late Rev. Samuel Rhea, a missionary to the Nestorians.—Ed.

HAWAIIAN ISLANDS.

The following is an account from Mr. Bond of the meeting (in September) at Bohala, of the Evangelical Association of Western Hawaii:

"There were present at the meeting all the Hawaiian pastors connected with this Association—six in number—with three licentiates, and delegates from ten of the twelve churches within our bounds. Our brother Pilipo, of the Kailua church, was moderator of the meeting, and did excellently well in discharging the duties of the post. The proceedings were conducted in the most orderly and becoming manner.—The attendance of our people was large, and they seemed much interested in the doings of the Association; and to me, the meeting seemed one of perfect success to the end."

Mr. Bond reports that the Papists are making great exertions to build up their sect at Hamakua. They have purchased a large tract of land, and appearances are that they design to build up a large establishment.

"Reference is made to the seeming hostility of the Government to evangelical religion, as understood and taught by the missionaries, and to their influence manifested specially in efforts of the School Inspector General, understood to be a Roman Catholic, to bring the schools under the instruction and guidance of another class of men."

SOUTHERN INDIA.

Mr. Washburn writes to the *Missionary Herald* from Battalagunda:

"The American war has aroused and half awakened the people from the dull repose so characteristic of Orientals. They have felt the stir of business sweeping by them. Gold has flowed into the country, and as every where, so also here, the approach of that loadstone has magnetized human muscle and will into unusual activity. There is more of enterprise and business, more free exchange of money, more building of costly dwellings, and more intellectual activity than I have hitherto witnessed. But the people have not had time for many second thoughts.—They are too anxious to get their share of this new windfall of gold, or too much bewildered by the, to them inexplicable, fluctuations in the market, to think or talk of much else."

ITINERATING SKILL OF NATIVE HELPERS.

Respecting a tour which he had made in the itinerating work, with Mr. Rendall, Mr. Washburn writes:

"We visited 102 villages in the Battalagunda district, and 62 in that of Madura; our audiences, in all, amounting to nearly 9,000 people. All the catechists of the station, who could possibly leave their families, were with me. I was particularly pleased in noticing the skill they had acquired in addressing large and turbulent crowds in the village streets. I can see a great improvement in this respect within three years. I doubt whether the ministers of America would evince more skill, either in managing an audience or exhibiting religious truth, than we saw in these few weeks of field preaching. We sold, also, between four and five hundred tracts, school-books, and Scripture portions."

CHINA.

Mr. Gulick gives the following account of the good work:

"During the forenoon of the second day we were toiling through a defile, which the waters of many ages have cut through the granite mountains. This mountain barrier, on the northern frontier of China, has been strengthened by a continuous line of fortification, which climbs from peak to peak, till it traverses the whole length of the range, through a circuit of thousands of miles.—This fortification, involving more labor than any other that has been constructed since the flood, is the Great Wall, built by the first Emperor of China, before the commencement of the Christian era. The pass, which

is about fifteen miles in length, is fortified at six or eight different points, by heavy walls, thirty or forty feet in height, through which the road passes by arched gateways."

EASTERN TURKEY.

Mr. Berbank writes:—"Since I last wrote you, we have passed through trying scenes, but they have not been fruitless. Heretofore our Sabbath audiences have always been the smallest in summer, but for the last three months they have been larger than ever before, frequently exceeding seventy.—This advance has been accompanied, as usual, by a fiery persecution, the most audacious and cruel that I have seen, in my five years' residence here. The occasion of it, as is generally the case, was the collection of the taxes. By law, the Protestants have been separated from the Armenians, yet the Koordish prince, who is Acting Governor here for the present, (he is brother to the one who ruled so independently and tyrannically in the city a few years ago—a monster in human form,) without at all apportioning the taxes among the different nationalities, commanded the Armenian tax-gatherer to take soldiers and collect the Protestant tax. He, left to his own discretion, of course demanded two or three times the just amount, and when the Protestants, instead of handing over the money at once, began to protest against such extortion, he ordered the soldiers to beat them, and thus one of them was severely injured. They immediately appealed to the Governor, but he utterly refused to hear a word of their protest, and said the beating was "well done."

Seeing no way to escape this injustice and inhumanity, they appealed to us to protect them. I immediately called on the Governor, and made some respectful inquiries about the business; and such a tempest of rage and abuse as he poured forth upon Protestants I have never before witnessed; to say nothing of the incivilities with which he treated me. I waited patiently for the storm, to subside, thinking that inversely as was its fury would be its duration; but I was disappointed, for it came in gusts for about two hours—the time it was necessary for me to spend on the business. Finally, when he was hardly persuaded to look at the apportionment that had been formerly made, and to find the amount according to it, he could with difficulty be prevailed upon to accept of his own figuring in preference to the Armenian; extortion being neither a shame nor a crime in his eyes."

It is reported that several of the German governments will shortly recognize the kingdom of Italy.

NEWS OF THE CHURCHES.

ENGLAND.

The paper on the Education of the Poor, read at the Church Congress at Norwich, shows that there are now accommodations for 1,322,553 children. There are 9,037 certificated teachers, and 10,133 pupil teachers.

A paper was read on Intercourse with Foreign Churches, by the Bishop of St. Andrews. The Recorder of Norwich strongly protested, as a member of the Church of England, that the views of the Bishop were not to be taken as expressing the general feeling of the laity of the Church, that in aiming at Christian union the non-Episcopal churches of the continent were to be ignored. He protested against the doctrine that a question of Episcopal ministry or non-Episcopal ministry was to separate Christians who acknowledged a common Lord, when he found it written in the word of God that the hand of fellowship was to be held out to all "who love the Lord Jesus Christ and wait for His appearance."

IRELAND.

The Archbishop of Dublin reports that a protracted meeting had been held during the summer, taking Bray for a centre. During the eight days, sixteen sermons were preached. The communion was celebrated daily, and addresses to the communicants delivered. Seventeen sermons were, also, preached in the surrounding churches. The work had been so encouraging that he trusted to repeat the experiment in other parts of his diocese.

FRANCE.

The "Christian Work" has the following. "Evidently there is a movement among the deep thinkers of Romanism—a movement towards union of heart with believers on revelation, belonging to other forms of Church government. The feeling that every foundation is being sapped—that the Papacy in its present form is an obsolete, rather than a help—that if the Gallican church and religion of France is to be saved at all, it must be so independently of the Pope; and the rapid approach of the time of trial, points to a wise desire to love rather than

hate, to assemble rather than disperse. In the words of a venerable sister of one of the pious members of the Roman Catholic Church, in Paris, 'the times of St. Peter and those of St. Paul are passed, now is the time of St. John.' The language of the Archbishop of Paris is remarkably liberal—desiring his clergy to rise to the level of the age, in order to bring it to the doctrines of faith."

GERMANY.

Pastor Harms has published his annual report. The entire expenditure was 37,870 thalers. Several instances of great liberality are mentioned. One German gave anonymously 2,000 thalers, a great sum for Germany. One farmer determined to sell all his property, and give the amount realized to the mission. He died before accomplishing his purpose. The reports from Africa and India are encouraging.

ITALY.

LATEST INTELLIGENCE.

Mr. Morehead writes that he has just removed to Sienna. He speaks thus of the Italian boy, Domenico, who is educated by the Young Men's Mission Society of Pittsburgh. He is regularly attending school, and is making rapid progress in his studies. I trust that, with God's blessing, he will prove of great use to the work here, and of honor to the society which supports him. At Torano, a great and good work is going on; we were very sorry to leave there, I assure you, but it could not be avoided. The meetings were most excellently attended. We held reunions there three or four times a week; I had an audience ranging from thirty to sixty persons. Twelve or fifteen more will be added to the church when again the Lord's Supper will be celebrated, at which I hope to be present. Even those who have been bitter enemies at first were much softened, and some came to ask us to remain. I hope to see the whole town, not long hence, brought to the knowledge of the truth. The coming year seems fraught with great events. It is now held as a fixed fact, that the present parliament will make

some very important changes in the existing relation between church and state. Even the king, in his address, advocates the separation of church and state—and the separation of the existing orders of monks and nuns—and the conversion of the church property to state purposes. The great test question, on which an overwhelming majority of the representatives were elected, was abolition of all convents and orders, reduction of bishops and priests, and destruction of their temporal power. These are all pledged to this policy. When the stupen-

dous incubus, which has for so many centuries crushed out the very life of Italy, has been lifted up and cast away—when the ranks of 150,000 priests shall be thinned out—when Rome is left to grapple alone with the spirit of the Roman laity, agonizing for liberty, then you may expect to see great and astounding events in Italy. It is near. Do not tire, therefore, in this great and good work. God's Providence, as a mighty ploughshare, is breaking up the soil. Is it not ours to follow and sow the seed of the peaceful Gospel?

MISCELLANEOUS.

THE CHRISTIAN WORLD—Organ of the American and Foreign Christian Union, 156 Chambers-street, N. Y. It is seldom we speak of our own periodical. We venture to do so now, as its circulation has reached nine thousand five hundred, and is rapidly increasing. It is read, as nearly as we can ascertain, by not less than from forty to fifty thousand persons. It goes to all parts of the earth, even to the remotest corners. This will make it, we think, a valuable pamphlet to those who advertise. As we now begin a new volume, we shall be glad to receive notices from those who may think our periodical a good channel through which to make their business known to the world. We shall confine ourselves to a few select advertisements, and such as we deem appropriate branches of business.

J. SCUDDER, Editor.

CHILI.—It is asserted that Spain has notified to the British and French Governments her willingness to accept the mediation of the European Powers in the Chilian difficulty. The Paris Patrie states that the Spanish Government has sent instructions to Admiral Pareja not to attack the Chilian ports.

ITALY.—In the recent "elections for members to the Italian Chamber of Deputies," the Papal party went into the canvass with a distinct issue. They declared for the "laws of the Church rather than the unity of the nation," and were routed. The voters, by an overwhelming majority, decided in favor of the unity of the nation and removal of the temporal supremacy of the Pope. Directly after this election the French troops began to move homeward. Italy is bound, after the withdrawal of the French troops, not to encourage insurrection in the Roman States. It is generally thought, however, that the struggle on the part of the people will soon begin. The Pope, thus far, has not gathered foreign troops to any extent.

TURKEY.—Mr. Bliss, agent of the American Bible Society, writes as follows: "I wrote you, June 22, that the sum reported in that letter (\$73 12) would appear in the account I now send. You will notice that I report \$73 70, a difference of fifty-eight cents.—This fifty-eight cents was sent me from Marash, by a poor woman (one of the poorest of the poor, but warm-hearted Christians found there). She sold one of the only two copper cooking dishes she had, and when remonstrated with for doing so, replied that she was glad to deny herself for Christ, and to give His Word to others, who had it not.—This humble fifty-eight cents will be a power in helping on the great work, which the Master will not forget to use."

ITEMS.—A second Romish Archbishop in England is appointed, the See to be named after Liverpool or Birmingham. The reason of this arrangement is the jealousy of the old Romish families at the appointment of the pervert Manning as their spiritual ruler.

It is one hundred years since the late Joseph Dana, D. D., was settled over the South Church and parish in Ipswich, Mass. Rev. Dr. Fitz was settled as colleague with Dr. Dana, June 28, 1826; so that the two pastors have ministered one hundred years to the same church and people.

The Rev. Dr. Treat stated at the meeting of the American Board that the number of persons actually received into mission churches, and the churches in Massachusetts, for twenty-five years, are very nearly the same; yet the missionaries have been but one hundred and fifty, and the ministers of Massachusetts have been four hundred and five—so that for twenty-five years missions have had greater success than the churches of Massachusetts, almost as three to one.

BOOK NOTICES.

THE WORD—WALKS FROM EDEN. By the author of the Wide-Wide World. Robert Carter & Brothers, New York.

This work commences with the history of our first parents in Eden, and carries you down to the history of Abraham and his descendants; giving you, at the same time, a general idea of the manners and customs of the people. The book is written in the conversational style, and in a plain, familiar manner, answers the difficulties that would naturally arise in the mind of the reader. The writer has evidently prepared the work with great care and study; and we can most cordially commend it to all our readers.

BIBLE BLESSINGS.—By the Rev. Richard Newton, author of "Rills from the Fountain of Life." New-York: Robert Carter & Brothers.

There are ten sermons in this volume, written in a plain style, and illustrated by incidents and facts, rendering the volume attractive. The following themes will indicate the character of the work:

The blessedness of hearing the Gospel. The blessedness of considering the poor. How Jesus blesses men. The blessedness of being a Christian. Troubles turned into blessings.—Blessedness of trusting God. Blessings of meekness. Blessedness of enduring temptation.

A HIGHLAND PARISH.—By the Rev. Norman McLeod, author of "Parish Papers." New-York: Robert Carter & Brothers.

This is a 12mo volume of 318 pages. The incidents and scenes in this volume are sketched by a master hand. They carry us back seventy or eighty years, and give a graphic picture of society in that land at that time. But these days are past. The small farms then occupied by a rural population, have given place to large dairy and sheep farms, and the original population and most of their descendants have died or emigrated to other lands. We have read the book with great interest, not only for its intrinsic value, but as the portion of country from which our own forefathers came.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
DECEMBER TO THE 1ST OF JANUARY, 1866.

MAINE.		
Royalton. Emily B. Ripley.....	5	00
Northbridge Centre. Chas. O. Bacheiler.....	25	00
in part for L. D.		
So. Hadley. 1st Cong Ch., by Jos. Dick- inson, Tr.....	45	00
Ashfield. 1st Cong'l Ch & Soc. towards making D. S. Howes L. M.....	23	50
Salem. So. Chu. & Soc., of which \$30 by J. H. Tenner for L. M. of Mrs. E. S. Atwood.....	111	50
Fitchburg. C. C. Ch. & Soc. for L. M.....	134	10
Woburn. Cong. Chu. and Society.....	60	80
Sharon.....	14	12
Plymouth. 2d Cong. Chur. & Soc. for L. M. Rev. D. Breinmer.....	26	30
NEW HAMPSHIRE.		
Dover. Cong. Church.....	4	15
Concord. So. Church and Cong'n.....	42	95
VERMONT.		
Ascutneyville. Rev. Seth S. Arnold.....	2	00
St. Johnsbury. E. & T. Fairbanks & Co.....	300	00
Malchester. M. B. Goodwin.....	5	00
MASSACHUSETTS.		
Florence. John W. Hyde.....	1	00

Chelsea.	Winniammett Ch. & Cong.	51 00
"	Broadway Church and Cong.	58 80
Danvers.	Cong. Ch. & Soc.	21 21
Amherst.	Village Church.	38 37
"	East-street Church.	29 00
Newton.	Mrs. E. B. Wheaton to make	
"	Dea. J. H. Blandan & L. M.	20 00
"	Dan'l S. Cobb, \$5; Miss Abby	
"	Goodwin, \$1; her Sab'n School	
"	class, \$1.	7 00
"	Teachers and Pupils of Wheaton	
"	Female Seminary.	18 00
"	Collection in Church.	11 50

RHODE ISLAND.

Newport.	Wm. Guild.	4 00
Slaterville.	For L. M. of W. H. Seagrave.	40 00
Little Compton.	Cong. Ch. & Soc.	12 50

CONNECTICUT.

South Britain.	Oliver Pierce.	5 00
Southport.	Z. B. Wakamen, deceased.	500 00
Plymouth.	Cong. Sabbath-school.	9 83
"	Balance of Chn. Coll'n.	2 03
Norwich.	2d Cong. Chu. Rev. Mr. Dana,	
"	by E. Learned, Esq.	63 85
Gilead.	Deacon S. Talcott.	4 00
Stratford.	Colonel G. Loomis.	5 00
Somers.	C. B. Pease.	5 00
Hartford.	Pearl-street Chu.	140 00
"	4th Church.	34 88
"	So. Chu. Nelson Kingsbury \$30,	
"	E. Kellogg \$100; Coll'n \$44 61	
"	makes Dr. A. W. Barrows L. M.	194 61
Norwich.	Cong. Church & Soc.	35 60

NEW YORK.

Ithaca.	L. W. H. for Italy.	5 00
Brooklyn.	The Widow's Mite.	00
N. Y. City.	Mrs. Stephen Griggs, half	
"	yearly donation.	25 00
"	H. I., for Miss Rankin's field.	50 00
Sing Sing.	Presb. Ch. Rev. W. Phrazer.	100 00
Jamaica.	1st Presb. Church.	56 84
Saratoga Springs.	Jacob Myers, M.D.	2 00
Poughkeepsie.	2d Ref. D. Church by J.	
"	A. Storms, Esq.	34 71
N. Y. City.	E. D. Woolsey for South Am.	500 00
New Concord.	Miss H. J. Jones.	3 00
Cambridge.	Rev. P. Campbell.	2 00
Newburgh.	"J" for South Am.	5 00
N. Y. City.	J. K. Myers, for Miss Rank-	
"	in's Mission.	25 00
"	W. E. Dodge, jr. \$100; Mrs.	
"	W. E. Dodge, jr. \$50 for	
"	French Miss'n in charge of	
"	Mr. Bonifas.	150 00
"	Lexington Av. M. E. Church	
"	to make Alex. McLean & L. M.	37 18
Harlem.	M. E. Church 2d Av. & 119 st.	18 06
New York City.	13th Street Presb. Chu.	
"	Rev. Dr. Burchard.	168 29
"	W. S. Gilman.	100 00
"	J. O. Brown for Mexico.	25 00
Rhinebeck.	C. S. Wainwright for L. M.	30 00
Orden.	Presb. Church in part of L. M. for	
"	Rev. A. M. Thornton.	5 50
Necklenberg.	Presb. Church in part L. M.	
"	for Rev. A. O. Peloubet.	17 78
"	Union Coll'n in the M. E.	
"	and Baptist Churches.	6 41
Waterloo.	Presb. Church.	41 80
Bergen.	Stone Cong. Church \$5; Rev. N.	
"	Elmer \$15 in part for L. M.	20 00
Byron.	Presb. Church.	1 00
Cattskill.	Mrs. E. B. Day in full of L. M.	
"	for John Knapp.	5 00
New Road.	Cong. Church to make Rev.	
"	G. C. Judson L. M.	31 35

NEW JERSEY.

Madison.	Presb. Church.	66 58
Millstone.	Church of Hillsborough in part	
"	of L. D. for Rev. E. T. Corwin.	50 60
Madison.	A Friend.	4 00
West Hoboken.	Pres. Ch., \$25 00; & Sab.	
"	Schl, \$20 for Mexico, &	
"	in part of L. D. for Rev.	
"	J. C. Egbert.	61 32

Jersey City.	Cong. Tabernacle by H. B.	
"	Holt, Esq.	138 00

PENNSYLVANIA.

Philadelphia.	A Lady, by Dr. Boardman	
"	for Rev. T. Monod.	20 60
Erie.	Miss Laura G. Sanford to make Mrs.	
"	L. J. Herron L. M.	31 00
Vincent.	Brownback's Church by Rev.	
"	Wm. Soeber.	3 00
Philadelphia.	W. P. Jones.	1 00
Allegheny.	4th United Presb. Church add.	2 00
Philadelphia.	L. F. Brown for Miss Ran-	
"	kin's field.	20 08
Mount Bethel.	Presbyterian Church.	10 30
West Alexander.	Henry McMurray.	5 00
"	Free Presb. Church.	7 00
"	United Pres. Chur. for	
"	Italy, & to make Rev.	
"	J. Stevensen L. M.	34 10
"	Miscellaneous.	3 28
Washington.	1st Presb. Church to make	
"	Hon. J. Single & L. M.	44 11
"	2d Presb. Ch. to make John	
"	Grayson, Jr. L. M.	45 67

Note.—In the last Number, the Collections reported under Boston, Penna., should be Easton, Penna.

ILLINOIS.

Chicago.	Central Presb. Ch. E. S. Wads-	
"	worth \$25 00; J. Woodbridge,	
"	jr. \$11; E. S. Williams, P. O.	
"	Duncan, James G. MacLay, \$5	
"	each; L. R. Boomer \$4; Dr. S.	
"	Sawyer \$3; J. Woodbridge, Sr.	
"	and Dr. Reeder \$1 each to make	
"	E. S. Wadsworth & Jno. Wood-	
"	bridge, jr. L. M.	60 00

OHIO.

Twinsburg.	Cong. Ch. J. R. Parmelee, Tr.	5 73
Cincinnati.	Chamberlain & Co. for Schools	5 00
"	Mrs. Webb, 1 bonnet; Ref'd	
"	Tract Soc., 600 pps. Tracts &	
"	6 pps. of Tracts; Am. Tract	
"	Soc. 4,294 pps. Tracts, 1 ppe.	
"	Tracts & 12 Hymn-Books for	
"	distribution.	
"	J. & C. Ritchie, 13 yds. calico	
"	\$4 22; Mrs. Granger 50c; Mrs.	
"	Knaaw and Tehe 10c. each, for	
"	German Industrial School.	4 92
"	J. P. Epply and Mrs. Murdoch	
"	\$10 ea.; Mrs. Melish and Cun-	
"	ningham \$5 each; Mrs. Rhiras	
"	and Bennett \$3 each; Messrs.	
"	Morgan, Thompson, Baldwin,	
"	Allen & Walker and Mrs. Car-	
"	rick, Applegate & Hale \$2 ea;	
"	Mrs. Roth \$1 50; Messrs. Por-	
"	ter, Bartholomew, Powell, Mrs.	
"	Lape, Pugh, Norton, Champ-	
"	lin, Woods, Holdridge, Kra-	
"	mer, Birds, Hancock, Clark,	
"	Hull and Tooker \$1 each; Mrs.	
"	Jeasup and Roberts 50c. each.	60 50

Honla.	1st United Presb. Chur, Messrs.	
"	D. & E. Millen, \$35 ea., for sup-	
"	port of Signor Zati; R. Crawford	
"	\$10; 2 Messrs Galloway, Patton,	
"	Shields, Crawford, Pond, Boyd,	
"	Mrs. Dean and Miss Van Eaton	
"	\$5 ea; G. Bradford \$3; Messrs.	
"	Job, Mitchell, Caruthers & Mrs.	
"	Dunoon \$2 each; Dr. Findley,	
"	Anderson, and Miss Crawford	
"	\$1 50; Messrs. Gordon, Bradford,	
"	Funk, Bonser, Fleming, Kile,	
"	Stewart, McFadden, Quinn,	
"	Gowdy, Mrs. McDowell, Stark,	
"	Finney, & Miss Patterson \$1 ea;	
"	Messrs. Connor, Gordon, Her-	
"	riott, McGearry and Mrs. Van	
"	Eaton 50c. each; W. Galloway,	
"	2c.; coll'd by Mr. Caruthers \$4 25.	156 50
"	German Ref'd Chu., Mrs. Lem-	
"	mon \$1; H. H. Ewey 50c.; S.	
"	Crumbaugh 25c.	1 75
"	2d United Presb. Church in part,	
"	Messrs McHenry & Little \$5 ea;	

Henia.	J. B. Munroe \$2; Messrs. Smeigh, Ackelson, Dodda, Law, Faust, & some unknown one \$1 each; Turnbull, Torrence, Mrs. Hughes and Smar; 50c. each; J. Hamill 35c.; Mrs. Lytle 25c.	20 63
"	1st Pres. Chu., J. Allison \$10; T. P. Townsley \$5; Messrs. Lytle, Merriman and Findley \$2 each; Mrs. Haines \$1 45; Messrs. Paine, Howard, McClung, 3 Fleming, Cooper, Beggar, Barlow, Gowdy, Ormsby, Mrs. Allison, Armstrong, Fox, Snell, Corry \$1 each; F. McClure & Mrs. Locke 50c. ea; Mr. Orr 25c.	20 76
"	1st Ref'd Chur. Rev. Mr. Casland, 2nd installment for L.M., Mrs. Weyer, and 2 Miss McMullan \$5 ea; Messrs. Harper, Bryson, Brailon and Miller \$2 each; Bryson, Stewart, Winter, Read, McQuiston, and Mrs. McQuirk \$1 ea; E. Cooper & Mrs. Hamel 50c. each; Mowett 25c.	35 25
"	Union Female Seminary	9 00
Cedarville.	Covenanting Chu., Mr. Carson \$2; Mrs. Crow 60c.	2 50
Lebanon.	Prof. A. Holbrook and Family in full of L.M. for Mrs. Melissa Holbrook	18 00
"	Requie Jaffray	50
Sugar Creek.	United Pres. Church A. J. Holmes to make Miss Maggie J. Holmes a L.M. \$30; Dan'l Holmes in full of his L.M. \$20; Messrs. McMichael, White, Beggar, and Holmes \$10 each; 2 Messrs. Beggar, Andrew, Ingrain & Hopkins \$5 ea; J. & J. J. Bradford, Tate, Beggar \$2 ea; Williamson, 4 Messrs. Holmes, Andrew, 4 Messrs. Bradfords, 5 Messrs. Beggar, Tate, Leggett, Ambersonable, Andrew and Hamilton \$1 ea; A. Williamson \$1 50; W. Bradford 75c.; Mrs. Bradford 60c.; D. Beggar 50c.; A. Bradford 25c.; & Little Kate Beggar 10c.	140 70
Lebanon.	1st Bapt. Ch., Messrs. Simonton, Drake, & Mrs. Morris \$5 ea; Boake and Dunlevy \$3 each; J. Lewis & Mrs. Curtis \$2 ea; Messrs. Drake, Pullen, Adams, Koogle, Kimball, Mrs. Corson and Morris \$1 ea; Mr. Thompson 50c.	32 50
"	M. P. Chu., R. S. Bennett \$5 00; A. Osborn, \$2 00; collected by R. Bennett, \$4 50; Messrs. Hutchison, Colvin, Smith, Howey, Brown, Howey, Rockwell, & Miss Dines \$1 ea; A. Cratus 50c.; J. Gookie 25c. in full of L.M. for Rev. James E. Snowden.	20 25
"	1st Presb. Church in part, Mrs. Gould \$5; Mrs. Blackleash \$2; Mrs. Scott \$1 05; Messrs. Ticknor, James, Smith, Anderson, Smith, Mrs. Clements \$1 ea; Mr. Smith 93c; C. Handy, Mrs. Carpenter and Mrs. J. M. Smith 50c. each; Mrs. Roof 25c.	16 73
"	1st Cong. Church, Judge Dunlevy \$5; Dr. Dyke \$2; Mrs. Probasco, \$1 50;	
Lebanon.	Messrs. Munroe, Smith and Mrs. Ross \$1 each, in full of L.M. for Rev. Josiah H. Jenkins.	11 50
"	1st Cumb. Pres. Ch. Messrs. Bella, Evans, Bennett, Colter, Mrs. Wood, Hinch, Nelson and Parshall \$1 ea; Wykoff, Greathouse, Mrs. Squeer, Kell, Krutzen 50c. ea; S. S. Squeer, Mary Squeer & J. Jamison 25c. ea; Mrs. Mentford 15c.	11 40
Steubenville.	Hamlin M. E. Chur. to make Rev. Thos. N. Boyle a L.M.	30 15
"	Meth. Prot. Ch. in part of L.M. for Rev. Ambrose Abbott.	16 35
"	Creamer M. E. Chu.	24 00
Windham.	Theron Wales.	10 00
Cleveland.	1st Bapt. Ch., Mrs. Mary J. Townsend for L.M.	50 00
Canton.	Pres. Church, of which \$10 by P. Housell on his L.M. & balance in full of L. M. for Rev. E. Buckingham.	50 85
"	Bapt. Chu., Geo. Cook \$10; W. H. Alexander \$3; Others \$4 50. in full of L.M. for Rev. S. Gorman.	17 50
"	Evan. Lutheran Chu., Mrs. F. A. Schneider and Isaac Harter \$2 ea; Mrs. Feather and J. Hane \$1 each.	6 00
"	M. E. Church, Rev. E. Patterson & Jacob Miller \$5 ea; Others \$4 25, in full of L.M. for E. Ball.	14 25
MICHIGAN.		
White Pigeon.	1st Presb. Chu., Rev. C. M. Temple.	8 64
Van Buren.	1st Pres. Church.	4 36
Flint.	Presb. Church in part of L.M. for Wm. A. Morrison.	29 28
"	Court Street M. E. Chu., Wm. Patterson & Dr. Fiske \$1 ea.	2 00
Ionis.	Presbyterian Chu.	14 03
"	Union Cong'n.	8 63
WEST VIRGINIA.		
Wheeling.	4th Street M. E. Church, to make Rev. Alex. Martin, D. D., Rev. R. S. Brockunier, Henry K. List L. Ms., and the Sab. Schl. to make itself a L.M.	120 00
"	Chaplin Street M. E. Chu. in part of L.M. for Rev. J. B. Blakeney.	23 75
"	North Street M. E. Chu.	15 50
"	1st Presb. Church, D. C. List, Ann E. List, & W. A. List for L. Ms.	90 00
"	Messrs. Metcalf, Cash, Cooper, Paxton \$10 each; Culberston, Todd, Cash, Harper, Cushing, Reid, Taylor, Harrison, Knox & Robinson \$5 ea; Paul \$6; Others \$14, to make Rev. Dan'l W. Fisher L. D.	110 00
"	2d Pres. Church for Italy and to make Rev. Jno. Moffett L.M.	50 00
"	Disciples' Church, J. E. W.	3 00
GEORGIA.		
Nacooche.	J. K. Dean, jr. for L.M.	50 00

THE

CHRISTIAN WORLD.

VOL. XVII.

FEBRUARY, 1866.

No. 2

A GLANCE AT OUR SUNDAY-SCHOOL WORK.

As from the height of an ascended hill, the traveler glances his eye over the distance passed, and summits higher yet to climb, so from this pinnacle of time, the new year, we may pause to contemplate the little done in gardens here and there, with continents spreading before us, as fields for future culture. As better suited to an annual report, we should not allude to the little buddings in our Sunday-school fields, except it were to show the genuineness of our seed, the fertility of the soil, and the certainty of an abundant harvest, if only there be not a moment lost in our work of preparation to reap it.

At the time the Sunday-school department was connected with the American and Foreign Christian Union, Sunday-schools, properly so called, had existed in Italy and Germany from eighteen months to two years. In France and Switzerland, however, they had existed for a much longer time, while in Mexico and Central and South America, they could not be said to exist at all. During the six months in which the schools, in the above-named countries, could be said to have some relation to this Society, there has been a vigorous correspondence with them, which has not only resulted in their improvement, but greatly multiplied the number of schools and scholars. We are glad to add, that each succeeding month brings us most gratifying evidence that the interest is still increasing, while in some localities it has already become general. Up to the time when the Sunday-School Department of the Society was organized, there had been but small sums of money expended for their support, and these sums were the proceeds of personal subscriptions. Soon after the connection, in response to appeals made in the "CHRISTIAN WORLD," subscriptions for this special object commenced, and have been increasing to the present time. After the arrangement was made, great facilities for establishing Sabbath-schools in Mexico and South America were brought within reach of the Department by reforming movements in those countries, both of a religious and political character.

The reformers of Mexico were driven from their country by the French invaders, who restored there the domination of a priestly and persecuting power. These persecuted brethren fled in considerable numbers to this city and country, and here became intimately acquainted with our institutions: They saw at a glance that the Sunday-school system would aid them to lay in Mexico a moral foundation on which a free government could securely and peacefully rest. The most pious and competent among them immediately began to work, translating Scripture question-books and other publications, which could be used for the establishment of Sabbath-schools wherever the Spanish language is spoken. These papers are now in process of publication, and some of these Mexicans expect soon to return and employ them in the work of evangelizing Mexico.

Meanwhile, other States of South America have adopted liberal forms of government, and invited thither Sunday-school missionaries. Our Society is now making arrangements to meet these imperative demands. Beholding the adaptation of this theory of evangelization to meet the wants of Roman Catholic countries, several Christian gentlemen, of intelligence and wealth, have not only offered their money, but what is far more valuable, their most vigorous co-operation to render effective these means for regenerating those blighted nations. It is with joy and gratitude that we can also add that the London Sunday-School Union, by far the strongest Sabbath-School Union in the world, if indeed we should not except our American Union, has offered to co-operate with us, and constituted a committee for this purpose; and has already accomplished considerable work, on the continent of Europe. The cause has been presented in theological seminaries and colleges, and several young men are, as a consequence, qualifying themselves to become Sabbath-school missionaries in papal countries. Other young men are learning trades, and arts, with a view of becoming self-supporting missionaries in these countries. In response to a circular which the Society issued in reference to Sabbath-school publications, we have evidence that not only our missionaries are ready for vigorous co-operation in this department of labor, but Christian laymen, resident in papal countries, are anxiously waiting to receive these important guides and helps.

Although these steps are preliminary, and have just been taken, they have already begun to bear fruit at home, in the increase of contributions and a greater circulation of the "CHRISTIAN WORLD." But if Christians and philanthropists of the United States would have us enter these opening doors, and do something for these sister Republics and the old nations of Europe, worthy of ourselves, and the objects we are seeking to accomplish for them, they must give us something more than their sixpenny contributions. They must stand by us with the

manly assurance that what we want we shall have. Each dollar contributed, produces a four-fold result: direct upon the receiver, indirect upon the heathen world, *reflex* upon the character of our immigration and the political and religious institutions of our own Republic. For evidence of this, we refer the reader to the columns of this journal, past, present, and future, where can be read with profit the method of our operations and the results attending them.

If, in order to give a comprehensive view of the results of the few months' labor of the Department, we add the two years' labors previous to the Union, and join with it the movement for Mexico, it would stand thus:

ITALY—25 to 30 Sabbath-schools organized, but number of teachers and scholars not yet ascertained. Here the conviction is becoming general that, in the absence of students and theological seminaries, the Sunday-school is indispensable to progress.

BERLIN—12 Sabbath-schools, with more than 150 teachers, 2,500 pupils,—and, as a consequence of these, many schools are forming in different parts of Germany, with rapidity and success. Although the age of the oldest of these schools, formed in connection with the Lutheran Church, is less than twenty-four months, none who have read the letters recently published in this journal, from Dr. SCHAFF, can have failed to see the exact fitness of these simple but powerful institutions to give to that great nation of Germany a Christian Sabbath and evangelical faith. His pre-eminent fitness to touch the heart of the German people, as few could do it, induced us to ask of his generous Sabbath committee the benefit of his few weeks' labors, in order to blend in Germany the spirit of the fourth commandment with our Christian institution. So nobly has he fulfilled his mission, that scarcely is there an evangelical clergyman in Prussia, and perhaps we should say in Germany, that has not felt the power of his quickening words. Even the civil as well as the religious institutions of our country have, by coincidences manifestly Divine, come to be more properly appreciated through his judicious advocacy.

HOLLAND.—The organization of one school, perhaps many more, and the establishment of a Sabbath-School Union and a child's paper.

SWITZERLAND.—Some large schools, and the establishment of a child's paper, have been the result of a few weeks' labors.

CARTHAGENA, United States of Columbia.—A day and Sabbath-school have just been established, and regular preaching commenced in a room hired for these purposes. In this Republic, the priests have been driven out by the government and by the indignation of the people, and in the absence of any other ministry, the women have called upon laymen to baptise their children, and have conducted their own worship.

While, by the blessing of God, we have been achieving results ahead, more than thirty public or church meetings have been held, in which the object of the Society have been presented. But among the most gratifying results of the past few months' labor, have been the translation into Spanish of the first volume of questions published by the American Sunday-School Union, sixteen numbers of a child's paper, and a system of rules for establishing and conducting Sabbath-schools, in Spanish-American countries. These are now in process of printing, and will soon be sent forth, greatly to aid in the work we have undertaken to do.

We have referred to these beginnings as no summary of our work, but rather to construct a window, through which our readers may behold the sublime prospect before us, and at the same time admit a light by which they can examine the instruments,—and if found well fitted to the contest, give us the means to wield them. Roman Catholicism furnishes alike a boundary to the Protestant and the heathen world. To the latter it presents a false and perverted view of the Christian system—to us, a dilution of it, that sometimes reduces the morals to a lower than a heathen standard. Can it be reasonably expected that when the heathen have light enough to see the darkness which surrounds them, that they will look athwart the Roman Catholic world, and take their example of Christianity from us? Even this might be possible, but that no sooner do they begin to emerge from their darkness, than an emissary, schooled at Rome and sustained with French money, joins issue with our missionary in the foreign field, and neutralizes more than half his work. From this point of view, if half the money given for the conversion of the heathen were spent upon the intermediate field, would not the other half produce a greater result?

Rivers, mountains, and oceans, once so widely divided nations, that the vices of one could not easily mingle with those of another; and thus rapidly conduce to mutual decay and destruction. But modern improvements in traveling have greatly increased the action of nations upon each other. Now the political, civil and moral elevation of one country is scarcely possible, except that all be lifted up together.—Especially is this the case with nations receiving thence immense immigration, as is our own. These international influences are daily increasing, and ere long they will be overwhelming to the nation that is not morally aggressive. Great as has been the power of the press, it is destined to be much greater. If, until recently, the people could be said to hang upon the thrones, now it may be said that thrones hang upon the people. Henceforth, every man is to be a power in the earth. The government, the institution, or the individual that heeds not this fact, commits a fatal blunder. Accepting now this external relation of

things, as master masons let us measure, gauge and number our resources, that we may wisely apportion them to the work in hand, which is the regeneration of, not the largest, but by far the most influential part of the human race.

To the mind of the reader, doubtless, the exclamation is almost upon the lips—*increase your theological seminaries, at home and abroad.*—So we say. But the exigency is upon us, and it cannot be met by resort to such means, or the sending forth of the ordinary missionary. Besides, it is not great and learned defences of Christianity, nor yet eloquent appeals that are wanted ; but rather the extraordinary missionary that can teach men practically how to minister to each other. However indisposed some nations may be, through pride and self-conceit, to admit their country to be missionary ground, few will reject one who simply proposes to show them how they can bless each other. This is what our Sabbath-School Department proposes to do. Our ministry is competent and commensurate to the work we have undertaken to do. But if we should ask our Christian countrymen for two or three missionaries for each of these large Roman Catholic nations, upon our borders or for Europe—if they comprehend at all what the wants of these nations are—they would justly despise us for such a request. For some we want hundreds, for others we had almost said thousands ; and we could spare them and our country be not the poorer but the richer for it. If we send but few missionaries, we must support them, for we want all their time. Could we send many, they could be self-supporting ; for all half-civilized nations want the Christian farmer, mechanic, merchant, and professional man, of every degree of education, and he could find an easy support. If our Christian countrymen would even furnish us the means for the transportation of some of these missionaries, the work could go immediately forward. This would be more effectual than the “*Monroe doctrine*” in giving to Mexico and our sister Republics of South America the right institutions of civil and religious liberty. The expense to the nation would not be so much as the cost of percussion-caps to sustain them there in any other way.

PROGRESS OF FREEDOM.—The present century has been signalized by the breaking of the fetters of the slave in most of the lands where man was held in bondage. In 1807 the slave-trade was suppressed by Great Britain, in 1808 by the United States, and in 1720 by France. In 1818 slavery was abolished by the Netherlands, in 1834 by Great Britain, in 1846–7 by Sweden, in 1848 by France and Denmark, in 1860–61 by Holland. In 1862 serfdom was abolished by Russia ; in 1863 emancipation was proclaimed by President Lincoln ; in 1865 it was promised by the king of Portugal. Spain and Brazil, the only remaining countries in Christendom where slavery is still established, have passed laws or are discussing measures looking to its removal.

MISSION OF ST. CHRISCHONA.

[We find in the "Christian Work," for Dec., the following interesting account of the Pilgrim Mission of St. Chrischona, near Basle. "Of the missions working in Egypt, none have made the field so peculiarly their own, or formed so comprehensive a plan of mission labor there as this institution."]

"THE Pilgrim Mission of St. Chrischona, near Basle, was called into life in 1840, faith triumphing over many difficulties both at that time and ever since. Its purpose is to prepare and send forth youths who love the Lord Jesus Christ, and desire to serve Him in the building up of His church throughout the world. To this end, from fifty to sixty brethren are receiving in a three years' course a suitable education.— They dwell on a beautiful hill, not far from Basle, in three houses and an old church, the latter of which was benevolently ceded by the government. Though there are nearly always some students who study either Greek or Hebrew, or both, in order to read the sacred Scriptures in the original, yet ancient languages are not generally taught; and of modern ones only German, English, and Arabic. What we think to be the most important thing, is a simple practical knowledge of the Bible, which is carefully taught in the college, and facility in proclaiming its blessed truths."

Surely the above extract breathes a missionary spirit worthy of the apostles. From the walls of St. Chrischona goes forth a noble army, with the Bible in their hand, to assault the strongholds of Satan.— With such a weapon may they not hope for abundant blessings on their enterprise?

Acting on the principles adopted by St. Paul, that great missionary of the Gentiles, who labored with his hands that he might not be chargeable unto any, the Chrischona brethren who have gone forth as missionaries strive to assist in supporting their respective stations by different handicraft or other employments, in which they have either been engaged prior to their entering the Mission College, or in which they have been instructed there. This not only lessens the expense, and consequently enlarges the field of their operations, but also makes them valued and respected by the savage tribes of the interior, with whom too it brings them into more intimate contact.

Many of the missionaries educated at St. Chrischona are employed by different societies, and their excellences seem to be well recognized, seeing they are largely employed by societies in other lands than their own. Although there are many of its missionaries employed by other societies, still the Chrischona Mission has, as already stated, a field of mission labor of its own. To understand the "Apostles Road," as it has been called, on account of the stations being named after the Apostles, we must take the map and imagine a line of Mission settlements,

twelve in number, stretching from Jerusalem to Abyssinia. These stations it is proposed to establish at distances of about 150 miles from each other, thus forming so many links of a chain, by which the missionaries in Abyssinia and towards the upper sources of the Nile, who have hitherto been quite isolated, may keep up a communication with those at home, to whom they must ever look for support and sympathy. The stations of the Pilgrim Mission will thus serve a double purpose—strengthening the hands and encouraging the hearts of the missionaries in the far interior, and being too so many centres from which the glad tidings of salvation may be preached to a people now sitting in darkness and in the shadow of death.

Several of these stations have been already established ; one at Cario, another at Khartoom on the White Nile, and a third at Matammah, near the borders of Abyssinia. Another will soon be established at Alexandria, to which M. Rappard, who has recently completed his training course at St. Chrischona, has been appointed missionary, and to which he will proceed in the ensuing winter. His name is probably well known to many of the readers of "Christian Work," for he spent a winter in this country, and had the opportunity of speaking to many about his work. It was suggested by Mr. Spittler, the patriarchal founder of the St. Chrischona Mission, that a society might be formed in Great Britain, having for its specific object the support of M. Rappard, as one of the Missionaries of the Apostles' Road. A meeting was accordingly held at Edinburgh some time ago, at which addresses were given by gentlemen of different denominations, explanatory of the mission, and at which a committee was appointed for the purpose of collecting subscriptions and organizing a society for M. Rappard's support. This society is based upon strictly unsectarian principles, and it is to be hoped that the support it will receive from Christian friends will be sufficient to enable the committee to maintain the mission in an efficient state without any aid from the general funds of the Chrischona Mission.



THE KING OF ITALY and ECCLESIASTICAL REFORM.

THE King of Italy is personally much beloved by his subjects. He has won their affection still more, and made himself the subject of universal admiration, by his recent visit to Naples, where the cholera has threatened to assume alarming proportions. On the route he was cheered most enthusiastically by the country people, who would feign have unyoked the horses and drawn the carriage of his Majesty miles and miles in triumph ; and many a blessing was invoked upon his head by the poor patients in the cholera hospitals of Naples, which he re-

peatedly visited. It is well known that the King was only restrained by his Ministers from going to Ancona last summer, when the plague was at its height ; but the importance of Naples as the late capital of the Two Sicilies outweighed in the royal mind all considerations of personal danger. A happier stroke of policy could not have been suggested than this impromptu act of sympathy.

Florence is to-day all gaiety, though the sky is sombre and the rain falls heavily. Banners are hung from every edifice, and the whole town is illuminated to celebrate the opening of the second Italian Parliament on the 18th Nov. 1865, in the presence of 450 deputies and a brilliant assemblage of foreign and native onlookers. The speech of the King, delivered in the grand old Cinquecento Hall, built by Savonarola for the freemen of Florence, is manly and practical. The two passages which were received with loud, unanimous, and prolonged applause, were those in which he referred to the breaking off of intercourse with the Pope, when proposals offensive to the Crown and the nation had been made, and in which he mentioned that the Cabinet would immediately submit bills for "the separation of Church and State," and the suppression of religious corporations. The progress of public opinion in Italy during the last five years, especially on ecclesiastical matters, is very remarkable, and equals the advance made by other lands in a century. When the Marquis Pepoli in Umbria, and Valerio in the Marches, abolished religious houses, it appeared to many a most daring and premature act. When Petrucelli laid before Parliament his project for the establishment of the civil rights of the Italian clergy, he was treated as a madman, and the bill refused a first hearing, and yet it contained, as one of its clauses, the reduction of the dioceses of the country by one-half—a measure which a recent Ministerial circular has shown to be absolutely necessary. When Pisanelli tabled his proposal with respect to convents and ecclesiastical property, the Ministry to which he belonged showed that it regarded the measure as rash ; for it was a committee of the Chamber of Deputies, headed by the present Minister of Grace and Justice, that, reporting on the bill, first suggested in the most formal manner the imperative necessity for the total abolition of all religious orders. And yet again, when Vacca brought forward what he thought a far more radical measure than that of Pisanelli, the House was so far from judging the proposal sufficient, that the amendment of Ricasoli was adopted, insisting on the separation of Church and State. Many a one considered Ricasoli's plan a mere dream, and qualified it as heretical ; and yet it is now the project to be laid before the present Parliament, and one which is to be treated as a Cabinet question. This rapid advance in ecclesiastical reform is not restricted to a class composed of the more enlightened men, but ex-

presses the feelings and conscience of the country. There is no doubt entertained as to these proposals shortly becoming law. A compact clerical "Left" will do valiant battle for the Papal interests, but the Liberal "Centre" will be not only supported, but pushed forward into vigorous action by an exceedingly numerous and resolute "Right" of advanced Liberals. The present session is expected to be one of extreme interest.

CARLO PASSAGLIA.

NEXT to Pio Nono himself, the most influential person in the religious affairs of Catholic Italy, at the present time, is Carlo Passaglia. He belongs to an old and reputable family, in a country where lineages are traced back to the Cæsars and Scipios. His father held the rank of general in the military establishment of Grand Duke Leopold, and he enjoyed the income of landed estates in Lucca, ample enough to enable him to live respectably in one of the many prison-like palaces of Florence. Carlo was an only son, and heir to property valued at two hundred thousand dollars. By the laws of Tuscany, his choice of the priesthood and his subsequent union with the fraternity of Loyola, involved the renunciation of his inheritance, as well as the honors of his ancestral name and family. It is a characteristic of the manners of Italy, that disappointment in an affair of the heart, at the age of thirteen, should be assigned as the reason why the passionate and premature boy took upon himself the vow of celibacy, and enrolled his name as a novice in the College of Jesuits. He gave himself so severely and successfully to the study of patristic lore, as to receive great applause as a public lecturer at the age of seventeen. After thirty years of patient and unwearied discipline in the duties of his order, he had risen to the highest eminence as a master in the blind metaphysics and perverse theology of the Romish schools.

When the Pope desired to establish the new dogma of the Immaculate Conception, by proofs drawn from the musty tomes of mediæval lore, he turned to Passaglia for help, and the work was done. This great feat of ecclesiastical legerdemain, by which nothing was made of nothing, was regarded by Pino Nono with profound gratitude and admiration. Thenceforth, whenever he wished to arrest the progress of the world toward light and liberty, or to set back the index on the dial-plate of time, Passaglia was the man to whom he looked for the accomplishment of the impossible.

At length, in an evil hour of the Pope, he sent this profound interpreter of the fathers and student of schoolmen to negotiate with Count

Cavour for the adjustment of difficulties between Piedmont and the Papal see. The great soul and enlightened patriotism of the Sardinian statesman were a new revelation to the man whose strong intellect had been disciplined and darkened by the cunning casuistry and false expediences of the Jesuit College. It was a proof of great original strength and nobleness of mind, that he could still, to some degree, comprehend and adopt the views of Cavour, after thirty years of discipline in the dark school of studied ignorance and sanctified falshood.

From that time he began to see dimly that patriotism might be a virtue, and that even a priest may owe something to his country as well as the Holy See. He had attained a position so high in the services of his order, that the generalship of the Jesuits might at any time devolve on him, and the triple crown itself might reasonably come within the range of his ambition. He turned his back on all such hopes, he gave up all he had gained in the service of the Papacy, when he went back to Rome and declared himself in favor of abrogating the temporal power of the Pope. The patristic learning with which he had substantiated the Immaculate Conception, he now began to use as a two-edged sword to prove from the same source that the head of the Church had no warrant for setting himself up as a civil ruler.

The powers that praised and honored him before were now combined for his destruction. The wrath of the Jesuits and of the Holy Father knew no bounds. An English Catholic lady undertook to conceal him for a few days, until he could find an opportunity to escape from the city, and while doing so she was warned by friendly priests that his only safeguard against poison, even in her own house, would be to eat nothing but eggs. The vast Palazza Spada, in which the lady lived, was rigidly searched by the Romish police, while Passaglia was hidden in one of its countless apartments ; but the watchful hostess contrived to divert their attention from the place of his concealment. The next night a large party was given at the palace, and although the whole structure was surrounded by police, in the multitude coming and going, the hunted fugitive walked out in the borrowed dress of a prince, with a lady upon his arm, entered a carriage, and drove away without being suspected. The next day, at early dawn, he passed through the Porto del Popolo in the disguise of a servant. A little way out on the Via Flaminia, beyond the Milvian Bridge, he found three men waiting his arrival, with horses saddled and ready to run. All mounted, and galloped toward the frontier with a speed to which the dread of pursuit gave wings.

The next morning, exhausted with hunger, fatigue, and want of sleep, Passaglia saw upon the walls of the houses in a village which he had reached by crossing the fields and traveling all night on foot, "*Viva il*

Re Vittoria Emmanuele," and he knew that he was safe. He was welcomed with enthusiasm by the government and the people of emancipated Italy. From that time he became the leader of a movement to secure a voluntary resignation of temporal power by the Pope. In the course of one year nine thousand eight hundred Italian ecclesiastics signed a petition to that effect. The Holy Father answered their request by suspending this great body of priests from all their spiritual functions, subjecting them to countless vexations, and, to the extent of his power, taking away their means of support. The government of Victor Emmanuel acknowledges that these priests are only "asserting the inalienable rights of humanity, and do not deserve starvation," and yet ignoring their character as priests, it only guarantees to them the common protection due to every law-abiding subject of the kingdom. The Italian ministry and Parliament seem to think that the Papacy can be most effectually weakened and put to shame before the world by leaving it alone to wreak its vengeance upon all its own adherents who venture to ask for reform in the Papacy itself.

Meanwhile Passaglia is unwearied in his efforts to secure the aim of his petition. Deprived of all clerical functions, he writes, lectures, and talks without ceasing. He holds a seat in the Italian Parliament, but he has little influence as a legislator, generally votes with a very small minority, and with all his zeal and scholastic eloquence effects nothing in obtaining relief for the ten thousand signers of his petition, many of whom are living upon a franc a day. In agitating for reform in the Papacy in one respect, he is exerting a mighty influence for the destruction of its whole power. And yet Passaglia himself is nothing else than a Papist. He asks for no change of doctrine, no deviation from the fundamental constitution of the Church. He does not even question the Divine authority or infallibility of the Pope. He only desires the Holy Father to resign his temporal, as a stroke of policy to increase and perpetuate his spiritual authority.

In person, Passaglia is tall and handsome, dignified and aristocratic in manners, yet with an inquisitive and suspicious eye, and an expression of face deeply tinged with that dark and subtle duplicity which so invariably accompanies the look of a leader in his chosen order. Though a native of Lucca, he speaks the language of Florence with such Roman perfection, that to him might be applied the proverb by which the Italians describe the utmost beauty and melody in speech: "*Lingua Toscana in bocca Romana*."—*Christian Work*.

REPARTÉE.—An elderly gentleman, traveling in a stage-coach, was amused by a constant fire of words kept up between two ladies. One of them at last kindly inquired if their conversation did not make his head ache, when he answered with a great deal of naïveté, "No, ma'am, I have been married twenty-eight years."

REV. DR. SCHAFF.

[A partial record of the noble work accomplished by the Doctor for the Sabbath-school Department of our Society, while he was on the Continent, may be seen in our January number. We add the following from the *Christian Advocate*, which will speak for itself in reference to other labors.]

DR. SCHAFF, of Mercersburgh, is in Berlin. He has preached for us once, in English, in the hall of the Methodist mission. His sermon was pervaded by a warm, generous spirit. The doctor is doing here for the American people a very necessary and useful work,—namely, he is correcting the misapprehensions and prejudices which, to such an astonishing extent, are here entertained concerning the state of religion, and the relation of the State to the Church in the United States. A few days ago he delivered a lecture in the hall of the *Evangelical Verein* on the subject, "*The Bible, the Church and the Sabbath in North America*," in which he did American institutions full justice, and showed himself a hearty republican. The audience were representatives from different parishes of the city, and embraced several of the prominent evangelical clergymen. Intense interest was manifested, and many of the statements of fact received with evident pleasure and surprise. The lecture was a simple recital of facts; just what was needed, just what constituted the strongest possible defense of our social institutions, and yet could give no pretext for offense on the part of the authorities. The facts on each of the three topics, when taken in connection with the state of things in Europe, were such as to make every American proud of his country.

After showing that in no nation in the world is the Bible more generally circulated and read, and esteemed as the fountain of all right principles, Dr. Schaff proceeded to speak at length on the relation of the government to the Church in America. The non-intermeddling of the State with the Church, so said the doctor, proceeded not out of its indifference to religion, but much rather out of its esteem therefor—it esteemed the Church as too sacred a thing to be managed by its worldly hands. The freedom man enjoyed in America was not, as many thought, a freedom *from* religion, but a freedom *to* religion. And the result of this freedom on the Church was not its bursting into a thousand bitterly hating heretical sects; on the contrary, there were no more sects in America than in England, where a State Church had ever existed—no more than there are different theological schools in Germany; nor was there nearly so much uncharitableness among the churches for each other as among these schools. The generosity of Americans in giving to charitable purposes was presented by the doctor in flattering terms, as also the more general religiousness of the people than was the case in Europe. For example, the population of Stuttgart would require, according to the ratio which prevails in America, no less than forty

churches, whereas it has barely eleven ; that of Berlin would require two hundred, whereas it has only fifty. In a single quarter in Berlin, where there were seventy thousand inhabitants, there was but a single church, a fact for which no parallel could be found in America. The sacred observance of the Sabbath in America was well presented, as was also the general attendance of the children on the Sabbath-school.— This favorable result of the freedom of the Church from the State in America, and its contrast with the state of the Church in Europe, was certainly well calculated to shake the faith, so prevalent here, in the necessity that the State should manage and govern the Church.

Subsequently Dr. Schaff delivered a second lecture in the same place. His subject this time was "The war, and emancipation in the United States." It was a fine presentation from a loyal stand-point of the causes which brought on the war, which led Mr. Lincoln to issue the emancipation proclamation, and which inspired the loyal people to desire with such earnestness once and forever to decide the great question of the strength and stability of republican institutions. It was a triumphant success. The large hall was crowded to its utmost capacity with earnestly attentive hearers, who, at the close of the address, contrary to all German precedent and notions of propriety in a religious house, burst out into a storm of applause. The doctor was very happy in portraying the intimate bonds of friendship which, for various good reasons, exist between the people of America and Germany.

THE ROMISH PRESS.

[Dr. W. R. G., who understands the plans and operations of Rome as well, perhaps, as any clergyman in the country, writes thus to the Christian Intelligencer, in reference to the Romish press.]

MR. EDITOR:—If the power of the press be able to accomplish the work of popularizing Romanism in the United States, it will not be the fault of the hierarchy should failures follow their efforts. Every year they are enlarging the sphere of their operations by this agency, and their zeal is shown in the *argumentative* urgency of the claims of Romanism upon the American people ; while their cunning is no less conspicuous in making *Protestant* advertisements largely contribute to the support of prints mainly designed to pull down the strongholds of Romanism. In the course of this year several new Catholic journals have appeared, to do valiant battle for Holy Mother, of which the following are the titles :

1. The *Catholic Standard*, Philadelphia.
2. The *Spectator*, Washington, D. C.
3. The *Catholic Monthly*.
4. The *Catholic World*.—

5. *Ave Maria*. 6. *Nomad*. 7. *St. Louis Guardian*. 8. *Spare Hours*. 9. *Catholic Journal* (German.) 10. *The Old and New World* (German) illustrated.

There may be more, but no others have come to our knowledge.—The increasing number of such papers is an unmistakable evidence of the growth of the interest in whose behalf they are issued. Comparing the strength of the Romish press with what it was a few years ago, we must see that the increase of Romish Catholicism is very large, otherwise they could not issue so many new papers in one year. Old ones are not discontinued, nor do their patrons, as a general thing, support the new issues. This is a true evidence, demonstrative of the large increase of the Roman Catholic Church. Yet there are many Protestant ministers who ridicule the idea of that Church becoming a controlling power in this country, and who cry down the use of pulpit or press to enlighten the people upon the Jesuitical craft, the political aims, and the anti-evangelical dogmas of the great Apostasy!

In all these publications all sects and denominations are assailed with vituperation and well-sustained abuse; and in many of them, just now, special efforts are made to win over Protestants, who by reason of the say-nothing do-nothing policy of such "*watchmen* on the walls of Zion," know not why they are Protestant. These efforts are mainly remarkable for their cant and illogical reasoning, with falsifications of history and perversions of fact. We do not find fault with the hierarchy for this, because sweet waters can never issue from an impure fountain; nor do we blame them for their ambition to proselyte or their efforts at dispute. Our design is to awaken those sleepers who dream of Protestant progression, and a splendid harvest, while the enemy sows tares. The facts of one year, crowding upon those of another, in the sphere of ecclesiastical movements, admonish us that the work of the old Reformers must be continued. Every Protestant paper devoted to the dissemination of truth is bound to advance this end by the exposure of Romish error and imposture; and every Protestant pulpit ought to send forth argumentative discourses (not declamatory or abusive), to prove that Romanism, so far from being Christianity, is a compound of heathenism, Judaism, and Christianity, far less respectable than Mohammedanism, its twin sister, born at the same time, and composed of the same elements. The proof is ample, in the comparison between Catholic books of devotion and the Koran, that any one tolerably versed in Romish literature may institute for himself, and in another between the common people, subjects of Spain and Portugal, and those of the Mussulman's faith. * * *

PASSION and reason are a kind of civil war within us, and as the one or the other hath dominion, we are either good or bad.

SABBATH AND SUNDAY.

WE have heard reasons advanced for the propriety of the use of the term SABBATH instead of *Sunday* for the first day of the week. But we have good authority for saying that the words are not synonymous. *Sabbath* is the day of rest observed on Saturday by Jews, on Sunday by Christians. *Sabbath* is the institution: *Sunday*, or the first day of the week, the time of its observance. In England this institution is more carefully observed than here. "The Homilies of the English Church" enjoin us "to keep the Christian *Sabbath* day, which is the *Sunday*." So the title of the great national society, "American *Sunday* School Union," marks it a *Christian* institution, as distinct from any other religion. The Seventh-Day Baptists published a paper called the *Sabbath* Recorder, but it advocated the observance of *Saturday* as the Sabbath. It would therefore be injurious to our principles as Christians who hold that Sunday is the Sabbath day, if we ceased to speak of it when simply designating the day of the week, as *Sunday*. The heathen origin of the several names of the days of the week, is no objection to our using them now, or rather it is quite as proper to use one of them as another. But these remarks do not conflict with the use of the terms, Sabbath, or Lord's day, in all cases where the specific object of the day is the theme.—*Meth. Prot.*

A BIBLE-READING IRISHMAN.

AN Irishman had taken to reading the Bible. The priest came and told him he had heard that he was reading the Bible. "And indeed it is true, and a blessed book it is." "But," said the priest, "you are an ignorant man, and ought not to read the Bible." "Well," said Pat, "but your riverence must prove that before I'll give up reading my Bible." And so the priest turned to the place where it reads, "As new-born babes desire the sincere milk of the word." "There," said the priest, "you are a babe, and you ought to go to somebody who can tell you what the sincere milk of the word is." Pat was a milkman, and he replied: "Your riverence, I was ill, and employed a man to carry my milk, and he cheated me—he put water in it; and how do I know (saving your riverence) but the priest may do the same?" The priest was discomfited, and said: "Well, Pat, I see you are not quite so much of a babe as I thought you were. You may read your Bible, but don't show it to your neighbors." "Indeed, your riverence," says Pat, "I've one cow that I know gives good milk, and while my neighbor has none, sure I'll give him part of it whether your riverence likes it or not."

COURAGE, BROTHER!

Courage, brother! yes, take courage,
In Life's battle dare to fight;
Though the strife may seem unequal,
"Trust in God and do the right."

Stand up boldly—never falter—
Stand up, though thou stand alone;
God will nerve thy arm for warfare,
He will make His strength thy own.

Is thy heart well nigh to fainting?
Seems the future hopeless, drear?
Is there none to ease thy burden,
None to whisper words of cheer?

Courage—thou art not forgotten:
Learn dark doubts aside to fling;
God would teach thy heart the lesson,
Sweetest joys from sorrow spring.

Fierce may be the outward conflict,
Fiercer still the strife within;
But how sweet the resting, brother,
When we stand "complete in Him"!

Weary heart—then take fresh courage,
Sins, and fears, and self despites;
Look above—with faith unshaken,
"Trust in God, and do the right."

"I RISE TO SEEK THE LIGHT."

I saw a little blade of grass,
Just peeping from the sod,
And asked it why it sought to pass
Beyond its parent clod?
It seemed to raise its timid head,
All sparkling, fresh, and bright,
And wondering at the question, said,
"I rise to seek the Light."

I asked the eagle why his wing
To upward flight was given,
As if he spurned each earthly thing,
And knew no home but heaven?

He answered, as he fixed his gaze,
Undazzled at the sight,
Upon this sun's meridian blaze,
"I rise to seek the Light."

I asked my soul, what means this thirst
For something yet beyond,
What means this eagerness to burst
From every earthly bond?
It answers, and I feel the glow
With fires more warm, more bright,
"All is too dull, too dark, below,
I rise to seek the Light."

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN GERMANY.

NO. II.

Having in the previous number of this journal mentioned some of the causes which have arrested the progress of the great reformation in Germany, we shall now see how these and other errors, prejudices and misconceptions, had to be encountered in order successfully to introduce Sabbath-schools into the Lutheran churches of that country. Crossing Lake Constance, from Switzerland, we enter Bavaria, in the south of Germany, and make our first essay in the beautiful city of Munich, its capital. The exterior of this city resembles the cities of the

United States, both from its modern appearance and the fact that nearly all its edifices are built of brick, ornamentally laid, and retaining their natural color.

We find here a population of one hundred and fifty thousand, a large majority of whom, as in other places in the south of Germany, are Roman Catholics. A night's rest in a good hotel introduces us to the morning prepared to ascertain what elements there are in Munich that can be moulded into Sabbath-schools. We search for letters of introduction, but it is just as well that we find none, for if we had one it is probable it would present us to the person

who, when our errand should be made known would be most anxious that we should not disturb the spiritual slumbers of this Christian people; should he be a rationalist or unbelieving minister, he would feelingly advise us by no means to run the risk of taking cold in that damp atmosphere, but to depart by the first train.

There are hanging about all the hotels on the continent local couriers, or rather valets de place, who gain a meagre support by guiding travelers to the picture galleries and other places or objects of interest. Not able to speak a sentence of German, we must avail ourselves of one of these, who speaks but little English in communicating with any body. We inquire of him, first, whether he is acquainted with any resident English or German speaking Christians. Not quite understanding us, he exclaims, Christians! Are we not all Christians? Do you take us to be Jews, Turks, or what? We try to explain, but cannot make him understand, whereupon we request him to conduct us to a book store, where it is to be presumed we can get upon the track of some one who buys evangelical books. But here the English speaking young man informs us that they neither sell nor believe in what the *English* call evangelical books. We next risk an interview with a Lutheran minister, but as he does not speak English, and our interpreter, the valet de place, gets swearing mad that he and all others should not be thought Christians, we close this brief interview by inquiring of the minister whether there are any men or women who are always present when his church is opened. He recollects two women, and gives us their address. One of these we speedily find, and to our equal surprise and relief, she speaks English, and in a heavenly dialect. But when we tell her of the fruit of Sabbath-school teaching in England and America, and its reflex influence on female character, she repeats over and over the one reply: "but they cannot be wanted in Germany; our children hate the name of school, for they are compelled to go at the point of the bayonet all the week, and then to the catechism on the Sabbath besides." Disappointed, and prevailing nothing, we seek the

other; who being from home, we see her husband, who astonishes us by saying that there is in Munich a Young Men's Christian Association. A letter from him quickly introduces us to the president; and an appointment is made for a general interview on the next Sabbath evening. The gentleman who had so kindly volunteered the letter of introduction, had found both an English wife and the English language in London, and cheerfully offered to translate—thereby showing his gratitude for two great blessings.

At the appointed hour, in a remote part of Munich, in an old tavern, we found the "Young Men's Christian Association." On opening the door of a room, say 25 by 40, the objects within were invisible, owing to the density of the tobacco smoke. Nothing daunted, we entered, where we found a table 20 or 30 feet long, covered with a great variety of gaming boards, and other implements of amusement. Here were assembled 20 or 30 men, from 25 to 45 years of age, to play games and to "enjoy themselves." By the side of each was a bunch of cigars, and a colossal mug of beer, which it is presumed would hold nearer two quarts than one. We were quickly supplied with beer and cigars. Our translator being recognized, all arose upon our entering, as a token of respect, but, on resuming seats, the gaming and drinking went merrily on. When our friend and translator had done ample justice to his cigars and beer, the company were called to order, and we were introduced as having something to say about Sabbath-schools, and Young Men's Christian Associations as they existed in America.

Although the translation was perfect, it being literal, and although they gave good attention, it soon became evident that they were not receiving a single idea. Such is the imperfection of language, that an institution, never seen and hardly ever heard of, can scarcely be comprehended when described by translation, however exact. The labor, alike painful to us all, after more than an hour, was concluded, when, by way of showing their gratitude for the entertainment, the association sung us, in best German style, a half dozen of their most

rapturous Bacchanalian songs, and then, bowing us a respectful good night, we retired, the one saying we had had a fine reception, the other with a heavy, aching heart.

These men were mechanics, who there assembled every Sunday evening to "enjoy themselves," and talk over the best means by which they can promote their various trades.

We were unwilling to leave Munich without planting there a single Sunday-school seed, which had the least chance of germination, especially as we had found one Christian woman in Munich. On Monday we visited her again, and requested her to invite such friends as felt as she did on the subject of religion, to meet us in our room at the hotel on Tuesday, at 4 o'clock; at which hour, to our surprise and delight, she led in twelve other women and two gentlemen, who were willing to hear what we had to say further. Two solemn hours were spent, with no promise of co-operation however, nor was any result ever heard of, except in reply to an inquiry eight months afterwards from Berlin, the aforesaid lady told us she was teaching a few very small girls in her own house. On the Sabbath above named, the King of Bavaria, his nobles and his subjects, assembled in Munich, and celebrated the annual national horse-race, which took place at 3 o'clock, P. M.

Five months afterwards, all the courts in Germany and the ministers present from all nations, were commanded and requested to wear badges of mourning for the King's death.

"There's not a string that's tuned to mirth,
But has its chord in melancholy."

The reader that desires to know that the word Protestantism does not mean piety nor Christianity conversion, in the popular sense of these terms, may meet us again further on.

KNOX.

GERMANY.

What can be more gratifying to the man who prays for and labors for the spreading of the Redeemer's kingdom in the world, than the reading of the following extracts of letters just received from Germany, and

contrasting them with the letters No. 2 above, and No. 1 contained in the January number of the "Christian World"! These letters are not written for publication, but we cannot suppress their cheering contents. Mr. Brockelmann is the principal laborer and writer. Mr. Procknow, mentioned below, is the successor of Mr. Gosner, of missionary fame in Germany.

HEIDELBERG, Nov. 24, 1865.

MY DEAR BRO. WOODRUFF—Your letter of the 1st inst. arrived. Meanwhile you will have had mine of 23d ult., 13th ult., 19th ult. To-day I am to leave for Heilbroun, in a week for Pforzheim, and you shall hear of my results there. May the Lord help and bless me. Amen. Procknow just writes:

"Sunday before last, opened a new Sabbath-school; went there with my 14 male and female teachers; found the 'Twelve Apostles' Church,' which is only a medium sized one, so crowded that I could not place my teachers. The pastor had given notice of it in the schools and from the pulpit.—Next Sunday I went with twenty-six teachers, but still more children present, though children in several week schools had been told not to come (they ought to know the children); had to send therefore four classes to the galleries up stairs. There were above three hundred children. Next summer the large new school-house, next to the church, will be finished; then we shall place half the children there, the other half in the church.

Now if the Saviour came again, would he not repeat, 'The harvest truly is plentiful?' We must go on to put the leaven into the flour, and I am sure bread will be baked in a good many places, if not in all." Besides, Neuhaus writes:

"J— will begin New Year a Sabbath-school in the parochial church parish, which is the centre of the city of Berlin. It was he whom we so often visited, and always found some accident, a wedding, a christening, an illness. I was there also twice without you. If he really will and does begin, I am not afraid that it will not be a success."

The following is written from Stuttgart, a place where, less than two years ago, they refused to organize a Sunday-school:

"Now I am at Stuttgart, and have first visited our friends. They have two large schools and one smaller one.

Friday P. M., from 4 to 5, Rev. Carl Neeff has his preparation. I went, and though not invited, was allowed to enter at the close, where I addressed the teachers, being twenty-five, and animated them a little, also gave answers on some questions. To my great delight I heard that after New-Year one hundred papers would be ordered in Berlin, which I did my best to increase to 150, however in vain. 'No money,' is every where the answer, and it is an enormous step that 100 should be ordered. Christians have no idea of the noble American and English Christianity, where money is given for the kingdom of God in a cheerful way and large sums. However, their number here is so small, that all address the few for money. Mr. Neeff himself is very rich indeed, or he would perhaps not have risked this expense, as he has many others besides. He has also six male teachers, who are however prepared at a meeting separate from the female teachers. People are so many centuries behindhand, that they think it would embarrass both sexes, and the world would mock about it, and be scandalized if they met at the same time. Here they are at least so far advanced, that they meet in the Sabbath-schools both sexes. No one has behaved rudely, nor will.

Mr. Neeff's Sabbath-school is in the large hall of the Evangelical Society, just above the small room, where you, at the time, (two years ago) explained what Sunday-schools are; Mr. Müller, the Mission agent of the Basel Mission Society, translated for you. Now his wife is one of the 25 teachers.

Mr. Neeff's Sunday-school had :

Oct. 29. 12 female teach. in classes, 60 girls.

Nov. 5. 18 " " " 100 "

" 12. 22 " " } " 190 boys & girls

" 6 male " }

" 19. 25 female " } " 200 "

" 11 male " }

I arrived twenty minutes before 12. and was to make a little speech at the end, and close it with prayer; but as at this time, the names of teachers and children had been written down, the time was so short I could

say very little to interest them for the Sunday-school cause. Now this is Mr. Neeff's Sunday-school; I told you before that he had two children's services, boys and girls alone, where I counted 125 boys and 160 girls. Since, he has combined these two services in one for girls and boys together, at 9—10 o'clock, and he has had the last two Sundays double the quantity, namely, 500 children. This has quite astonished him, and proves that children can bear a good deal of religion, if voluntary, and in a cheerful way. Mr. Neeff is more and more entering into the spirit of Sunday-schools. Liberty, but order. His ordering the papers, his writing down the children's names, is a proof he will keep the organization in hand. His young wife is a teacher too. They have also agreed that the children must have the Bible in hand and search for passages and read them, which interests them more than the teachers sitting before them and only relating it to them. All beginnings are difficult, particularly if in such grand measure.—Young Neef has his eyes open, and is practical. I regret that the English Bible Society has made certain rules, before Bibles are given—first: the Sabbath-school must have existed three months, and second, they give only half the number; then some other questions are to be answered, for which Mr. Davies sends a regular document. He may be quite right in doing so, as Bibles may be required from all quarters; but meanwhile schools accustom themselves to work without. Whereas Mr. Neef sees the necessity. I will now describe the other Sabbath-school, which is under the direction of the younger of the two Court preachers, who, as I told you before, is a very excellent superintendent, and who has been one year in England and America, a friend of Dr. Schaff. He prepares the twenty-four female teachers every Wednesday. Only one male teacher, who rather assists his wife in her teaching, a thing which would not do in other schools, but as this lady is rather leading and rich and interested, it passes. Before I went to Mr. Neeff's school, I went to this one. I could see both, as it was not worth coming extra again. The superintendent could not come in time, and had begged me to open

it instead of him. I did so, with singing and praying. Then I could only say, that Exodus, chapter 4, would be explained, but no reading of the chapter nor any part of it is allowed. The children here have no Bibles either. There were :

16 female teachers,	}	with 75 girls,
2 male (1 as trial)		and 26 boys.

For want of room, they had opened another school-room a few streets further off, where I ran quickly, as meanwhile the superintendent had arrived, so I was not wanted any more. Here I found

1 male superintendent (schoolmaster)
8 female teachers, with 44 girls.

I saw three young ladies sitting as visitors, of whom I engaged two for the next time as teachers, they were so much pleased. This school is considered an offspring, and therefore under the influence of the other one. In fact the ladies are prepared together by the court preacher, Mr. Hünther. As I said, he is an excellent superintendent, and to show you his energy I tell you : Sunday before last he had to marry a couple in his church. It was only the ceremony. He arranged it so that he opened the Sunday-school, and when all was going he jumped into a two-horse carriage which stood ready, drove off to the ceremony of marriage, settled it, drove back by the same carriage, and was back in time to close the Sunday-school with questioning and prayer. He insists on Bibles in each child's hand, the Berlin papers and a plate at the door. In fact he had proposed it already at the teacher's meeting, but though it was agreed with then, the above mentioned lady sent her husband to say that the ladies had not had courage to refuse before him, but that they wished to have no Bibles, papers, or plate. Mr. Hünther was so annoyed that he would entirely withdraw, but stayed not to spoil the good work. This one lady has no children and no judgment about them. Love will always try to show by some little token its existence. Between friends little gifts are of high value as proofs of affection. Now I will not repeat all my proofs which I used already last Friday eve, when I visited this lady and her husband. They were quite excited, and said that children must only come

out of real love and not because they receive gifts, nor must a box be put out, they shall not give either, nor must they have Bibles, but the teachers must speak free and warm. I tell you these points only, to show what kind of view one needs, but I will not enter farther into details than suffices to inform you according to your desire, how the work goes on.

Dr. Schaff knows both men, Mr. Neef and Mr. Hünther, and also knows what objections rise, which one has to discuss down.

I pointed out to Mr. Hünther how many little girls had brought Bibles by themselves, having them lying heavily in their little laps, without using them. He has, now to-day, on closing the Sabbath-school, said that the next time they may bring Bibles, and those who do, may read with him alternately. I am sure this will succeed, as it would be just as unheard of to preach a sermon without the text being read aloud, as to teach in a Sabbath-school without reading the lesson. The ice is now broken, and I hope brave Hünther will break and melt the ice again when it covers the water.

Time will certainly do much, and experience will teach, but it is needful that no erroneous views or false systems are introduced and rooted so firmly that you cannot get them out again, the Sunday-school working out its own destination. Another thing that Mr. Hünther has to melt away in his own school still is, the objection to having the names written down, which the leading lady thinks is a breach of liberty, whereas I assured her that the children will be pleased to have their names written down.

I intended to leave to-morrow, but I have received two calls which prevent me. Mr. Neeff wishes very much to see me to-morrow at 10 o'clock, to consult with me still about different things, and the leading lady and her husband have invited me and Mr. Hünther, their superintendent, to dinner, which I must accept, as Sunday-school talk will be the subject; we shall have to dine off the finest dish you and I can be served with.

As soon as more teachers can be found, children are to be had in large numbers still, localities are to be had also.

So far only children of ten and under ten can come, because the older ones must come to a religious meeting up to their confirmation, each or each second Sunday, so that eleven and upwards are not present.

A piano player of the court, formerly a Jew, now converted, brings regularly his two little boys to Mr. Hünther's school. He says that the first time they insisted upon coming again in the afternoon.

THE FOREIGN FIELD.

SOUTH AMERICA.

SANTIAGO DE CHILI, NOV. 14, '65.

REV. DR. CAMPBELL.—DEAR SIR: Since I last wrote you, a subscription has been raised among ourselves to enlarge and improve the room in which we hold religious services. Enlarged, the chapel will seat 60 to 75. This will doubtless accommodate all that will come. Some will stay away because the room is connected with a humble private dwelling. I shall always strongly advocate the building of a church as soon as there is a reasonable prospect of its being accomplished. The present enlargement is much needed. For some time the room has been crowded. This has been occasioned in part by some of the English families coming to Santiago through fear of bombardment in Valparaiso. I believe they have now returned. It is not probable that Valparaiso will be bombarded. Many still fear it.

THE WAR.—The Spanish Admiral has been at last forced to designate six ports as blockaded, allowing neutral ships to enter other ports. This is much better for the commerce than his former pretensions, declaring in a state of blockade the entire coast of Chili, an extent of fifteen hundred miles. The Chilean government are determined not to submit to the unjust demands of Spain. I think this country can at least turn out the Spanish. The former can maintain the defensive to so much greater advantage than the latter can the offensive. The Spanish fleet continue blockading, and this government is wisely improving the ways of communication in the country. Business is seriously affected by the war, but there is no panic. The laboring classes suffer, but there is not much complaining.

COLPORTAGE.—Mr. Wetherby and Mr.

Rod still continue the work of selling good books through the city. Neither of them meet with open opposition. The priests do not seem willing to boldly oppose the work, neither do they seem inclined to stir up the lower people to oppose us. The Bible and Seymore's Noches con los Roministas are the principal books sold. They are silently making an impression.

The two jewellers have really become Protestants, through the agency of books and conversation. Mr. W. sees them often and thinks they have become Christians.

INTERESTING DISCUSSION.—A young Chilean, who was formerly my scholar, came to visit me this evening. He interested me very much with an account of a conversation he had with his friend, whom I will call Mr. B. They were talking of the Protestants. Mr. B. thought they were lacking in piety, because they had no saints in painting or in sculpture, and did not worship them. In reply, John brought forward his Bible, and referred him to the second commandment. Not being able to reply, Mr. B. remarked that the Protestants did not hold to the mystery of the Virgin Mary.—John then handed him the Life of the Virgin Mary, extracted from the Bible. Here again he was silenced. But, says Mr. B., "the Protestant ministers commit a great immorality in marrying." To this John referred him to Paul's words that the bishop should be the husband of one wife. This point was settled. John added that the Catholic Church committed an immorality in making of religion a trade and speculation. He then handed him a tract called "La Religion del Dinero." After reading the first part, and thoughtfully resting his head on his hand, he said, "*lo es cierto*," it is true. Mr. B. thought the Bible should

not be read since it was prohibited by the church, and it was so difficult to understand. To this John pointed out John v. 39: "Search the Scriptures," and added that the Bible could in many parts easily be understood, while the mass was not understood at all. Mr. B. wished to know the essential difference between the Catholic and the Protestant church. John replied that the mass was the main point. Mr. B. thought it a great defect in our service that the mass was not said. John here directed his attention to the words of Paul where he says he had rather speak five words with his understanding than to speak ten thousand words in an unknown tongue. At parting, John gave his friend "La Religion del Dinero" to read, saying, "Be careful, for if the priests see you reading it they will burn it." "No, they will not," said he, "they must burn my head first."

John comes to see me only by night, and his friend is afraid to come even then.

A PRIEST PAYS DEARLY FOR TAKING AWAY A BIBLE.—A Chilian had procured a Bible, and had read it very much; but at length, by the solicitation of his mother, he confessed. The confessor took away his Bible, but afterwards the man sued him, and recovered six dollars. Last week Mr. Withersby sold him another Bible.

Nov. 15th. TRANSLATIONS.—There is a growing need of additional translations.—The Chilians who read our publications are surprised that we have so few works in Spanish. Those who have bought the only two volumes of the History of the Reformation, say, "Why do you not give us the remaining volumes? We shall not give you any peace until you do."

I came across a book on celibacy, printed some fifty years ago. This book some Chilian friends are now reading with much interest. They say it should be reprinted. When I get it, I will give it a careful perusal, and write to you again about it. Is there any definite prospect of the complete translation of the History of the Reformation?

Yours, truly,

N. P. GILBERT.

No good man preaches without doing some good.

MILAN.

Rev. Mr. Clark in a private letter to the Corresponding Secretary says: "One thing I am sure must be evident to every one knowing the present state of Italy, viz.: that there never was a more promising field for missionary work. Progress here is more rapid. I can plainly see a great change in Italian thought, sentiment and religious conviction during the past year. Things are moving and in sympathy too with a true religious reform. Now is the time for the Church to come to Italy's help. The evangelists and colporteurs sustained by your Society, have done much to produce this change. The effects have not been as manifest as we might have desired, because we have not the means to have permanent chapels and school-rooms as we wished. Still the work has been extensive and effectual. The masses have been moved and made alive by the truth preached by Oddo, Pecinini and others, and we have reason to thank God for the success he has given us. It is a rich earnest of what He shows us He is ready to do in the future, if we double our diligence and liberality to multiply our progress. Several marked and significant signs of progress during the past year, I shall notice in a letter which I shall soon send you." We are sorry this letter has not reached us in going to print.

THE BIBLE IN MEXICO.

[The following article we take from the Bible Society Record of Nov. 1865. We understand it is from the pen of the Corresponding Secretary, Rev. Dr. Holdich. It gives a vivid account of the interesting religious reform now in progress in Mexico, substantiating all that our faithful Missionary, Miss Rankin, has stated. How long, Christian friends, shall we keep Miss Rankin from the work? she cannot return until she has raised the money for which she is now pleading.—Ed.]

"We have recently had a long conversation with one of the reforming priests of Mexico. From him we gained much information in regard to the religious movement in that country, which if not entirely new to us, was interesting, coming from such a source and with much particularity.

The present movement seems to have begun with the priests rather than with the people, though both classes are concerned in it. Certain priests were much dissatisfied, not to say disgusted, with the vices of the clergy, and became doubtful about some of the dogmas of the Church of Rome. They entered upon a course of investigation, formed circles of inquiry which met together to study the Scriptures and consult authorities in Biblical interpretation. Many such circles of inquiry were instituted. The Rev. Mr. Gomez was leader in this movement, and he was seized and put in prison. Others also began to preach the pure Bible—among them were Don Henriques Orestes, now in New York. For three years he preached the truth and resigned a large income for conscience' sake, reducing himself to entire poverty.

The number actually engaged in the reform movement it is not easy to estimate. The number connected with each circle is not uniform nor continuous. But it is safe to say that there are at least one hundred engaged in it, and not less than five hundred who are interested in it, and desire to see it succeed. This is inferred from the facts that many letters of inquiry are received by the reforming priests from those who are seeking information; and many secret calls are made on them, when traveling, by persons of whom they had not previously heard. They come, like Nicodemus, by night, to inquire into the truth, of which they have heard some vague report.

It should be known that this movement is entirely religious and not at all political. On political questions the reforming party are not of one mind, some being in favor of Maximilian, and some for a republic. They do not discuss that subject. What they want is a purer faith, and clearer knowledge of the way of salvation, and of the truth as it is in Christ. For this they study, and examine, and pray, seeking the aid of the Divine Spirit, according to the promise of Christ to lead them into all truth. Having thus but one object, they keep themselves from all political entanglements, and are willing to accept any form of government that may be most acceptable to the people of Mexico.

Being entirely a religious movement, it is interesting to know how far they have advanced in their views of the truth. They discard the leading errors of the Romish Church. Thus they abjure auricular priestly confession, the worship of images, the adoration of the Virgin and of saints, the celibacy of the clergy, and transubstantiation.

They use both elements in the Lord's Supper, and advocate giving the Scriptures to the people. In a word, they reject the Pope of Rome and all his authority. Yet they have not definitely settled upon any form of ecclesiastical organization. On this subject they are making further inquiry, waiting for further light from above, and seeking the guidance of the Holy Spirit. They are men of prayer and deeply religious conviction.

Nor is this movement confined by any means to the clergy. The laity are deeply interested in it. In some places they even precede the clergy, and are in advance of them. Indeed, the demand among the people for the reforming clergy is greater than the supply; more are wanted than can be found. Of the anxiety of the people, some idea may be gained from the fact stated by our informant, that he wrote many articles on the reform movement in the secular papers, and the publishers always had to issue double the usual number of all the papers containing those articles; while the author, coming to be known, received many letters of inquiry from unknown persons in distant parts of the country. But the people, like the priests, are still uncertain what form of church government to adopt. Some prefer one, others another. But, like the priests, they wait in prayer for God's direction and the blessing of the Holy Spirit to show them the way.

In this state of mind, the people, as might be supposed, are thirsting for the Holy Scriptures and religious books. The Scriptures, especially, are eagerly sought. Some pleasing instances were related, showing the eagerness of the people to receive them, and the high value they put upon them. Here is one: our informant, in traveling over the country, came to a house in which was a lady who, in conversation, he found was much enlightened. In short, she expressed decidedly evangelical views. On expressing

his gratification and his surprise, she produced a Bible which she had obtained from the Agent of the American Bible Society. But she remarked that she was obliged to keep her views secret, as she had an aged and near relative, who would certainly die if she knew that she had turned Protestant. Take another case: a poor widow had a small piece of ground, which she cultivated by the help of an only son. She very much desired a Bible, but had not money to pay. She had an orange tree, the fruit of which she sold. She determined to devote that tree to the purchasing of a Bible. It bore well, and the first season she sold one hundred oranges for fifty cents, and bought her Bible. She prized that Bible so much, that she would not part with it for any consideration. For the truth of the above statements we have the concurrent testimony of Rev. Mr. Hickey, the Society's Agent in Mexico. From time to time he has written us concerning these movements, regarding them as

most hopeful for the spread of the Scriptures and the diffusion of evangelical views. He testifies, that notwithstanding much opposition from certain quarters, the demand for the Scriptures is deepening and widening continually, so that great encouragement is afforded to expect before many years the general establishment of correct religious views throughout Mexico.

Under such circumstances, we think the friends of the Bible will see the importance of doing everything practicable for the spread of the Scriptures in this country, now in so interesting and hopeful a state of religious inquiry. It is the more important from the fact that when erroneous views of religion are shaken, there is danger that all religion will be utterly discarded. Let us then give the Mexicans the pure Word of God as a substitute for the dogmas which they now are disposed to reject, and occupy the mind with evangelical truth, lest it be entirely usurped by the spirit of darkness.

THE HOME FIELD.

[The following are extracts from the letters of our Bible Women.]

St. Louis, Dec. 29, 1865.

I am happy to state that the interest for and in the missionary work in this great and still increasing city, is not in the least abated. I may safely add, it is increasing. The real wants of the poor, both temporally and spiritually, are being more extensively brought to light. Plans are being devised, means solicited, and consultations held, among the noble and philanthropic, to purchase or erect buildings for the safe retreat of those who have sincere desires to "cease from doing evil," and are willing "to learn to do well." A true home mission spirit seems to pervade every heart; and although sin abounds, yet we have reason to "thank God and take courage." Our schools are prospering, and keep up well, considering the extreme cold weather. A lady, Mrs. L., last Saturday, Dec. 23, treated the South school to cake of her own making, and Mr. H. sent a basket of apples, which was a nice treat for them, and each

received a very pretty card, as in turn they recited a "prayer and promise." They were very happy, and we all caught the contagion, and felt that it was "more blessed to give than receive."

We have had present at the City Hospital some forty of the patients, which was a goodly number when you take into consideration the number of Catholics, and the daily influence of the priests. Our hearts are bound up in this work, and we take courage from every circumstance, however trivial. A German minister was with us one day, and we invited him and his friend into the ward where a German woman was dying. He talked and prayed twice, and the Germans present were deeply affected, while the Catholics were disposed to talk, &c., but we think the event was blessed.—We cannot be too grateful to the pastors and ministers for so willingly and cheerfully taking their part in this extra service, and continuance in so doing. But time is short, and we know not how soon we may all be called from our labors. We find a desire

in our hearts to merit the simple tribute: "She hath done what she could." We shall soon canvass different districts, and find how many families are destitute of the Bible and supply them, and get their children in Sabbath-school, &c. We anticipate much satisfaction, as we have been promised assistance in clothing. In supplying their real wants, we invariably have greater access to their hearts, and they will readily listen to the story of Calvary.*****

—
LOUISVILLE, Jan. 1, 1866.

**** I believe God is blessing our efforts in these mission schools. The Industrial school is larger and more prosperous than at any time before, since we have been here (under the superintendence of Mrs. Sadd); and the same may be said of the Sabbath-schools. The former numbers about one hundred, most all from Irish and German families. And they are improving well in their habits of industry, cleanliness, and moral conduct. On Saturday before Christmas the teachers most cheerfully contributed enough to entertain them abundantly with cakes and candies and nuts. The exercises were singing, prayer, and some remarks to them, and a feast of the good things brought together. The great theme I dwell upon, in all my remarks, is the love of Jesus, demanding their love. The proof of His love, and now for them to prove their love. It is a beautiful sight, to see them go out, so cheerful and happy, and so well clothed by their own needles mostly. About \$60 00 worth of material has been bought and paid for, since the school opened in Sept. last, by the teachers and other friends of the school.

Our Sabbath-school at the engine-house has grown into three. One on Thirteenth and Green-street, in a public school house, and another near the west end of the city in a school house. All now number about two hundred and fifty. Last Saturday all these were entertained bountifully with such good things as were given to the Industrial school. It was a happy time for the children. Our good brother McKee, an excellent man to love and talk to children, gave them, after some animated singing and an earnest prayer, a good plain address. Their ready replies, of yes, sir, and no, sir, to his instructive questions, deeply interested all. They went home loaded with good things to eat, and good things to think of.

These mission schools are a great institution for this city. They have provoked other good brethren to establish them in other parts of the city. Three others are now in operation, and I believe doing much good. I have visited about the same number of families as in the last month, distributing religious papers and tracts. Have found some families who never hear the Gospel preached or read the Bible. They wish now to attend preaching, if they had proper clothing, and want a Bible. The Bible I provide them, and give it into their hands. I tell the children in our schools to let me know where a family wants a Bible. I expect to commence preaching next Sabbath morning at the engine-house, the first Sabbath of the year. Some poor families desire to hear the Gospel, and do not like to go to the regular churches. It is an experiment: I hope it may succeed. The room is not a good one, but the only one I can have.

MISSIONARY INTELLIGENCE.

CONSTANTINOPLE.

Mr. Trowbridge writes: "On the 28th of October I went to Rodosto, to visit the little church and community there. The community is small, and most of its members are poor, earning their daily bread by hard labor, yet they manifest a good degree of willingness to contribute to the support of

their own institutions. They have given more than two hundred dollars in gold towards a new chapel. They have also paid all the incidental expenses of the two schools and chapels, and one dollar and three-quarters per month towards the support of their pastor. They also raised fifty dollars in gold for a burial place."

Mr. Herrick describes a reception given him at a Koordish village :

"The room in which we are lodged has no means of ventilation except through the door and fire-place, in which a fire was at once built, and kept for a light. The villagers began to come in very soon, and for five hours we sat in that room, with from twenty to forty persons crowded into it, and read and talked to them a large part of the time; indeed as long as we could. Shortly before eleven o'clock, a whole lamb, roasted, was brought in on a pole six or seven feet long, near one end. As the other end was rested on the low table, the lamb was up almost to the top of the room. It was then slid down, the pole removed, and two men proceeded to 'carve' it up small, with their fingers. A lamb so prepared in honor of guests, they call a 'corban,' or sacrifice.—The lamb was quickly dispatched, after which all dispersed except our host and two others, the so called Protestants. Our host said, 'They have eaten and separated, now see what they will do. They will find another opportunity against us.' I said, 'We have simply preached the Gospel, and in just the way we always do when men will hear. That is our duty.' I saw they were not satisfied, and so, as I might never have another opportunity, and as the object of my coming here was special, and could then be accomplished, I talked till near one o'clock."

PERSIA.

NESTORIAN MISSION.—This mission has lost one of its most efficient laborers. One of the missionaries writes to the *Mis. Herald* thus: Never have our native brethren come together under circumstances so deeply afflicting and impressive. The death of Mr. Rhea occasioned a more profound sorrow among the whole people than any event I have known. His zeal and success in their behalf, had won for him a large place in the hearts of the enemies of the truth, as well as of its friends, of papists as well as of evangelical believers. A noble record, and one from all we can gather well deserved.

CESAREA.

Mr. Farnsworth writes from Angora:—"The Osmanli brother, who was the only firm Protestant I found on my first visit to that place four years ago, at his own urgent request, was baptized. This, he remarks, 'may be considered as an important step in advance, it being the first case, so far as I know, of the public baptism of a Moslem

convert in the interior.' The history of this man, one of romantic interest, is noticed at some length, but must be mostly omitted here. He has been twice imprisoned on account of his interest in the truth, 'heavily ironed, tortured in various ways by the jailor, insulted, beaten, pinched, and tormented by Moslem wretches, his fellow-prisoners'; his wife, his children, and his property have been taken from him, and 'he has literally "suffered the loss of all things." Still, he appeared firm in his adherence to the truth.

Istanos, eighteen miles west of Angora, is a large, flourishing Armenian village, of some two thousand souls. Here there is a very interesting work; but for the last three months the brethren have suffered pretty severe persecution, more severe than usually falls now to the lot of men accepting the gospel, but just what was extremely common a few years ago."

As persecution continued at Istanos, the case was referred to the Sublime Porte. He sent an order to the Pasha to see that the guilty persons were brought to justice. The Governor of Istanos took the following method. A herald was called and directed to publish the following order:

"It is commanded by the ruling authorities, that all subjects cease to deride one another as Moslems and Rayahs, as Armenians and Protestants, since all are equally the dependent subjects of the Royal Government; and it is further commanded, that mutually respecting and honoring one another, all shall dwell together in brotherly love.' This the herald took, and beginning under the windows of the room where the Council was sitting, cried it out as with the voice of a trumpet; always adding, 'Take ye heed that henceforth no persons say, We did not understand.'"

THE EFFECT.—The herald performed his part quite to our satisfaction, and quite to the chagrin and astonishment of our enemies, especially of the vartabed and priests, who had been for a long time, and with much earnestness, urging their people to have nothing to do with Protestants. The effect was all that we could wish.

NICOMEDEA.

Mr. Parsons thus describes the monastery at Armash:

"We went to Armash, where there is a monastery, with a large number of vartabeds and teachers, a printing press, from which is issued a monthly magazine, three hundred and sixty rooms for pilgrims, and a miracle working picture of the Virgin.—Over against the principal entrance to the

monastery is a drinking den, in the centre of which we saw a large hogshead of New England rum. We found the vartabeds preparing for their afternoon devotions, and disinclined to any intercourse with us."

MADURA.

Mr. Chandler thus describes the death of an efficient native pastor :

"I visited several villages under the care of Pastor Vathanaiken, of Samiputty, and was very much cheered with the prospects of the work there. The church building at Samiputty, not a large one, was well filled, and the members seemed to be walking according to the Gospel. I many times felt and expressed my thanks, that we had in that remote part of the district so valuable a man as Pastor Vathanaiken, and you may judge something of my feeling, when a note from Pastor Zilva announced the sudden death, by cholera, of this valuable man. On the morning of July 19th, he was in his usual health, and visited two villages. While walking home he was taken suddenly ill, and by the time he reached his house, the disease had fastened upon him its deathly grasp. He had no medicine in the house ; a catechist from a village four miles distant

was sent for, who gave him a little ginger tea ; but he sunk rapidly, and died about five o'clock the same afternoon. He said to his weeping wife and children—It is ordered of the Lord, and let his will be done. Do not weep for me, but remember all I have taught you. Have no anxiety about me. I have told you before all I should wish to say now."

CHINA.

Mr. Goodrich, who sailed from New-York Jan. 1865, writes from Peking. He speaks of "rejoicing to be on missionary ground, engaged in missionary work," and remarks :

"I do wish that the theological students, who pressed upon me so much the needs of our own land, and some of whom almost blamed me for going abroad, (though not from the bottom of their hearts, I must believe,) could be dropped down in the heart of China for four weeks. I love the negro, but I cannot forget that while for four million negroes there will soon arise a thousand preachers and teachers,—yes, more,—for four hundred millions of Chinamen we have only one hundred, with no immediate prospect of more from home."

NEWS OF THE CHURCHES.

ENGLAND.

Archbishop Manning, in his address after his enthronement, expressed his earnest hope that England would speedily return to the Church of Rome.

Two things, said he, are certain—the one, that Protestantism, after running like other heresies its course of three hundred years, is dissolving and vanishing away ; the other, that the Catholic faith is irresistibly expanding on every side. These two operations never rest. Every thing which bears the semblance of a theology, or of a church out of the unity of the only true fold is visibly changing and passing out of sight. In a generation or two, Anglican Religion will be like Donatism or Arianism, a page in history. The immutable and imperishable Church, in the midst of a world wide conflict which is rising higher and higher every day, will be all the more visible to the nations as the sole ark of salvation moving upon the face of the waters. For

this we will labor on in perfect confidence that God will accomplish His own works when and as He will.

It is thought that Dr. Ullathorne, of Birmingham, will be the new Archbishop, and that he will be made titular primate of the North of England. The two prelates will most likely receive the Cardinal's hat together next summer, when there is to be an immense assembly of Bishops from all parts of the world in Rome. Dr. Ullathorne is of an old Roman Catholic family ; has been twenty years a Bishop, and was formerly a Benedictine monk, so that his elevation to an Archbishopric will no doubt be very popular amongst his co-religionists in England.

SCOTLAND.

Mr. Gladstone's farewell address, at the close of the period of his rectorship of the University of Edinburgh, is acknowledged to be the ablest he has ever delivered. He

gives a most comprehensive view of the preparation of the world for Christianity, and the part especially occupied in this preparation by the Greek nation. Mr. G. accepting the Scriptural account of the origin and division of the human family, attempted to trace the ancient traditions as moulded by the Greek mind, seeking especially to find a place for a Divine incarnation in the Greek Mythology. His conclusions have of course been much disputed, running counter as they do to the rationalistic position as to the origin and dissemination of the human race, and to the popular idea of Judaism as containing in ancient times the only elements of Divine truth.

Dr. Norman Macleod has startled the good people of Scotland by a speech before the Glasgow Presbytery on the Sabbath question. He denies the continual obligation of the fourth commandment, and bases the Christian Sabbath upon the authority of the Apostles, derived from our Lord, but intended, he considers, to be distinguished from the Jewish; and observed in a method adapted to Christian liberty. This view has been common in England, but has hitherto been little mooted in Scotland, where the continued obligation of the commandment, as such, has scarcely ever been denied; while by many such a denial would be considered as sacrilege. This attracts more attention, as at present the Sabbath question is exciting much discussion, on account of the recent opening of the Edinburgh and Glasgow Railway on Sundays. A large and influential meeting has been held in Edinburgh, to consider the best mode to put a stop, if possible, to this innovation. There is a great fear that the peace of the country will be soon disturbed by pleasure trains, and that much injury may ensue to the religious character and habits of the people.

IRELAND.

The Encyclical of the Pope has produced a curious result in Belfast. A Roman Catholic Institute and reading room were established there some years ago. The management has not lately been pleasing to the Bishop, whose proposed changes were pronounced by some shareholders to involve

a confiscation of their property. On receiving them the Bishop was out-voted, and immediately issued a mandate, resting on the authority of the 48th, 57th and 22d propositions of the Encyclical, and requiring four conditions from the directors; that he should decide on the constitution of the Institute, approve of the rules of management, have the right of excluding any member he pleased, and be the sole judge of the books, newspapers, and lecturers to be admitted. For any violation of these conditions, he would consider it his duty "to debar from the sacraments all and every one who may become a member, or aid in its construction."

FRANCE.

The Reformed Church is still planning campaigns against the Rationalists and Radicals, to which State assistance joins in awkward union. It has in Paris rejected a new pastor presented by A. Coquerel, sen., as his assistant, on account of his vague, evasive answers to plain questions on Christianity and the resurrection of our Lord.—He received only two votes in the Council, while nine voted against him. Pellissier of Bordeaux, who openly spoke against the miracles of the Bible in Calvin's pulpit in Geneva, has drawn down upon himself his exclusion from all the Genevan pulpits by the ruling Consistory. The Rationalist party however point to the future as theirs.

The Orthodox party are sorely irritated on account of the gliding of a chapel, near Paris, out of their hands into those of the Rationalists, whose committee have assumed the name of Evangelical Alliance.

BELGIUM.

A bill is now before the Chambers for the better administration of the temporalities of the Church, by reforming the vestries, which hitherto have been under the entire control of the clergy. Against this bill all the Bishops have protested as an unconstitutional interference with the independence of the Church, and a violation of the liberty of worship.

It is thought that the present King is strongly attached to the ultramontane party. Infidelity is making rapid progress among all classes of society, and anti-Christian

opinions are publicly professed. The clergy are to blame for this to a great extent. By their want of charity of toleration and disinterestedness, they throw contempt upon all religion. They trust to carnal weapons, and by these they are defeated. The rising generation is being formed on anti-Christian principles. Even girls' schools are being opened, from which all religious teaching is excluded, and it is not likely to be supplied at home.

RUSSIA.

A new step on the path of religious toleration has just been taken by the Government. A series of reforms, looking to the amelioration of the condition of the Jews of Poland and other parts of the Russian empire, is in course of execution. The poor Israelites have been shackled in their religious as well as other kinds of development. Among other things in their favor, an Imperial Ukase has just been published, conceding to all Jews occupied in any industrial pursuits the right of traveling and settling in all parts of the Russian empire. It is hoped that this liberty will soon be extended to all their co religionists.

CANADA.

The following will show what a society, having for its object the conversion of Roman Catholics in Canada, are doing and accomplishing. We call especial attention to the article as we are sure it will not only reward those who read, but elicit their prayers, and we hope some of their money. Especially should our British brethren across the Atlantic aid this good Society by unstinted contributions.

FRENCH CANADIAN MISSIONARY SOCIETY. This Society has for its object the spiritual enlightenment of the million of French Canadian Romanists residing in Eastern Canada. It began its operations twenty-five years ago with four colporteurs brought from Switzerland, not a converted Canadian being available. Those acquainted with Eastern Canada and the strongholds of popery there, will be able to appreciate the formidable obstacles with which the Society had to contend in the prosecution of its work. The power of the numerous priesthood is immense. They are the possessors of enormous wealth, resulting from special privileges granted to them by the crown of

France when the province was first settled. These privileges were confirmed by Great Britain after the conquest of the country, in 1759, and with the growth of the province have made the Church of Rome one of the richest Ecclesiastical corporations in North America. Its power has been maintained over the masses through the confessional, and by either keeping the people in ignorance, or giving, in their educational institutions, a greater prominence to the teaching of the catechism, the use of the beads, genuflections, &c., than to anything else. Very few if any copies of the Scriptures were to be found in the houses of French Canadians. Twenty-five years ago but three or four papers in the French language were published, and their circulation was confined almost entirely to the cities of Montreal, Quebec, and Three Rivers. This arose mainly from the inability of the people to read. Ignorance, superstition, and priestly power have to all human appearance rendered hopeless any attempt toward the spiritual enlightenment of the people. Depending, however, upon the promised blessing of the Almighty, a few friends of the Redeemer resolved to make the attempt. The work was commenced as stated, continued until now, and crowned with a great measure of success. About twenty-five thousand copies of the Scriptures have been circulated by the agents of the Society, and many thousands of tracts. Six organized churches have been gathered. Of the three ordained ministers in the field, two are converted French Canadians, and two more of the same class are now being trained for the same office. Thirteen ministers and colporteurs were at work last year in the wide field of the Society. During the ten months ending Nov. 1st, 1865, 972 copies of the Word were distributed, and over seven thousand tracts, and over 8,000 interviews held with persons or families. The Society occupies twenty-one stations, at eighteen of which Divine service is regularly held. Owing to the ignorance of the people the Society has laid great stress on its educational department. Not fewer than 1,500 children, chiefly Romanists, have been trained in its schools. The principal of these are at Pointe aux Trembles, where from eighty to ninety are educated annually. The elements of a common education are given, and the children and youth are taught the Word of God. Many of them are converted during the course, and others carry away with them impressions and convictions which afterwards, under the blessing of God, ripen into conversions. These youth, scattered through various and widely separated parishes, become powerful auxiliaries to the missionaries, witnessing as they do for the truth. Some of these youth are patronized

by the Sabbath-schools and private individuals in Canada who pay the \$30 annually required for their support. About twenty-five are thus supported, chiefly by the former, out of their missionary funds. Many more could be trained if means were forthcoming.

The income of the Society in 1841 was \$2058; in 1842 it increased to \$2800; in 1846 it rose to \$3935; in 1858 it amounted to \$11,271, and between this sum and \$13,772 it has since fluctuated. Besides these amounts about \$35,000 has been spent on churches and schools. For several years past the income of the Society has been almost stationary, while the work of the Society has increased, requiring a corresponding increased expenditure. The field never presented a more favorable aspect than it does now. Prejudices have been allayed, a growing independence of the priests is being manifested, and more desire shown to become possessors of God's blessed Word. Difficulties and obstacles which at first appeared insuperable are rapidly disappearing. While much has been done, much more still requires to be accomplished. The centres of light created must be maintained, and

more vigorous efforts put forth. This year a special appeal has been made on behalf of the Society. For some years assistance was received from friends in the United States. From various causes, this for several years has failed. The American and Foreign Christian Union, although regarding the Society with favor, are not able for some months to give it a helping hand. The Rev. Alex. Macdonald, Corresponding Secretary of the Society, is now on a visit to this city to solicit pecuniary help from Christian friends here. May we not ask for the Society the moderate aid which it needs? A matter of two or three thousand dollars would not only strengthen the hearts of our Canadian brethren engaged in the good work, but relieve them from all financial anxiety. Some of our Sabbath-schools might bear a share in this good work by voting a portion of their missionary money towards the education of some of these virtually heathen children in Canada.

Communications may be addressed to James Conot, Esq., Montreal, or here to Rev. Alexander Macdonald, care of Robert Carter & Brothers.

ITEMS.—A gentleman on circuit, narrating to Lord Norbury some extravagant feat in sporting, mentioned that he had lately shot thirty-three hares before breakfast. "Thirty-three hares!" exclaimed Lord Norbury: "Zounds, sir, you must have been firing at a wig!"

LORD CLARE, who was much opposed to Curran, one day brought a Newfoundland dog upon the bench, and during Curran's speech turned himself aside and caressed the animal. Curran stopped. "Go on, go on, Mr. Curran," says Lord Clare. "Oh, I beg a thousand pardons," was the rejoinder; "I really thought your lordship was employed in consultation."

BOOK NOTICES.

WINIFRED BERTRAM, and the World we Live In. By the author of the Schonberg Cotta Family, Diary of Kitty Trevelyan, &c. New-York: M. N. Dodd, 506 Broadway. 1866.

This beautiful bound volume, from the pen of the distinguished author above named, came to hand just as we were preparing to go to press. We have had no time to examine it. This we hope to do in time for the next number.

THE FAMILY TREASURE—a monthly publication of sixty-four pages, printed at Pittsburgh, Pa., and edited by the Rev. David McKinney, D.D.

This publication now enters upon its third year with favorable prospects. It is religious and literary in its character, and well calculated to be useful in the families where it circulates. We have uniformly read its articles with interest, and regard it as one of the few journals which we can most cordially commend.

THE NEW YORK EVANGELIST.—This good, old paper, which we have known and read and loved from its commencement, now enters upon its thirty-seventh year. It was started as the advocate of revivals, of universal freedom, and of every good cause tending to the advancement of Christ's kingdom in the earth, and nobly has it maintained its character. It is a most ably conducted journal. We would make no invidious comparisons between it and our other religious journals, for they all are under the direction of able and distinguished editors, and there is a field broad enough for their noblest energies, and therefore we can bid them all God-speed in their good work. But this we may say without any disparagement to other papers, that the Evangelist is a most excellent family paper, and as such we most cheerfully commend it to our readers.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
DECEMBER TO THE 1ST OF JANUARY 1866.

MAINE.	
So. Paris. Cong. Chur., by Rev. J. Chapman.....	10 00
NEW HAMPSHIRE.	
Meriden. Deacon D. Merrill.....	10 00
Hanover Centre. Col. by Rev. B. Smith.....	3 00
VERMONT.	
Burlington. Luther Clark.....	10 00
MASSACHUSETTS.	
J. N. K.....	1 00
Ashfield. Mrs. H. M. Sears to make her daughter, Mrs. H. S. Jones a L. M.....	30 00
Worcester. A. A. Lovell.....	1 00
Shrewsbury. Annaa Hyde.....	5 00
Lenox. Deacon E. Osborn.....	1 00
Mendon. A. W. Porter, Esq.....	10 00
E. Sheffield. J. N. Tollar.....	5 00
Oxford. Mrs. Abigail Marsh.....	2 00
Boston. A Friend.....	5 00
Bridgewater. L. S. Hopkins.....	15 00
Peperell. Cong. Ch.....	1 00
Andover. Chapel Cong'n, of which \$30 each for L. M. of Mrs. Elizabeth Humphrey, Miss Lucy A. Emerson and Mrs. Elizabeth M. Sweetser.....	162 96
" St. Parish, of which \$25 to complete L. M. for Nathaniel J. Bartlett, \$10 for L. M. of O. S. Morse, and \$5 for L. M. of G. O. S. Abbott.....	100 50
Medfield. Cong. Chur. & Soc. for L. M. of Rev. A. Bigelow.....	12 00
Dracut. 1st Cong. Ch. & Soc.....	4 00
Boston. Captain A. Merrill.....	2 00
" Mount Vernon Ch. add.....	3 00
" Central Ch., 5 individuals.....	105 00
Franklin. For L. M. of Rev. G. A. Pelton and M. Brown.....	63 52
RHODE ISLAND.	
Central Fall. J. A. Adams and Robert Cushman, \$3 each.....	6 00
CONNECTICUT.	
So. Windsor. 1st Ch. to make Dr. Wm. Wood a L. M.....	39 00
Meriden. Mrs. Yale to make her grandson J. H. Yale a L. M.....	30 00
Middletown. Christian Offering from a little girl.....	75
A Friend in Connecticut.....	10 00
Norwalk. 1st Cong. Ch.....	86 30
Torrington. Hervey Watson.....	1 00
" Alpheus Hodges for Miss Rankin's Mission.....	4 00
Bolton. Rev. E. D. Kinney.....	1 00
Stratford. Col. G. Loomis.....	5 00
W. Killingly. Westfield Cong. Church, of which \$10 by S. S. Benev. Soc.....	52 00
Bristol. Miss L. Beckwith.....	1 00
NEW YORK.	
Brooklyn. Central Cong. Ch., J. H. Pratt, Tr.....	15 00
Harpersfield. Mrs. M. Boies and Miss P. Hotchkiss.....	5 00
N. Y. City. H. H. Corning, to make E. L. Corning a L. D.....	100 00
" R. H.....	20 00
" W. H. Asplwall, for the Spanish and Mexican Missn.....	500 00
" C. Milton Mather to make himself a L. M.....	30 00
" Part of the Estate of Henry Dwight for Colportage in France, by Edmund Dwight residuary Legatee.....	350 00

" From the children in McDougal-st. School, for Miss Rankin's Mission.....	2 00
" W. Brinkerhoff.....	10 60
" "H. I." \$50 for So. Am. & \$50 for Greece.....	100 00
" "P." for France.....	100 00
" W. E. Dodge for helping young men in Italy.....	250 00
Coxsackie. D. R. Ch. to make Rev. Alex McKelvey a L. M.....	67 80
Albany. J. A. C.....	25 00
Brooklyn. H. L. C. for Miss Rankin.....	1 00
Upper Aquabogue. A friend for Italy.....	5 00
Lenox. Dr. N. Hall, for Miss Rankin's field.....	10 00
Rhinebeck Station. Mrs. I. Schultz.....	1 00
Gulford. Deacon D. Beebe.....	1 00
Goshen. S. O. Hepburn.....	10 00
Haverstraw. Pres. Ch. Rev. Mr. Freeman.....	29 12
Utica. Union Col. in Dr. Fowler's Lecture Room.....	2 25
Salina. Union Col'n in Rev. Mr. Reeds' Lecture Room.....	6 62
" T. R. Porter \$10; Dr. H. D. Adams \$5.....	15 00
Syracuse. Union Col'n in Rev. Mr. Dimicks' Ch.....	2 50
Rochester. D. Corey to make himself a L. M.....	30 00
Auburn. Union Col. in Dr. Fowlers' Lecture Room.....	16 00
" H. I. Sartwell \$5; Dr. S. Willard \$10; F. L. Griswold \$5; A. H. Gossen \$5; S. L. Bradley \$5; J. H. Hyde \$2; J. S. Seymour \$5; Charles E. Avery \$1.....	39 00
Batavia. Union Col. in part.....	11 66
Falmvra. Union Col'n. \$8 92; Individuals \$12 20.....	21 12
Brockport. Union Col.....	15 25
Albion. ".....	4 25
Lockport. " " in Dr. Wisner's Ch.....	43 14
Rochester. A Champion.....	10 00
Chili. Pres. Ch.....	14 47
Batavia. " to make A. Cowdin a L. M.....	34 02
Gosport. Cong. Ch.....	3 81
Canandaigua. Union Col.....	19 00
Enfield. Mr. Travis.....	1 00
NEW JERSEY.	
Whitehouse. Legacy of Martin W. Coff, Sen., deceased.....	100 00
Montclair. Presb. S. S. for S. S. work in Italy, by T. B. Graham, Tr.....	19 60
Amwell. 2d Pres. Ch.....	10 74
PENNSYLVANIA.	
New London. Pres. Chur. by Rev. R. P. DuBois.....	10 00
Washington. M. E. Ch. to constitute Rev. J. S. Bracken a L. M.....	43 30
" U. P. Church to constitute Rev. J. B. Johnston a L. M.....	33 75
Philadelphia. Miss L. Boylan.....	3 00
Lionville. S. Fentman.....	5 00
Belle Valley. Rachel Russell.....	6 00
Philadelphia. Rev. J. W. Duller.....	5 00
Bethlehem. Bishop Jacobson.....	2 00
W. Alexander. U. P. Ch. add. for Italy.....	20 75
Reading. Trinity Lutheran Chur., a few friends to make Rev. J. Fry a L. M.....	30 00
" Evan. Mission Ch. in part, which makes Rev. Thomas Bowman a L. M.....	30 25
" Cash.....	1 00
Hyde Park. Pres. Ch.....	8 00
Philadelphia. S. Colwell, Esq.....	50 00
" Miss's Soc of 1st Independent Ch.....	30 00
W. Phila. Mrs. Anson Rood.....	5 00

DELAWARE.	
Port Penn. Pres. Ch.	11 00
Delaware City. Pres. Ch.	10 58
DISTRICT OF COLUMBIA.	
Washington. N. Y. Av. Pres. Ch. in part	24 53
ILLINOIS.	
Chicago. R. B. Mason, S. Howe, Miss Mc- Clain \$5 each	18 00
Mendota. Ev. Lath. Ch.	1 50
Aurora. Wm. Russell	2 00
Free Meth. Chu., Mr. Gould \$1; Mrs. Cartwright 25c.	1 25
INDIANA.	
Moorfield. Walter Scott	5 00
Valparaiso. Pres. Chr., of which \$5 each by Thomas Jewell and Wm. Powell to make H. A. Gil- lett a L. M.	32 25
M. E. Chur. S. W. Smith \$5; others \$2 35	7 35
OHIO	
Sugar Creek. U. Pres. Ch. add., G. Brad- ford and wife	2 00
Xenia. Mrs. Ellen Ewing and pupils	6 00
2d Pres. Ch. add.	25 89
Greenfield. 1st Pres. Ch., 3 Messrs. Doug- lass, McElroy and Mrs. Bon- ner, \$5 each; Mrs. Irwin and Hyer, \$3 ea; Mrs. Crothers, \$5; 2 Messrs. McConnell, Wil- son, Ghormley, Irwin, Col- lier, Duncan, Murray, Mrs. McMunn and McElroy, \$2 each; Mrs. Irwin, \$1 25; Messrs. Sellers, Pearson, Col- lier, Lieb, Dunlap, McWil- liams, Stewart, Adams, Templeton, Devosa, Adams, Stewart, Waddle, Morrow, Smith, Wilson, McMurdy, Anderson, Bently, Smith, Mead, Crothers, Adams, Martin, Wilson, Mrs. Cro- thers, Ellford, Devosa, Mc- Connell, Southard, Martin, \$1 ea; W. Murray, 70 cents; Mrs. Duncan, Young, Smith, Waddle Messrs. Blane, Mur- phy, Wilson, Devosa, Mur- ray, Clark, Lucas, Bonner, McWilliams and Long, 50c. ea; Messrs. Devosa, Bonner, Coffee, Murray, Misses Buck, Dunlap and Adams, 25c ea; Mrs. Devosa, 16c; J. Martin, 60c; which makes Franklin H. Wilson & W. L. Ghorm- ley L. Ms.	85 45
1st Bapt. Chu., J. Smart, \$5; Mr. Leake, \$2; Messrs. Reed, Kinkard, Sperry, Mrs. Smart, Anderson, and Miss McClel- land, \$1 each; Mr. Pike, 60c.	13 50
Greenfield. Free Pres. Ch., Messrs. Beat- ty, and McConnell, \$2 each; Messrs. Smith and Beaty, \$1 each	6 00
1st U. P. Ch. in part, Messrs. McMillen and Wright, \$1 ea; D. Templeton, 50cents; Mrs. Wallace, 75cts; Mrs. Bender, 35c; Mrs. Hutchens, 25 cts.	3 85
Flagah. Pres. Ch. in part	12 15
Salom Mrs. S. Hyer	50
Cincinnati. Mrs. Baldwin, \$5; Prof. Bal- antine, \$1; Mrs. Jones, \$2	8 00
College Hill. Female College, to make Miss E. H. Allison a L. M.	30 00
Pres. Ch.	11 13
Columbus. 2d Pres. Ch., C. N. Olds and Mrs. Hall, \$10; Messrs. Har- rington, Baker, Retson, Ford, Frisbee, Burr, Stage, Sage, Mrs. Smith & Marple, \$5 ea; Rev. Doctor Morris, \$2 50; Messrs. Weed, Person, De-	
nig. and Miss Kenner, \$3 ea; Messrs. White, Brown, and Somers, \$2 each; D. S. Coit, and Mrs. Blakeley \$1 each, which makes Hon. E. E. White and Ebenezer Mc- Donald L. Ms.	92 50
1st Cong. Chu., Messrs. Ses- sions, Ford, Goodwin, Hub- bard and Mrs. Dr. Ide, \$5 ea; Miss Porter, Signer & Hooper, \$3.00 each; Samuels, \$1 each; Price, Kinman, \$2 ea; Smith, Searla, Fares, Hayden, Jen- kins, Bendell Fowler, Ham- ilton, Mrs. Butler, Smith, Twiss, and McNarey, \$1 ea; Welch M. C. Ch. in part	54 00
1st Pres. Ch., Mr. Ferguson	2 50
Columbus. Westminster Pres. Church, Messrs. Stryker, Blynn, Wright, Noble, Taylor, and Smith, \$5 each; S. S. Gallo- way, \$3; Anderson, Her- shozer and Moody, \$2 each, Mrs. Sharp, \$1 50; Suydam, Cook, Sailor, Taylor, Hut- chinson, and Mrs. Vesey, \$1 each; E. J. Lewis, \$1 05; Mrs. McGay, 5 c., in full to make Rev. Henry McCracken and Wm. Blynn, L. Ms.	45 06
Trinity P. E. Ch., H. T. Fay, \$5; J. W. Andrews and Mrs. Bates, \$3 each; Messrs. Smythe, Coit, Stoner, and Mrs. Randall, \$2 each; Mrs. McClelland, \$2 50; Messrs. Hurd, Noble, Talmadge, Wheeler, Geiger, Foy, and Mrs. Kelley, Perkins, But- tles, Comstock, Slater, and Miss Kelley, \$1 each; Judge Thrall, 75cts., to make Rev. Charles A. L. Richards a L. M.	34 25
Institution of the Blind, Offi- cers, &c., in part L. M.	20 00
Bapt. Chur., G. Roberts and Mrs. Ball, \$1 each	2 00
Lebanon. Children of Union Schools in Penny Collections	10 06
Pequa. 1st U. Presb. Church to make Thos. Robeson L. M. in full	25 22
2d Pres. Chur., bal. to make Rev. Linus Blakely a L. M.	21 47
St. James P. E. Ch., to make Rev. Wyllis Hall a L. M.	30 20
Sage. Rev. J. P. Lyttle	1 00
New Concord. Rev. J. C. Murch in part L. M.	10 00
Cleveland. 2d Bapt. Chur., add. from Mrs. A. B. Stone	10 00
1st Presb. Church, Monthly Concert	16 07
2d Presb. Ch., Wm. Hart, \$20; O. M. Oviatt, \$10; A. H. Stephens, Charles Curtiss, T. S. Beckwith, J. G. Hower, H. R. Hatch, J. B. Merriam, S. H. Ma- ther, E. F. Gaylord, E. P. Morgan, \$5 ea.; Others, \$6.	81 00
Canton. Simon Miller	1 00
MICHIGAN.	
Ann Arbor. A. Norton	5 90
Flint. Presb. Ch., add. in full of L. M. for Wm. A. Morrison	11 15
WEST VIRGINIA.	
Wheeling, 1st U. P. Church, for Mr. Moorehead	20 31

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No. 3.

MEXICO—HER REVOLUTIONS.

A CONTEST FOR CIVIL AND RELIGIOUS LIBERTY.

THE social condition of the Mexican nation is one of more than ordinary interest at the present time. When we consider the anarchy pervading the whole country, except where the soldiers of Maximilian keep in subjection that restless people, and when the cause of that restlessness is recognized, we must, if we are close observers of society, form but one opinion—that God has taken that nation in hand to purify it from the effects of the gross corruption of religious belief to which it, in common with all Spanish America, has been subjected for centuries. The past experience of nations has proved that it is impossible to give to any people the higher grades of civilization, such as we see in Protestant countries, while their souls—their reasoning powers—the element so nearly divine—are debauched by false and puerile theories of the spirit of Christianity, and by the corresponding practice of their religious teachers.

If we look at the lower classes of Irish and German in the midst of us, we rarely see those displays of superstitious practice and belief, that are witnessed by travelers in Spanish countries; and the reason is plain. In the case of the former, we know that they are in frequent communication with Protestants of their own social position, by whom they are unconsciously but most inevitably influenced, and their spiritual guides are too shrewd not to be made cautious by that circumstance.

But the vast multitudes of Mexico and South America have never had companions or neighbors to show to them the social benefits of that simple faith which places no created being between the individual soul and the Judge of all the earth. For ages their souls have been given over most unreservedly to their teachers, whose teaching has been most disastrous. One might be in doubt whether most to pity those who have so implicitly and with child-like credulity believed every jot and tittle of the teachings they have received, or to be indignant that men can be found who, from any motive, could so abuse such confidence.—

Yet candor compels us to say that many of their teachers are also equally credulous.

The writer, a few years since, traveled in the West Indies with a Spanish priest from Central America, who believed that there was no salvation out of the Roman Catholic Church, even though the soul of the sinner were washed in the blood of Christ. Such precisely was his declaration, for, when told that true repentance and faith were the only requirements of Christ, he replied with emphasis, "*No basta, no basta*"—not enough, not enough—"that the blood of Christ could not save a soul out of the Catholic Church." While Spanish Americans have been so exceedingly credulous in past days, in some sense we may say that they have sinned ignorantly in following the example set before them. Such an apology could not apply to those of like faith in Europe, where Protestant communities are sprinkled through all Catholic countries, giving evidence of relative mental and moral superiority, especially among the lower classes, and setting a good example to all who are willing to be influenced by it.

Look at the masses of the Mexican people—warned from early childhood to avoid and despise all foreigners of a different faith; with their mothers' milk taking in superstition and blind credulity, to become, as it were, part of their very nature; their moral and reasoning powers so thoroughly permeated with the precepts and example of those who are their guides, what could they be other than what travelers find them to be? It has been the fortune of the writer to reside, at different periods, in various parts of Spanish America, and to be personally acquainted with many of the teachers referred to; but no where did he see such examples of open and glaring depravity as in some parts of Mexico. But thanks to God, who never loses sight of that immortal principle which He breathes into every living soul.

May it not be that, because they have been taught in error from infancy, with few if any opportunities to know better, God has of late years been working on their minds, and is now overturning the land to bring light and deliverance to the people? It is declared by the prophet that God will "reveal that Wicked whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming."

It does seem very evident to those who have had personal acquaintance with Spanish Americans of late years, that they are of a more inquiring mind than formerly. Christians who see them think that that blessed brightness of the Spirit of all grace has already begun to dawn on them—to give light to them to see, in some measure, how great is that darkness in which their souls have been enshrouded for ages. Let any Christian man who has been among them of late years

testify, and he will say that they are ready and glad to hear the sound of the Gospel. When they are told that they may go directly to Christ, without money, and with no necessity for others to plead for them—that Jesus, their only Saviour, devoted the most of His time when on earth to the instructing and comforting of the poor and the wretched—that He tells all such to come directly to Him for pardon and peace, their eyes glisten with joy and surprise. It is indeed ‘glad tidings’ to them. Often have we seen such an effect produced when recounting to them the simple story of the cross. Yes, they are indeed a “restless people”; and why should not such be the case with them when the Spirit of God is moving on their hearts, and the only light and comfort they get from their religious teachers is the command to trust to them and abide in the old paths?

In the providence of God the people of the Spanish race on our hemisphere have, in the past forty years, manifested a more energetic and progressive spirit than ever before; yet how common it is for friends of Spanish Americans, when presenting their claims upon us for moral and religious aid, to hear some one say, “What is the use of doing anything for those people—just look at the Mexicans, they are all the time in anarchy—one revolution succeeding another continually—they are a worthless race.”

Now every Christian philanthropist would object to such a view; and we Americans, of all nations, ought to have an instinctive pity for any people struggling for freedom. For our present purpose it will be sufficient to draw the attention of all who love human liberty and hate oppression, to a single fact in connection with these forty years of “anarchy” so called.

A nation of over eight millions will not indulge in revolutions for the pleasure of the thing. The great law of self-preservation and protection of social rights and happiness, has, in all ages, been a restraint upon the violent. The fact alluded to is simply this—that in all the civil commotions of Mexico, since their war against Spain for independence, scarcely any one—it is declared *that not one*—has occurred that was not caused by those who strove to keep the people in social and religious subjection. This assertion is capable of reasonable proof.

The very fact that the Mexicans, forty years ago, so strongly desired to be free that they submitted to every sacrifice, even of property and of life, to secure to themselves and to their children freedom from the yoke of Spain, shows a spirit in them which, if seen in any other people, would have been called noble.

Having secured their independence from Spain, they soon found themselves in conflict with the church; for freedom of conscience as well as civil liberty was a constant element of power and of progress in

their heart. The influence of the church party, with all its vast and landed wealth, was almost irresistible. That influence was soon felt in the corruption of the popular leaders. The people soon found themselves subject to as great a tyranny as ever. New leaders were raised up, a "revolution" was the consequence; success attended the efforts of the people, as is always the case where the popular heart beats in unison. But they were contending with a fearful power. They were again and again betrayed. Revolution followed revolution with longer or shorter intervals, till the unfortunate people have become thoroughly peeled; and the world looking on, not knowing the cause of their revolution, pronounces them a worthless race! Strange that the causes for such indomitable pertinacity in offering themselves up to perpetual slaughter, should not have been inquired into by our own liberty-loving race! Their cause is dear to the heart of God, and after He has thoroughly purified them, He will vindicate them, for He has declared that in due time all shall serve Him, every man under his own vine and fig tree, with none to molest or make afraid. His Spirit seems to have shown to this people, of late years, the true character of their priests; and so, by the "brightness of His coming," to have revealed to them, to some extent, that wicked power so hostile to their interests.

The revolution which brought Juarez into notice, was of the same character as all the others. In the battle of Calpulalpam, fought by Ortega, the general under Juarez in 1860, Miramon—that dashing general of the church party—was defeated. Previously Miramon had temporarily secured possession of the city of Mexico. He obtained from Jecker some two hundred thousand dollars; and gave for the same the obligations of the State for *fifteen millions of dollars*, which was largely distributed in France; and the Duke de Morny, half-brother of Louis Napoleon, is said to have received a liberal share. This claim was unlawfully created, and by one who was a rebel against the constitutional authorities, and Maximilian is to-day in Mexico to collect it. A perfectly parallel case would have been this.—If Jefferson Davis after the battle of Bull Run, had entered Washington during the brief moment he could have possibly remained there, had issued United States bonds to French subjects; with equal justice Napoleon might have sent a force to this country to collect them.

Juarez having thus defeated the church party, at once proceeded to destroy their dangerous power by secularizing their landed property, which comprised the bulk of all the choice realty of Mexico. It is evident that was the only safe course for the nation; but we see the storm it raised. The final issue is with God, who overrules the affairs of nations, and is righteous altogether.

Since then, and because of such conduct on the part of the church

party, hundreds of intelligent and influential men, among whom are more than one hundred educated priests, and many of the higher military chiefs, have been enlightened by God to recognize that Wicked, and to come out from her, and have established a "Reformed Church," utterly undenominational in character, but truly Catholic in spirit.— Besides this, many others of the same classes, who do not yet see their way sufficiently clear to join the new church, yet, in the horrors of the past and present, see the perilous condition of a people where Church and State are united. To break that union is the object of their desire.— To these ends both classes are now laboring, and they unite in expressing the strongest desire for the establishment of free education among their people, and full religious tolerance.

Are not these Mexicans, this "worthless race," so called, entitled to our warmest sympathies, and to our efforts for their evangelization? which alone can give them what, for forty years, they have suffered scorn and death to obtain—complete civil and religious liberty.



ROMANISM AN ENEMY TO NATIONAL PROSPERITY.

[We have just received a very able and patriotic sermon, preached by the Rev. G. S. PLUMLEY, in the First Presbyterian Church, Metuchen, N. J., on the day of National Thanksgiving. The theme of the sermon is "True Piety will secure the Nation's prosperity, and deliver it from all the foes that may threaten its permanence or its peace."— One of the enemies which he enumerates is Romanism. On this point he thus speaks:]

"Rome is to-day more a temporal than a spiritual power. Her cardinals, bishops, and priests, form a vast secret society, having ramifications in every portion of the world, and rapidly acquiring by every method possessions in real estate and valuable securities worth uncounted millions.

The principles of Romanism are tyrannical. Each lay member of the church of Rome is part of a machine moved by the priests, these in turn by the bishops, and so upward until the will of the supreme pontiff is reached as the last moving power. Wonderfully truthful, as illustrating this spiritual tyranny of Rome, was a motto lately displayed in a popish cathedral, on the occasion of the funeral of a deceased American officer: 'I am a soldier, and I obey my general; I am a Roman Catholic, and I obey my bishop.' Yes, 'I obey'—not my Redeemer, Jesus Christ—but 'my bishop.' If there be any lesson which modern history has so taught that it may be considered as a proved law, it is this, that Romanism is the direct and the direst foe to free

institutions. This tyrannical power, with uncounted wealth, binding in iron chains the souls of its deluded subjects, and blinding by ignorance and superstition astonishing numbers of those whose suffrages are to create our law-makers, and under God to decide the destinies of our republic, can not fail to be to it a gigantic enemy.

This Roman power in the midst of us is not loyal to our government, nor can it be. Its oaths of allegiance must, by the very terms of prior oaths to the Roman See, contain a mental reservation that nothing shall be done or thought of to the hindrance or injury of the Pope's temporal and spiritual reign. Every priest is, and understands himself to be, a subject of the Pope, who alone is his rightfully constituted sovereign. In the language of the old monastic vows, he is pledged to 'be in the hands of his superior, as the staff in the hand of an old man.' If he seem to yield submission to another government, it is because he deems it a prop of support to the papacy.

The controlling influence of this hierarchy upon the minds of public men in our country may be estimated from facts well known and uncontested.

Why is it that certain laws, those, for example, requiring the registration by the clergy of marriages solemnized by them, can be ignored and their provisions disregarded by the Romish priesthood? Why, that valuable property given away by city councils or state legislatures, upon which Romish churches are reared, when appeals for similar grants to Protestant congregations are proverbially in vain? Why, that the Bible is to-day excluded from many public schools? And why is it that, during the late civil war, while numbers of Protestant clergymen were driven from their homes, their houses of worship closed or diverted to secular uses, and their flocks scattered—no Romish church has been touched, and no Romish priest, whether he favored or opposed the suppression of the rebellion, molested? Other clergymen were obliged, by the force of public opinion, or the interposition of the authorities, to declare their sentiments and to avow whether their convictions placed them on the side of the United States Government or of its adversaries; but no such ordeal confronted the Romish priest. On the border line between the union and the rebellion, to-day he celebrates the mass undisturbed under the flag of the United States. Tomorrow hostile armies join in mortal combat; he is undisturbed: the day following, the rebel flag waves in temporary defiance; he remains untouched: the next, the traitors driven out, the Union regains its legitimate power; yet he continues unmolested. In Charleston he sings his *Te Deum* over the fall of Sumter, in Boston for the overthrow of Vicksburg.

We all know what Papal Rome was in her days of mastery, when

emperors, kings, and princes paid their allegiance to the supreme pontiff and resigned their thrones at his command. We have not forgotten her persecutions when she made war upon the saints of God and was drunken with their blood, and we are ever asking—Is she to be feared as much to-day as she was to be dreaded in former centuries? would she, if she had the same supremacy, use the chain, the sword, and the faggot as she once used them? are her principles and her aims what they were when Luther, and Knox, and Calvin beheld in her THE MOTHER OF THE ABOMINATIONS OF THE EARTH?

To these questions the Pope's encyclical letter, so widely circulated during the past year, fully replies. In this document the Pope calls this century 'our sad age,' because of 'wicked men who, spreading their disturbing opinions like the waves of a raging sea, and promising liberty when they are slaves to corruption, endeavor by their pernicious writings to overturn the foundations of the Christian Catholic religion and of civil society.'

Such is the language of the Pope of Rome, when in A. D. 1865, he speaks of the Bible Christians of the Protestant world, the doctrines of whom he characterizes as the 'monstrous opinions which particularly predominate in the present day.'

We will quote but one other sentence from this document, remarkable for its unblushing avowal of sentiments and its declaration of the propriety of employing measures supposed to have died, and to have been buried in the dark ages of the past. The Pope thus describes the advocates of civil and religious liberty as they exist in our own country:—'There are a great number of men in the present day who do not hesitate to affirm "that the best condition of society is that in which the power of the laity is not compelled to inflict the penalties of the law upon violators of the Catholic religion"—they do not hesitate further to propagate this erroneous opinion, termed *delirium* by Gregory XVI., viz. "Liberty of conscience and of worship is the right of every man—a right which ought to be proclaimed and established by law in every well constituted state."'

Think of that, Protestant Americans of the nineteenth century, who cherish as a holy legacy and tradition from Christian forefathers, 'Freedom to worship God;'—and, as you hear the Bishops of Rome call their principles as to this freedom '*delirium*,' will you hesitate to believe that Rome is now, as from its beginning, your deadly foe and the deadly foe of your country?

In this monstrous form of antichrist, do we not behold a vast secret society, composed on principles hostile to human development and religious progress; and as we witness its increasing wealth and daily augmenting power and resources, as we see how little true loyalty to

a government founded upon the principles of our nation it can possess, as we remember how it is everywhere present, and that its devotees among us number four millions, do we exaggerate when we affirm that the power for evil, even of those whose failure in their opposition to the Union now awakens our gratitude to God, can not for a moment be compared with that wielded by this hostile hierarchy !”

[But piety—true, simple-hearted piety, gushing forth in love to God and love to man—which goes forth in the spirit of Christ to bring them back from their wanderings, he regards as the appropriate remedy.]

He thus speaks : “ There was a time when the gospel was preached in its purity, and received with sincerity by those who dwelt at Rome. But the gold became dim and the fine gold changed, and, as centuries revolved, instead of following Christ in meekness and humbleness, the bishops of Rome added to their temporal power, gained authority over nations and kingdoms, and abandoned the simplicity of the gospel for splendid schemes of worldly ambition. It may have been that even in her most corrupt days there were those among her members who had not bowed the knee to the Baal of her pollutions, but rested upon the atonement of Jesus Christ as the only ground of their salvation. Such there may be even now, although borne down and overpowered by the gross heresies that have eaten out all the life of an apostate organization, having no element of a church save the name only.

What is Romanism ? It is opposition to God’s commands, all broken by her doctrines. It is opposition to God’s word, forbidden or set at naught. It is opposition to salvation by the atonement of Christ alone. It is a system of penances and indulgences. It is Sabbath breaking and licentiousness. It is gorgeous rites, tinselled robes, and the vanities of a pompous ritual. It is the tyranny of the priesthood and the slavery of the people. It is always and everywhere the foe of progress, of enlightened civilization, of Christian liberty.

And true piety, universally embraced, would slay this monster. True piety upholds God’s commands, true piety bases itself upon, and ever lives, by God’s holy word. True piety looks for eternal life only from the sacrifice, mediation, and intercession of God’s dear Son. True piety has no faith in penance, alms, or confession to priests to cleanse from sin. True piety sustains the sacredness of the Sabbath, and enforces the moral law. True piety teaches that all real believers in Jesus are God’s kings and priests ; and, elevating the masses of the nation, carries on the torch of knowledge and Christian civilization to illumine every dark corner of the earth.

Piety, then, is the great weapon to use against Romanism. If any one ask, how can I best oppose this national foe, the answer comes : by becoming more Christ-like yourself ; by recommending true piety

by your own life ; by increasing through your efforts the number of the truly pious.

Yes, true piety will dissipate the darkness of ignorance ; it will diffuse the Bible far and wide through the land ; it will gather into Sabbath-schools the children of those now ignorant, degraded and vicious ; and, by the aid of the Spirit poured out from on high, it will cause multitudes of the superstitious to abandon their vain idols and yield allegiance to Jesus Christ."

MORE AWFUL THAN THE JUDGMENT.—A celebrated preacher of the seventeenth century, in a sermon to a crowded audience, described the terrors of the last judgment with such eloquence, pathos, and force of action, that some of his audience not only burst into tears, but sent forth piercing cries, as if the Judge himself had been present, and was about to pass upon them their final sentence. In the height of this excitement the preacher called upon them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than any thing he had yet brought before them. Silence being obtained, he, with an agitated countenance and solemn voice, addressed them thus :—"In one-quarter of an hour from this time the emotions which you have just now exhibited will be stifled ; the remembrance of the fearful truths which excited them will vanish ; you will return to your carnal occupations or sinful pleasures with your usual avidity, and you will treat all you have heard 'as a tale that is told.'"

SIMPLICITY.—Fitz Greene Halleck relates the following incident :—"While in New-York, a letter fell into my hands which a Scotch servant girl had written to her lover. Its style charmed me. It was fairly inimitable. I wondered how, in her circumstances in life, she could have acquired so elegant and perfect a style. I showed the letter to some of my literary friends in New-York, and they unanimously agreed that it was a model of beauty and elegance. I then determined to solve the mystery, and I went to the house where she was employed, and asked her how it was that, in her humble circumstances in life, she had acquired a style so beautiful that the most cultivated minds could but admire it. 'Sir,' she said, 'I came to this country four years ago. Then I did not know how to read or write. But since then I have learned how to read and write, but I have not yet learned how to spell ; so always when I sit down to write a letter, *I choose those words which are so short and simple that I am sure I know how to spell them.*'—There was the whole secret. The reply of this simple-minded Scotch girl condenses a world of rhetoric into a nut-shell. **SIMPLICITY IS BEAUTY.—SIMPLICITY IS POWER.**"

A DIRGE.

"Earth to earth and dust to dust!"

Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid
In one silent bed are laid;
Here the vassal and the king
Side by side lie withering;
Here the sword and sceptre rust—
"Earth to earth and dust to dust!"

Age on age shall roll along
O'er this pale and mighty throng;
Those that wept them, those that weep,
All shall with these sleepers sleep.
Brothers, sisters of the worm,
Song of peace or battle's roar
Ne'er shall break their slumbers more.
Death shall keep his sullen trust—
"Earth to earth and dust to dust."

But a day is coming fast,
Earth, thy mightiest and thy last!
It shall come in fear and wonder,
Heralded by trumpet and thunder;
It shall come in strife and toil,
It shall come in blood and spoil,

It shall come in empires groans,
Burning temples, trampled thrones:
Then, ambition, rue thy lust!
"Earth to earth and dust to dust!"

Then shall come the Judgment sign;
In the east the King shall shine;
Flashing from Heaven's golden gate,
Thousands, thousands round his state,
Spirits with the crown and plume;
Tremble then, thou sullen tomb!
Heaven shall open on our sight,
Earth be turned to living light,
Kingdom of the ransom'd just—
"Earth to earth and dust to dust!"

Then thy mount, Jerusalem,
Shall be gorgeous as a gem!
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod,
One great garden of her God!
Till are dried the martyrs' tears
Through a thousand glorious years!
Now in hopes of Him we trust,
"Earth to earth and dust to dust!"

REV. G. CROWLY.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN GERMANY.

NO. III.

LYING between Munich and Berlin via Stuttgart, Heidelberg, Frankfort, Cassel, Leipsic, Erfurt, Halle, and Dresden, there are some fifteen or twenty large towns or cities, in each of which we intend to hold meetings to explain the working of the Sunday-school system of America. The larger of these cities are the capitals of about as many kingdoms as there are States in this Union. In each of these kingdoms, different degrees of civil and religious liberty have been enjoyed ever since the reformation.—But it has not always happened that the most truly religious have been the most liberal.

STUTTGART is the capital of Wurtemberg. In this kingdom, but a few years before our present call, there had been an attempt to

establish a Sabbath-school, as novel as it was unsuccessful. In the revolutionary year of 1858, a young student in one of the Universities of Hungary, found himself in sympathy with the swelling numbers that throughout Europe gave brilliant but delusive promise of relief to the oppressed of nations.—In the speedy reaction which followed the popular movement, our young friend, who had enlisted in the army of progress, was compelled to fly for his life. He did not consider himself safe until he had crossed the ocean, and found an asylum in the interior of the United States. His slender resources were soon exhausted, and, unable to speak English, he made wretched work of begging his bread from house to house. In this forlorn situation, he fell in with the president of one of our New England institutions, who soon discovered and readily up-

preciated his education. His bodily wants supplied, his moral wants were easily made apparent to him ; and as his benefactor was an Episcopalian, it was most natural that his spiritual development should take an Episcopal bias. This soon after brought him into contact with the Rev. Dr. Tyng, who, imparting to him his own Sabbath-school zeal, placed him in one of his mission schools. About this time appeared 'Uncle Tom's Cabin,' which book he translated into German. So zealous was he in the prosecution of his work, that he nearly lost his eye sight, and he went to Paris for the best medical aid. Remaining here much longer than he expected, his money was exhausted ; but when his story was told, and his credentials were shown, he was asked whether if means were provided he would go to Germany, and there resume his Sabbath-school labors. He was but too glad to undertake this, and in a fortnight more he was in Wurtemberg, trying to persuade some school-masters to commence religious instruction on the Sabbath. One of these teachers informed the minister that an *unauthorized teacher of religion* was in the community, trying to persuade himself and others to infringe upon his prerogative as a religious teacher. Before night, poor H. was in the hands of the constable and locked up in jail, with no means of being heard before the next morning. Even then, he was only released upon condition of leaving the kingdom, which he did, seeking refuge again with all speed in the United States.

But now we are in Stuttgart, with little fear of arrest. Having a letter of introduction to a friend, a German merchant, who had made his money in New York, we requested him to call together some men and women, that we might tell them how to organize and conduct Sabbath-schools. But, he asks, "is it contemplated to make *women* teachers of religion in Germany?" "Yes, certainly. In England and America, they do more, much more than half the work." "But this is not the way here. It would not be German to invite them." "But do invite them." "It would not be permitted." "Well, then, invite the men only, if it must be so."

At the appointed time and place, quite a group of intelligent men assemble to hear what was to be said about this foreign institution. We expected fruit, for these were religious men, and Stuttgart is the capital of one of the most religious kingdoms in Germany. Six months afterwards, not being able to hear that a single seed had germinated, we wrote to inquire if this could be so, and to ascertain the cause. No acknowledgment of the letter was ever received. But a year afterwards, an Americanized German minister, of the right stamp, preached on the subject of Sabbath-schools, in the church when the women were present. The Spirit attended the word. It lodged in good ground—men and women were ready to co-operate—and two months hardly elapsed, before two or three good Sabbath-schools were organized, with male and female teachers, and with four or five hundred pupils. Truly a bright day has dawned upon Stuttgart, and a brighter sun shall gild our way to Berlin. Knox.

[The following letter is from one of our Sabbath-school missionaries in Germany.—It was not written in German and translated, but in English ; and we give it to our readers as he has written it to us.]

HEIDELBERG, Dec. 16th, 1865.

DEAR BROTHER—Having sent off my last letter, I prepared to go to Heilbronn, where I had been twice before. I had worked the different Christians up to be Sabbath-school teachers, written down a list, and put it before the clergyman, who wondered there should be fourteen teachers. Two of these have a Sabbath-school, with 120 children, and are so pleased that they cannot make up their minds to let others partake of the blessing which arises out of the teaching. German Christians can be very amiable, but energy is very much wanted. These two teachers, (a man and a young woman,) are entirely dependent on the Rev. Mr. Schmid, an excellent young man and believer, who is so much respected that nothing can be done without him in the way of Sabbath-schools. I had him, another clergyman, and the young Vicar, so far persuaded, that I should come again ; also these

fourteen teachers were informed and agreed. I even got Mr. Schmid so far as to inquire in his visit at Stuttgart how Sabbath-schools went on there. I met him, and he had received good accounts. But my hopes were destroyed, when just a little before my setting off again for Heilbronn, Rev. Mr. Schmid wrote that they wished I should leave them a little more leisure. The good which at present was produced might all be ruined by trying a new thing, and a number of excuses. I had to remain at home, and wrote a regretful but warm letter, binding down as much as possible the clergyman to provide me another meeting next spring. This is the disheartening result of two visits and a long correspondence in Heilbronn.

The next Saturday, Dec. 2, I traveled to Pforzheim, where friends had considered my case since my visit there, and invited me to come. A gold manufacturer, Mr. Murrle, is the sole and the head of a little Christian circle in the midst of this wicked place, which I think I have already described to you. They possess a little house of their own. In the lower hall, two paid teachers (female) employ every day in the week in teaching 120 children, six years old and younger, in playing, singing, learning Bible verses, and so on. Many unbelieving parents send their children here. On the upper floor they have a hall for their Bible and prayer meetings, containing room for one hundred persons.

At 5 o'clock I held the teachers' meeting, with five female, five male teachers, and four lookers on. All went off well. The following day I opened the school from 1 to 2. I took 73 children from the lower hall, where on Sunday the two females have one hour's voluntary, or I might say what Germans call a Sunday-school. To this many older children flock. These 73 could all read; so I formed

5 classes with 34 boys, under 5 male teachers
5 " " 39 girls, " 1 male & 5 fem. "
1 " " 100 infants " 1 female teacher
in the lower hall. During the teaching time, I descended and addressed the infants. The two paid females were delighted to be Sabbath-school teachers in this new way on the Sunday. Mr. W. Murrle himself was one

of the teachers, and highly pleased with the good answers his boys had given him. He is to be the new superintendent, and is decided, though he has already to lead all the meetings and act in all serious cases. The other teachers were all married men except one, but they will carry the work on till they can get replaced by others, and these no doubt will be found. For instance, two young Dutchmen, very amiable, were highly pleased, and soon they will also be teachers. Besides this, I was present at Bible meetings of these Christians on Saturday and Sunday evenings, which were both held by the said Mr. Murrle with great ability. I myself held a meeting in the upper hall, which was quite full, about Sabbath-schools, dined with Mr. W. Murrle, and stayed with them on Sunday after service for the communion, which was administered by Rev. Mr. Riehm, one of our best Baden ministers and father of a missionary in East India, two clergymen in the grand-duchy, two booksellers in Bale and of the amiable Professor Riehm in Halle, whom we visited first, and who took us to Miss Wagner and Mr. Hall. To this clergyman I only went after the whole affair was arranged. I had told him already at two different meetings about Sabbath-schools, but I find that it is quite an exception if clergymen enter upon this work. In fact, it is better to be executed by laymen, only they must be men of energy. I now told him: "Sir, a Sunday-school in first rate style has been established in your own parish." He was pleased, and so I am, and I consider this one of the very best and most hopeful of all Sabbath-schools seen yet. I offered Mr. Murrle several times to come again next Saturday for the teachers' meeting, and for the following day's Sunday-school, but he would not listen to it.—When home, I wrote him at once a letter, thanking and encouraging him, sending several papers and little books, and one of Dr. Schaff's books.

Altogether I remain in continual correspondence with the superintendents and teachers of Sabbath-schools as much as I can. Young Heckler, one of the teachers in Carlsruhe, gives me regular accounts of the Sabbath-school there, and copies of the

Protocol. His superintendent had, on the 10th December—

8 classes with 56 boys and 8 teachers

2 " " 19 girls and 2 female teachers

1 " " 24 infants.

Guests—Five members of the Young Men's Association. That day I myself opened a new Sabbath-school in Mannheim,—31,000 inhabitants, one-half Protestants, one-half Roman Catholics, and a good many rich Jews. Rich, flourishing place, increasing in commerce and industry very fast,—great materialism and infidelity. I went there Dec. 7, to bespeak a meeting—8th, held it before 13 teachers, about Sabbath-schools—9th, Teachers' meeting, 8 present—10th, Sunday-school following day, contained 3 classes with 6 boys and 3 teachers

4 " " 15 girls, 3 male 1 fem. teachers

1 " " 8 infants, and 1 " "

I proposed that each child should, next Sunday, bring one or two more children, which some promised. The owner of the house, which contains a large hall, was a teacher, and is to be superintendent. Perhaps no Christian in the grand-duchy has had to suffer so much persecution and trouble on account of his preaching the Gospel night and day, so that he was in prison and lost his place as a military man. He has bought the house in faith, but unwisely, as it costs him 30,000 florins, hoping to help on the Christian work by the great hall.

[From the last January number of the "Sunday-school Continental Record," London, we take the following statement to show its connection with our present Sunday-school work:]

GENERAL SUNDAY-SCHOOL CONVENTION IN LONDON.

"Among the delegates from America to the General Sunday-school Convention, held in London in September, 1862, was Mr. A. Woodruff, of Brooklyn, New York, who, at the close of that memorable gathering of Sunday-school teachers and friends, went to France and Switzerland with the view to the extension of Sunday-schools in those countries. After visiting Italy and Germany, to introduce and establish Sunday-schools, he returned to London in July,

1864, after an absence of nearly two years, which had been spent in continuous efforts to make the Sunday-school system, as it is in England and America, known on the continent, and to induce Christian people to open and conduct Sunday-schools wherever needed.

While in London, Mr. Woodruff attended several meetings of the Committee of the Sunday-school Union, and on the 18th of July, 1864, a special meeting was held to hear what God had done on the continent by his labors in promoting the religious instruction of the young. At this meeting, Mr. Woodruff at great length described his successes and his difficulties in establishing and maintaining Sunday-schools in France, Switzerland, Italy and Germany.

After some conversation, a resolution was adopted, expressing the pleasure of the Committee at the success which, under the Divine blessing, had accompanied those labors, and pledging themselves to the adoption of such measures as appeared desirable and practicable, for extending and improving the Sunday-school system throughout the continent of Europe."

FRANCE.—"In this kingdom, there are upwards of seven hundred Protestant Sunday-schools; but many of them are very feeble and crude in their organization, needing suitable books and appliances."

GERMANY.—"One of our esteemed correspondents at Berlin in a recent communication says: 'the existing schools are getting consolidated into a body; the interest of the pastors and teachers who have begun is deepening; numbers are growing; and our monthly meetings are better attended than ever.'

If Mr. Woodruff could be with us one of these evenings, he would feel that he was rewarded. Of course there is lukewarmness and opposition enough still—"and yet it moves," as Galileo said."

Another friend writes: 'I have of late traveled fifty-one days in connection with Sunday-schools, having visited Stuttgart, where there are three schools, Carlsruhe also three, Ettingen one school, Pforzheim, Wiesbaden, Bonn, Cologne, Elberfeld, and other places. At Stuttgart, the schools

promise well, and are conducted with great pleasure and energy.

At E—the Sunday-school is held in the castle of the Baron —, who with his wife, a countess in her own right, is a teacher. The school though small is excellent. The Baron has a depot of the English Bible Society in his own castle. The children all have Bibles, and read alternately; there is a small library, and the Berlin Sunday school paper is taken.

No German can imagine how it is possible that laymen can conduct such schools, nor that several teachers can teach at the same time; and many more such objections. But trying as it is to find innumerable objections raised to our efforts to promote their happiness, when I see a Sunday-school in action here in this my native country, and people smiling and agreeing them to be good things, then I thank God, who has given us the victory through Jesus Christ.

The Committee have had much pleasure in contributing £10 towards the expenses of these journeys."

HOLLAND.—"The Committee of the Sunday-school Union writes: in Amsterdam an awakening interest in the cause is manifested by the young ladies of the wealthier families, who are gathering the children living around them, and teaching them at home.

A few months since, a shoemaker in a humble station in life, believing in the advantages of Sunday-schools, sought the assistance of Mr. Hoedemaker in overcoming the objections of his minister, and establishing a school. Mr. Hoedemaker readily consented, and was successful in starting a Sunday-school with twenty-five scholars and two or three teachers. About three months afterwards, the attention of Mr. Hoedemaker was one day arrested by the voices of children singing a hymn. On going into the street to ascertain who were the singers, he saw a large boat on the canal which flows past his residence, containing from 500 to 600 children, who, as they saw him, suspended their singing and broke out into hearty cheers. These were the scholars in the little school he had so recently founded, already increased to more

than 500, who were on their way to spend a day in the country.

At their request, Mr. Hoedemaker went with them, and had the pleasure of addressing them as they assembled for their return home in the evening."

ITALY.—"The Secretary of the Sunday-school Society, established at Florence, writes: 'we have great hope with the next generation. The priests are always and everywhere opposing, and take advantage of their ascendancy over the consciences of the women, who are opposing our day and Sunday-schools.'

Nevertheless, I hope by the grace of God and the help of Christian brethren, to succeed in our enterprise of evangelizing the children, who, if not converted to God, will as they grow up, be at least favorable to our work. Many thanks to your Committee for the help they have granted to our Sunday-school paper.'

In Naples, prior to the advent of Garibaldi, Sunday-schools were altogether unknown, and indeed impossible, but now that religious liberty is established; Sunday-schools have been introduced, and there are at present four in the city."

SWITZERLAND.—"The report of 'La Société des Ecoles du Dimanche pour le Canton de Vaud,' reports that there are in that Canton about 300 schools, containing about 12,000 scholars."

In our receipts of money this month, may be seen \$10 from the Navy Mission Sunday-school, Brooklyn, to send a Sabbath-school Library to Italy. This is but a mere shred of a Mission Sunday-school, located near the Navy-yard in Brooklyn, and composed of children who would be the last expected to gratify any desires beyond those springing from their own immediate necessities. But, in this school is one pretty large class of boys, from fourteen to seventeen years of age, who for many months have held together without any teacher, (although now taught by a female). Meanwhile they have done considerable to sustain the school by giving concerts, and in several ways promoting the interest of this little organization.

THE FOREIGN FIELD.

SOUTH AMERICA.

CHILI.—In all Catholic countries, the progress of the Gospel is slow. Such is the conduct of the priests, and their system of instruction grafted on the mind from infancy, that Christianity exists to a great extent only in name. Mere rites and ceremonies and forms of worship have taken the place of repentance towards God and faith in the Lord Jesus Christ; and yet where we have stationed a faithful evangelical minister, the work has made advances. This is true of Santiago in Chili. Our missionary there, the Rev. Mr. Gilbert, has had many difficulties to encounter, and yet after all there is an improvement. He has been laying the foundation for a good work. By recent intelligence from that place, we learn that the congregation are disposed to do more than they have hitherto done. They have fitted up a hall for religious services, and the Rev. Mr. Trumbull, of Valparaiso, was to go down on the 7th of January and formally open it for the public worship of God.

Mr. Trumbull writes encouragingly of his own field; and the urgent demand existing for more laborers. Three or four young men could be employed to great advantage. He says:

"If you can send two or four laborers to Chili, you will find it a wiser bestowment of force than to send them to four different countries. Work out from a centre is the wise plan. Raise up native laborers, and so let the work extend and amplify. I am confident that your Society may reap as rich a harvest in this section as the American Board has in Turkey, if the work shall be taken up; and the true way to interest the home churches will be to show work done and results obtained.

The idea should be to commence with natives; to print here on the spot, translating new works; to set up an evangelical publication, weekly or monthly; to educate converted native laborers. To this end, brethren must come here just as they would go to Constantinople or to China—as missionaries. The progress we seek is not to be obtained without discussion. We are to con-

tend if we would see the faith once delivered to the saints making triumphs. We must not go softly, but loudly. Our colporteur from Santiago writes that his great want is of controversial works to meet superstitious and infidel objections. Rudeness of controversy is not to be desired, but Christian discussion is so necessary that we shall see no signs of real life without it.

You would be surprised to see the good impression that has always been produced by published discussions here. I never have had a debate in the papers without having persons bow to me on the street, who had never done so before. Again and again have natives thanked me for what I have written, and urged me to keep on."

In another letter he writes: "It is gratifying that young students in the seminaries are turning their attention to these fields.—They are as truly missionary as any on the face of the round world, while increased results may be looked for, more than in any heathen field."

MEXICO.

MONTEREY.—In a previous number, the statement was made that there were three or four individuals in the little church just organized at Monterey, who were anxious to go forth and labor as colporteurs among their own countrymen. Miss Rankin had frequent conversations with them respecting their own personal interest in the great salvation, which were very satisfactory to her. Since she has been here, she has addressed a number of Sabbath-schools, and money, nearly if not quite sufficient, has been raised or pledged for their support; and word has been sent to them to go out and begin their work. She is also greatly encouraged in reference to procuring a sufficient amount of funds to erect her Seminary building at Monterey, and a chapel for the little church.

We have little doubt but a glorious future is before the people of Mexico. They may justly claim a special interest at our hands. They are here at our very doors, struggling for civil and religious freedom.

In this good work of labor for Mexico, we are most happy to acknowledge our obligations to the American Tract Society of New York. They have generously appropriated five hundred dollars for issuing publications in Spanish. They are now engaged in the printing of the Child's Paper for Sunday-schools; also the first volume of Questions, on the Gospel of St. Matthew; and other works of great interest.

From all parts of South America, we have constant application for a religious literature, suited to the wants of the people. We earnestly call on all Christian people, as well as patriots, for aid in this work. We hope they will not turn away from this field, saying these Mexicans are in a constant state of revolution. We ask all such to read our first article, and it is our firm conviction they will rise from its perusal with the truth established that these people are struggling for civil and religious liberty, and ask our sympathy and our prayers.

PERU.

LIMA.—Our work here, under the labors of Rev. Mr. McKim, is going forward pleasantly and successfully. Thus far he has preached in English, but he hopes to be able in the course of a year to preach fluently in Spanish. He says there are three or four fields of labor already open, which ought to be immediately occupied. He names, especially, three—Guayaquil, Copiapo, and Coquimbo. He further states, that there are only seven missionaries on a coast of four thousand miles, yet there are three millions and a half of people, and nearly twenty-five thousand English and American.

ITALY.

Mr. Clark, of Milan, writes that he has just rented a large hall for public worship. He also says: "That the hall where Prof. Oddo and Mr. Peccinini preaches is so crowded that the people have to go away."

His evening school, he writes, numbers seventy, and if the room were large enough he could have three hundred. He also writes:

"The good work here in Milan is influencing more and more the higher classes."

The true heaven is working; and would

that we could second the kind and favoring indications of God's providence.

THE AMERICAN CHAPEL IN PARIS.

The Rev. Dr. Sunderland, who, for the last year and a half, has officiated as the Pastor of the American Chapel in Paris, has returned to his former charge in the City of Washington. His church had granted him leave of absence for two years; but the congregation, finding it difficult to secure an acceptable temporary supply and without pastoral care, became distracted, and they requested of the Board of Directors permission for him to return. This request, the Board left to the decision of Dr. Sunderland, who, after a full examination of the matter, deemed it advisable to comply with their wishes. Before he left Paris, he invited the Rev. Dr. Burlingham, formerly of this city, who was in Paris, to take charge of the chapel until a successor should be appointed by the Board.

In the meantime, the Rev. Dr. Vannest had been appointed to the chapel at Florence, Italy; and, wishing to spend a few weeks in England and France before entering on his labors—the Board, not knowing of the arrangements made by Dr. Sunderland, requested him to take charge of the chapel in Paris. This will account for the different statements that have appeared in the religious papers. The affairs of the chapel, financially, are very prosperous. From a recent letter from the Treasurer, we learn that all the seats are rented, and the church filled every Sabbath by a very intelligent congregation.

An American correspondent of the "Examiner" and "Chronicle," who has spent some time in Paris, thus writes: "I desire to express my conviction of the great worth of the Rev. Dr. Sunderland, in connection with the American Chapel there. He has done a noble work. He is universally beloved and honored by the Americans, and by the French Protestants of Paris. His return to his church in Washington is deeply regretted by all. And well may it be, for an abler preacher, a better pastor, or a nobler man, the American and Foreign Christian Union will not soon put in his place."

GREECE.

ATHENS, 13th January, 1866.

MY DEAR SIR—Enclosed I send you a copy of a brief history of the Evangelical movement at Demerdesh, and the subsequent formation of a church thereat, drawn up by the young man who preaches for that little flock. He was educated in the Protestant colleges of Bebek and Malta. I hope you will find it interesting enough to publish it in the "Christian World," with this addition, that the New Testament spoken of in the beginning of this narrative as being in the hands of that woman was left to her by her eldest son, who received it from that school-master of whom I spoke in my letter published in the Christian World some time ago. This copy of the New Testament came into the possession of the mother after his death, and she used it as a phylactery.

Yours, very truly,

M. D. KALOPOTHAKE.

"It is reasonable that they who are going to contribute towards a church, should know something about it; and as you are asking information about our church, we give the following brief account, by which you will be informed of all you wish to know.

When one of the brethren, named D. Reuchper, then a young man, was taken ill, his mother used to put under his pillow the Gospel as a phylactery, which she never allowed him to touch, saying 'it was a great sin to take it in his hand and read it;' but being of an inquiring mind, contrary to his mother's order, he often took it secretly; and as soon as he began to read it, his eyes were opened—he perceived a difference between the teachings of Christ and the conduct of the Greek priests. He then felt an aversion to them, and began to search more for the truth. While in this state of mind, he was told by a friend that there is a class of Christians called Evangelicals, who receive the Gospel alone as their rule of conduct. On hearing this he was glad, and longed for an opportunity to converse with them, that he might learn more fully. Not long after, he became acquainted with the Rev. Mr. Schneider, and conversed with him on religious subjects. He was so much impressed by the conversation, of the truth of

what he heard, that he resolved to obtain the entire Bible. After obtaining it he began to search and compare it with the prayer book and rituals of the Greek Church. On making this comparison he perceived that the Greek Church in many points differs from the Word of God. He subsequently visited Mr. Schneider, as opportunity offered, and conversed more and learned more of the truth. Though our brother D. Reuchper was now quite well enlightened, and endeavoring to enlighten others, he still continued to attend the old church. But in the year 1851 he, together with another brother named A. Derehy, declared themselves Protestants. The brother Derehy was enlightened by the Rev. Mr. Ladd, who at that time resided at Brousa. As soon as he was convinced that salvation is only to be found through Jesus Christ, he, together with the brother previously mentioned and another young man, began to talk openly on religious subjects in the market-place and coffee-shops. Thus at this time many began to learn the truth as it is in Jesus, but few Greeks joined them and declared themselves Protestants. A few months after this, Mr. Panagiotis, a Greek Protestant, visited the village, and for the space of three months taught the brethren. During this time the parents of the writer of this narrative and another family joined them. Some considerable time after the return of Mr. Panagiotis, Rev. Mr. Van Lennep visited them, and subsequently Rev. Dr. Riggs. Through the visits of these missionaries many became enlightened, but there were now but five Protestant families. Then they desired a teacher, to teach their children and preach, and the missionaries at Constantinople sent a Greek Protestant, educated at the Bebek Seminary. At this time the people, instigated by the Greek teacher and the priests, began to annoy and ridicule the brethren. The Bishop sent a message that 'whosoever kills a Protestant does God service.' The people now rose up, and some cried out 'the Protestants deserve death,' and some 'they must be sent into exile.' Consequently a letter was written to the Greek Patriarch at Constantinople, in reference to the brethren. One night the people assaulted their

houses, and entering into them, dragged some of them and beat them and bound them with chains till morning, and the next day brought them bound to Brousa, that they might send them into exile,—the rest that night escaped into the neighboring woods, where they hid themselves till morning; and as all the roads to Brousa were watched by men, they by a bye-way went there for safety. Their children were concealed by some friends in their houses. Our lives were in imminent danger, and nothing belonging to us was in safety. But our heavenly Father delivered us from that night's dangers, and the next day the brethren who had been carried in chains to Brousa, were released, through the interposition of the English Consul. The people now began to destroy their property; no brother could go out to cultivate his gardens without being stoned and beaten; they lived four whole years in continued fear and anxiety. Notwithstanding this persecution, their action and repeated attempts, the Word of God increased and was glorified. A year after, the persecution was again renewed on account of two new converts; one was caught and put in prison, and after he was released some young men, together with his brothers, tried to kill him on his bed while he slept; the other was thrice beaten, and one day the headman of the village put him in prison, and at midnight, after they were drunk, took him to a secret place, and by beating him they would have killed him had not another man interfered and delivered him. Two others were almost beaten to death while they were returning from their gardens. All these things they did that no man might dare to join the brethren.

Up to the year 1859 they had no pastor, but several young Greek Protestants, educated at the Bebek Seminary, visited them successfully, and preached to them; and when there was no one to preach, they met together and one of them read a chapter, made a few remarks and prayed, or sometimes they went to Brousa to attend Divine service.

Their school up to this time was supported by the American Board. But at this time Mr. Petros Constantinides, connected

with the Scotch society, and sent by it as a missionary to the Greeks, came here, and made this place the field of his labors; the American Board having resigned the field to him. He opened two schools with 70 pupils, girls and boys. Feeling the want of a permanent place for worship and school, and urged by the enlightened part of the people, he together with the brethren conceived the idea of building a church and a school-room and began to raise funds. During this time two other families joined the brethren. A year after he appointed the writer of this narrative in his place, and he himself returned to Constantinople to labor there, but the next year he abandoned his field here; he informed the brethren that he could no longer take upon himself the responsibility of supporting the school and the teacher, and that he could not do anything for them. Consequently the school was shut up, and the brethren were left as sheep without a shepherd. At last, Rev. Mr. Greene, having at that time come to reside at Brousa, undertook to assist them in supporting a teacher. Now the idea of erecting a church and a school-room could not be realized, for it was felt that it was impossible at that time to secure the funds. Mr. Greene, however, resolved with \$140 to prepare a school-room which might also be used for public worship. At that time, now about a year and a half since, Mr. Kalopothakes visited the brethren, and they told him their idea, and what they proposed now to do. He asked how much money was needed for such a work—how much Mr. Greene and they could contribute, and he promised to fill up the balance. The money collected from all sources amounts to \$620, and we want about \$350 more. The church numbers eight families, and 42 persons large and small. Its increase, as you see from its commencement to the present day, is slow. The last year one more was added to our small community. In regard to its future prospects, we can say that it will be glorious. We are in great hopes that many will join us hereafter; the seed that was sown during all this time has begun to bud; half of the people are enlightened, and almost all the obstacles that were in the way between them and us are greatly diminished. The only thing we want and by which we can reach the people, is to be assisted the next year,

APOSTOLOS AGYETIADES."

MISSIONARY INTELLIGENCE.

CHINA.

Few individuals are aware of the large number of missionaries in China. In Canton there are 30, Hong Kong 22, Suatow 7, Amoy 14, Fuhchau 20, Ningpo 21, Shanghai 25, Hauhew 5, Chufoo 9, Tungchow 7, Tienstin 11, Pekin 16. Of these 92 are American, 78 English, and 18 German.—Here are nearly two hundred men and women actively engaged in making known the unsearchable riches of Christ. At Suatow on the first Sabbath in November, six converts were baptized, and sixty-two communicants, besides the missionary, sat down at the Lord's table. The accounts from Pekin are also encouraging. The missionaries are procuring new places for preaching, and the Chinese are from time to time receiving baptism and entering the church. Mr. Corbet, writing from Chefoo, in Northern China, says that he lately made a missionary tour occupying thirty-six days, preaching and distributing Bibles and tracts. Thousands heard the Gospel who had never heard it before, and he distributed and sold twenty-seven thousand and seven hundred pages.—But these are not the only things indicating progress in that land so long closed against the Gospel. English civilization is beginning to make progress in China, as it has done in India. An English school has been opened in Pekin for Chinese youth, sustained by the imperial authorities, and a Chinese official in Shanghai pays an American missionary \$2,500 a year for the same purpose. The missionaries in Canton have established a weekly paper for the people in Chinese. An agent of the Scottish Bible Society and his brother, a missionary, in a recent journey into the interior of Mongolia, met a remarkable success in the sale of Bibles, of tracts, and books.

INDIA.

MAHARATTAS.—Mr. Harding, of Sholapur, mentions (November 25,) the recent addition of two persons to the church at that place. One was "the father of the first convert of last year," more than seventy years of age. The other, a young man, had met with strong opposition from all his re-

latives; at times violence, with threats of taking his life; at other times, offers of great worldly inducements, if he would renounce his belief in Christianity; and again, the most touching appeals from his mother. But though they repeatedly declared he should never again live with them if he became a Christian, within a few days after his baptism, parental love overcame prejudice, and he went home at their earnest request, assured that he might live as a Christian, without molestation. Mr. Harding hopes he may become a useful helper in the mission work.

AHMEDNUGOUR (about 140 miles east of Bombay).—MR. HANW writes: "On the 22d of October, five men were admitted to the first church here, and one man and one woman to the second church; and on the 29th again, one young man to the first church—eight in all. Of these, one was a baptized child of Christian parents, two were of Mohammedan parentage, and the others were from the heathen. One of these, the young man admitted to the 2d church, was of the Mang caste, and the other four were Mahars originally. Four of these were connected with the school, two of them having been here for two or three years, and the other two about three months.

A young man from Rahoori.—The youth from the Mang caste belongs to a village about twenty miles north of this, in the Rahoori district. He had a strong desire to learn, and as he was not allowed to attend the government school in the place, he used to ask the boys who did attend, to tell him the letters. In this way he learned to read, read the New Testament, and determined to be a Christian.

A Mohammedan from Seroor.—The young man who was received to the first church on the 29th, was a Mohammedan youth from Seroor. His doubts in regard to Mohammedanism began about two years ago, in consequence of something in the conduct of Mohammed which he considered wrong; but it was long before he was convinced of the truth of Christianity. He read all the books on the controversy that he could find;

and was especially aided in his search by the perusal of the works of Dr. Pfander.—His convictions of the truth of Christianity deepened, and five or six months since he began to pray to Christ."

CEYLON.—Mr. Spaulding, reporting the Oodooville station for six months previous to October 1, notices the admission of three persons to the church by profession, and the death of one female, a graduate of the boarding school, who had been for thirteen years a member of the church, adorning her profession, and for nine years a teacher in the school. The annual 'convocation' was held at Batticotta, October 5, at the time of the meeting of the American Board at Chicago. About three hundred church members were present, "and nearly the same number of other persons, from the schools and villages;" addresses were made by several of the missionaries and native pastors; the Lord's supper was administered; and the day was one of much interest.

MADURA.—Mr. Randall mentions some cheering facts about his work. On the first Sabbath of October, he had the satisfaction of receiving six of the pupils in the girls' boarding school to the church. There were three other candidates, who were "deferred." A young Mohammedan, who formerly studied the Bible, in the English school of the mission, had recently called on him for private, religious conversation, and expressed his full conviction that Christ was the Son of God and the Saviour of sinners, and his determination to worship him, and to read the Scriptures in private; though he "could not join the Christians, as it would cost him his life." A former heathen teacher in one of the mission village schools, recently, when Mr. Randall visited a village, and engaged in public conversation with the people, took the lead in the conversation, and not only renounced all idolatry, but avowed himself in favor of Christianity. Another very interesting fact is noticed as follows: "One of our catechists has just brought me a small Tamil book, printed in their poetic form, and in it I find a summary of the ten commandments, and an allusion to the judgment, where we must give an account for all our thoughts and words, as well as deeds. I have long known that our Catechisms and brief Expositions had made an impression on the minds of the people; but I was not prepared, yet, to see such truth published by the heathen, for circulation among themselves."

Rev. J. Thomas, of the English Church Missionary Society, in Tinnevely, writes: "The number of Christians under my care

is 10,751, of whom 1445 are communicants. They are orderly for the most part; and I think the signs of stability in general are more visible than ever, and the instances of true piety are more numerous."

TURKEY.

KHARFOOT (about 175 miles south of Trebizond.)—*Churches organized—Houses of worship and parsonages built.*

Mr. Barnum returned after an absence of six months, spent mostly at Constantinople. He writes, during my absence there has been substantial progress in the direction of establishing the institutions of the gospel on a firm basis. Two churches have been organized, and pastors ordained over them, one half of whose support comes from the people on the start, with the promise that the whole shall be assumed within five years; three houses of worship, and four parsonages have been built, the chief expense being borne by the people; in several other places, preparatory measures have been taken for doing the same thing next year.

AINTAB (about 90 m. E. N. E. from Scanderoon.)—**Mr. SCHNEIDER.** For three years there have been two pastors in this church. Pastor Kara Krikore, and Pastor Avedis. This church has lately been formally divided. One hundred and forty seven members have been set off to each church, besides about forty not yet distributed. The whole number of souls in each congregation, including old and young, is between eight and nine hundred. This is a most interesting event in their history, and we would fain hope that all the members may go forward, each like the primitive disciples when they were scattered abroad, "preaching the word."

A movement has lately been made to instruct and enlighten Turkish females. A hundred or more met in a chapel and listened for an hour to one of their own sex, explaining to them the Gospel.

A missionary went to one of the Koor-dish villages, where the people came to his room, and for five hours listened while he read and expounded to them the Scriptures.

Mr. Farnsworth gives a most interesting account of the ordination of a native pastor over the church in Caesarea.

The Sultan of Turkey has ordered the Koran to be translated into Turkish, saying that because the Christians are translating their sacred books into Turkish and circulating them, it is necessary that the Mohammedans should be fortified against the New Testament by being able to read the Koran in their own tongue. Hitherto it has been deemed by Mohammedans sacrilegious to render the Koran in any tongue but the original Arabic.

On the whole, the general aspect of the missionary work in Turkey is more favorable than it has been for many years. The congregations in Constantinople are much larger than they have been. The Porte has granted an unprecedented concession to Bulgaria, allowing Christians and Mohammedans to be represented in equal proportions and with equal rights in the Department and Communal councils. Six of the principal judges in the chief judicial tribunal are Christians.

BELGIUM.

In 1830 Belgium proclaimed religious toleration. Since that time the progress of true Christianity has been onward. There are about sixty Protestant laborers at work, of whom thirteen preachers receive salaries from the government, twenty-three from the Evangelical Society, ten being converts from Popery, and the remainder are colporteurs, Scripture readers, and school-teachers. Nearly all the church members are converts from Romanism, in some churches there not being a born Protestant, and in several only one. The Evangelical Society has added a church a year for the last eight years to the number of its churches.

FRANCE.

The new church, the first built expressly for Protestants by the Paris municipality, was opened on the 3d of December in presence of the authorities, of pastors of various denominations, and a vast crowd of hearers. It is called the Church of the Holy Spirit. A rationalistic speech from Mr. Coquerel and an orthodox discourse from Dr. Grandpierre, were delivered on the occasion, both pastors having the joint charge of the parish. This is the eighth Reformed national Church

in Paris. The number of churches (Protestant) is thirty-seven, with fifty-four pastors. Sixty-five years ago there was not a single Protestant church or pastor to be found in the capital.

DENMARK.

RELIGIOUS FREEDOM EXTENDING.—Entire freedom has been granted to the Methodist Episcopal Church to carry on its missionary operations in the kingdom of Denmark.—The significance of this permission appears from the fact stated by the American Minister in congratulating the Missionary Society upon having secured it, that "the like of it has not been done before in behalf of any foreign church since 1743."

AFRICA.

The Foreign Missionary Board of the Protestant Episcopal Church in this country, have prosecuted the work of Missions in Africa with great zeal and earnestness. They have twenty-one stations, and operate among seven native tribes, having access to 150,000 people. The mission has existed twenty-eight years, and the number of communicants is about 600. It reaches along 256 miles of coast, and stretches 80 miles into the interior, and employs six missionaries and four ordained Liberian ministers.

An African Christian king was crowned lately at Cape Coast, and on the evening of his coronation attended a missionary meeting, where he made an earnest speech, in which he declared that on that day, when the Lord had declared him to be their ruler, it was his greatest glory to find himself among them as one of themselves—a Christian. He said that after his father's death, nearly twenty years ago, he had been excluded from the succession because he preferred the service of the true God. "The time is now come," he said, "when, with the blessing of God and your co-operation, the worship of idols shall triumph no more in this land. Every effort shall be made by me that shall tend to subvert superstition and build up the edifice of Christianity, that all may know the true God, and bow the knee only at his altar."

Dr. Livingstone, the celebrated mission-

ary explorer, has returned to Africa by the way of Bombay, it being his present object to find a path by which commerce and Christianity may enter that continent from the eastern coast, thus being independent of the Portuguese government, who claim 1,360 miles of the sea-board, and use it for slave-trading purposes.

MADAGASCAR.

Rev. William Ellis, who has been half a century in the service of the London Missionary Society, has recently returned from a four years' sojourn in Madagascar. When he went there, there were only three small Christian congregations. Now there are seven large churches in and around the capital, and between 1,200 and 1,300 church-

members; while at least 10,000 of its inhabitants, and very many in the suburbs and adjacent villages, are Christians, comprising the most respectable part of the population.

THE JEWS.—A Jew in Amsterdam has lately made a public profession of religion, who has held a high position among his brethren, was well acquainted with rabbinical traditions, and seems to have been, like Paul, of "the strictest sect" of that religion. In Cairo, in Egypt, where there are three thousand Jews, the London Society has a mission, with faithful laborers and some converts. In the city of Jerusalem, eight converts have recently embraced Christianity in heart, all of them men of education and position. One of them was led to the missionary, and then to the Saviour, simply by reading the Bible.

NEWS OF THE CHURCHES.

ENGLAND.

In 1862, a mission was projected from the most ultra wing of the Puseyite branch of the Church of England, to the Sandwich Islands; to a community, perhaps, as thoroughly evangelized as any of equal numbers on the face of the earth—among whom our missionaries had lived and labored with the most signal success for forty years, and where there was every evidence of intellectual and moral progress, and all the usual and accredited institutions for civil and religious prosperity.

Such an outrage on the courtesies of Christian society has seldom if ever been perpetrated. Not only so, but Bishop Staley, the leader of this mission, is now in this country, soliciting means to erect a splendid cathedral at Honolulu, where he is to inaugurate the usual ceremonies of the semi-papal system. His only pretence for this strange measure we find in his description of the Sandwich Islands, in the following language: "I am bound to record what is the result of my intercourse with Hawaiians. They have anything but an intelligent acquaintance with Holy Scripture; of its composite character; of the times and circumstances of its authors; when they wrote the various books; they know nothing.—

They do not, in fact, possess that historical and common information which can alone render its perusal profitable or even safe. No attempt seems to have been made to teach them how to distinguish the human from the divine in the inspired volume—eternal principles from what is temporal and incidental."

How long before they will be able to do all this under the sublime teachings of this semi-papal prelate?

We can regard this only as the entrance of the Papal church on another crusade against the advances of evangelical religion for the education and permanent liberty of men. And it is a remarkable fact, that while the Church and Parliament of England are condemning and frowning on the course of Bishop Colenso, we hear no remonstrance to the course of Bishop Staley from any of the prelates of the American Episcopal Church, but on the contrary, his claims to patronage seem to be met and his course sanctioned.

If Popery is to be surreptitiously introduced in this way, and if we are to regard it as the "Man of Sin," the "Anti-Christ," the "Scarlet beast of the seven hills," that malign power, hoary with the oppression of ages, and red with the blood of millions

martyred; that which the Lord is to destroy "by the breath of his mouth"; then does it become all believers in the Word of God, and lovers of truth and grace, to be vigilant and active to meet all these sad retrogressions of intellect and morals, and seek to advance the cause of a pure and Scriptural piety. The only remedy is the Word of God, with the charities and services it would enjoin and bless.

PUSEYISM.—We heard Daniel Webster say, when Puseyism was first introduced, that "it was the greatest intellectual retrogression that the world had ever seen."—And what and where is Puseyism now? Through its influence, multitudes have gone from the Church of England to the Roman Catholic communion, and it is now proposed that there shall be a formal reunion of the two churches. The Rev. T. W. Massman, of Lancaster, says: "I have reason to know that hundreds at least of English parish priests are willing to give a favorable consideration to the question of reunion on the basis of Dr. Pusey's proposal."

Intelligent and evangelical Protestants have a work to do of infinite moment to the welfare of the world, the cause of liberty, and the salvation of souls.

SCOTLAND.

Scotland continues to be very much excited on the subject of the Sabbath question, caused by the speech of the Rev. Dr. Norman McLeod. At various public meetings and at different sessions of the Presbyteries, his views have been assailed in the most denunciatory terms. This has led Dr. McLeod to come out and publish his speech, accompanied with notes and quotations from various authorities. The speeches also of Dr. Jamieson, Dr. McDuff, Mr. Taggart, and others, have also been published in a separate pamphlet. There is scarcely any other subject that could more deeply agitate the Scotch churches than this. As a people, they have ever been strongly attached to their own forms of worship. They have been tenacious about little things. Hence it is not strange that they should resist every thing in the churches that appear like innovations.

Among other subjects beside the Sabbath, eliciting warm discussion in their churches and Presbyteries, has been the introduction of hymn books and organs. In the Free Church Presbytery of Glasgow, Professor Gibson made a strong speech against these innovations, and endeavored to induce the Presbytery to overturn the General Assembly on the subject. His motion, however, was defeated by a majority of one vote.

IRELAND.

The Papacy is the same every where.—Every where it is opposed to popular education, and seeks to separate its subjects from all contact with the liberalizing habits of Protestant communities. It will educate only in the dogmas and absurdities of its own restricted system, and war vigorously against the advances of all extraneous teachings. It dares not to come in contact with liberal and popular principles. Hence while the liberal and Protestant parties in Ireland are petitioning the Parliament for the continuance of the system of popular education, on the other hand the Roman Catholic Bishops and Dr. Wooklock, principal of the Roman Catholic University, are seeking to have all educational interests based on the Pope's "Encyclical," which would secure monks, nuns, and "Brothers and Sisters" as the sole educators in all Roman Catholic countries. In fact, there has just been held a council of Roman Catholic priests at St. Kevin's Chapel, Dublin, for the purpose of receiving from the Government the endowment of the Roman Catholic University; and it is expected to demand that the hierarchy shall have the sole power to regulate education in all schools and colleges, and thus while Catholic provinces on the continent are freeing themselves from intellectual thralldom, poor Ireland is destined to suffer on under the power of a corrupt priesthood and in the midnight of the dark ages.

A similar spirit actuates the Papacy in this country. The Roman Catholic priests are demanding a separation of their people from all educational intercourse with Protestants, and claiming the patronage of the State, and the endowment of their institutions for the exclusive education and separate control of their people. And as the

Papacy in Ireland is seeking at this moment to bribe to their interests the Irish members of Parliament, the Papacy in this country are adroitly bringing their political and partizan power to secure legislative patronage for their peculiar denominational interests. We are not without serious apprehension that they may succeed in both cases. And it is in view of this vast political power, wielded by the Roman Catholic suffrage, that we would be stimulated to provide for, and seek the education and evangelization of the millions of Papists among us, and the millions more crowding to our shores.

BELGIUM.

For thirty-five years the people of Belgium have enjoyed the blessing of a constitution, guaranteeing civil and religious freedom. King Leopold the first, who has lately deceased, was nominally a Protestant, though not a religious man. A Protestant King, in a Catholic country, from matters of policy he abstained from showing any interest in the progress of Protestantism. Still, under his administration the Protestant pastors have enjoyed full religious toleration—churches have been opened, and colporteurs distribute Bibles and tracts without let or hindrance.

This liberty grew out of the institutions of the country, and not from any patronage of the King. In his last moments he was attended by Dr. Becket, his chaplain, and ministers of the German Lutheran Church. Among the last words which he uttered was the prayer, "O God, forgive all my sins."

He is succeeded by his son, Leopold the 2d. In conformity with the constitution, he has received a Catholic education, and it has been surmised that he is under the influence of the Jesuits. Be this, however, as it may be, he is not a bigot, and there is every reason to believe that he will faithfully carry out the promise he made to the Chambers, to continue the wise and impartial policy of his father.

SPAIN.

Beyond the Pyrenees, on the Iberian peninsula, there are multitudes of the priests and of the laymen, among whom are found

the most absurd superstitions of the middle ages. All modern civilization, says a correspondent of the New-York Observer, they regard as the work of Satan, and oppose every species of liberty. "They believe in miracles performed by the images of the Virgin Mary, and in prophecies made by nuns."

Desperate is the government of Spain; and clinging to her infatuated priesthood, and warring against all popular improvement, she is seeking to subdue to her merciless control the struggling Republics of Peru, Chili, &c., and would entail on all South America the crushing empire of Rome. Strange that the Queen and the government of Spain cannot perceive their only safety to be found in the liberal policy of the times, and relax at once their oppressive severity. They surely might and must read, by the light of their inquisitorial fires in ages past, and the uniform history of their conflicts and failures and relative retrogression, that the Papacy and priesthood are directly in the way of popular education and national honor.

FATHERS OBLATS IN THE QUEBEC SUBURBS.

The protracted meetings held by the Fathers Oblats in the Quebec Suburbs, have just closed, having lasted nearly a whole month. The large and fine church of St. Peter had been selected as the headquarters of their mission, and there they preached day by day, to large crowds. A communication to the "Minerve" supplies statistical information, showing great success. The mission was characterized by the separation of the sexes, each having its special services so as to constitute virtually two distinct missions in the same church. Some of the fathers were appointed to the female, and others to the male mission; and, occasionally, there were further subdivisions, according to age. Sometimes the church could not hold the crowd of hearers eagerly seeking admittance. At the close of the mission the communion was given, and no less than 4,400 females and 3,200 males partook of the holy sacrament. This gives a total number of 7,600 adults who, in the Quebec Suburbs, came under the influence of the mission.

MISCELLANEOUS.

For several weeks past, the Rev. Mr. SCUDDER, Corresponding Secretary of the Union, with Mr. RILEY and Mr. ORESTES, have been traveling at the North and West, visiting churches and attending the anniversaries of several benevolent associations, before whom they have been requested to speak in behalf of our Society, and give information respecting its operations. These brethren have been every where very kindly received, and the result of their mission promises rich resources and many friends to our institution. We have evidence that much interest has been created, by their appeals, in behalf of Mexico and South America especially, with which portions of this continent Messrs. Riley and Orestes are intimately acquainted. At Potsdam, Ogdensburg, Montreal, and Detroit, large congregations were addressed, and much interest was manifested.

We are gratified at the reception our Secretary has met, and the attentions extended to him, as the successor in the cause of his Master of a venerable and beloved father, whose life was so usefully expended in the foreign missionary enterprise. These occasional visits to the Churches and attendance at the annual meetings of ecclesiastical and benevolent associations, have proved exceedingly beneficial to our Society. We are happy to welcome Mr. Scudder back in greatly improved health.

EVANGELICAL ALLIANCE.—In a correspondence with the Rev. Mr. Stuart, of Rotterdam, Secretary of the Evangelical Alliance, we proposed to him the question, whether it would not be expedient to hold the next meeting of the Alliance subsequent to the one to be held in Amsterdam this fall, in this city. The suggestion, it will be seen, meets with the hearty approval of Mr. Stuart, who assigns the following reasons why it is desirable that the Old World should become better acquainted with the institutions of the New:—

"I cannot express how happy we feel at experiencing the warm and benevolent reception with which our invitation seems to meet in America from the very beginning. Now I think, dear sir, this sympathy from your side is of the very greatest importance. I do not only say for the success of our enterprise, though this is by no means rejectable, nor merely for uniting American and Dutch, and bringing them nearer together, which has its value indeed, but for other interests far more important. I am quite sure the greatest benefits for the whole Church of Christ throughout the world might result from a nearer spiritual acquaintance of American and European Christians with one another, and that this would undoubtedly be a blessing to both. As to us, Christians of old Europe, I feel that we want the refreshing and strengthening influence of that enlivening breath of liberty that pervades your mighty Commonwealth, and the whole sphere of your religious life. More than ever the eyes of Europe are turned to the New World. Even more, perhaps, than during the great struggle of your civil war. The event of it did not surprise us, at least not us Dutchmen. Seeing on what side was the right cause, we trusted that the final result would be nothing else than the triumph of liberty and patriotism. But the manner in which this has been brought to an end, still more the magnanimity and true greatness of mind, with which peace and union are restored, has astonished Europe, and fills us with respect and admiration for the constitution and the character of your people. As once in the fullness of time the eyes of mankind were turned Eastward, whence the light was to break forth, so now-a-days, we feel that we must look to the West, trusting a new vitality may come thence to enliven Christ's Church amongst us with your youthful vigor and freshness. But in the meantime I think a nearer acquaintance with the Christians here might prove a blessing to you. Happily emerged from great dangers, by God's blessing, you have other and great dangers still to overcome. The feeling of your strength and power, of the true and sound principles of your constitution, must not bring you to a naughty self-sufficiency. The new era now opening

for your Republic must be entered with new and earnest designs, dictated by Christian faith. Great and heavy is the responsibility, now more than ever, of your truly great nation.

"And so I believe I have answered your question about my opinion, whether it would be desirable to have the next General Conference of Evangelical Christians in New York. I feel sure, this indeed would be of the highest importance, and a most happy occurrence in the Church of Christ. But, therefore, let your interest in the ensuing meeting be speedily shown. I have no doubt this will be the case, when such men as you and Dr. Wood—whom I should like to know—and who amplified our cause with so much earnestness and fervor, (I could mention Dr. Ferris and others, too,) use their individual influence, and combine their efforts. So let it be!

"With kind regard and true respect, I remain, dear sir, yours truly,

"ROTTERDAM, Jan. 10th, 1866.

M. COHEN STUART."

FORMULA.—The inquiry has been frequently made of late, "What is the formula of doctrine adopted by the Evangelical Alliance as the basis of their union?" We give below the articles as agreed upon at their sessions in Exeter Hall in London, in the summer of 1846:

"The inspiration, authority, and sufficiency of the Holy Scriptures.

The right and duty of private judgment in the interpretation of the Scriptures.

The unity of the Godhead and the Trinity of the persons therein.

The utter depravity of human nature in consequence of the fall.

The incarnation of the Son of God, and his work of atonement for *all* mankind, and his mediatorial reign and intercession.

The justification of the sinner by faith alone.

The work of the Holy Spirit in the conversion and sanctification of the sinner.

The immortality of the soul.

The resurrection of the body.

The judgment of the world by the Lord Jesus Christ, with the blessedness of the righteous, and the eternal punishment of the wicked.

The divine institution of the Christian ministry, and the authority, obligation and perpetuity of the ordinances of baptism and the Lord's supper.

A SIGNIFICANT FACT.—In view of the embarrassed state of the Italian finances, it is said that necessity, the mother of all inventions, is driving on the rulers to a step which otherwise would have required a generation to accomplish. This great measure is the total suppression of convents of all kinds, and the seizure of all ecclesiastical property, and the redistribution of its proceeds has been declared "urgent" in the councils of the nation, and will speedily become a law. This bill, we are informed, includes many excellent items, such as the application of some part of these funds for the maintenance of parochial schools, and the support of the clergy, who are thus to be liberated from hierarchical control and insured a minimum salary of thirty-two pounds sterling.

ANOTHER FACT, equally significant, is the scene recently enacted in the Cathedral at Milan.

MEXICO.—The year and a half of disagreement between the powers of the Catholic Church at Rome and the Bishops of Mexico has at last been settled, the Bishops and Mexican branch of Catholicism coming off victors, as usual, on account of the great wealth at their command. Every concession they asked for has been extended them by Pope Pius IX. There remains yet a serious church question for future settlement, unless the stronger power—that is, the army of usurpation—consider it already settled. The compact of intervention between the priesthood and Napoleon stipulated, among other things, the return of the vast amount of church property confiscated for Government support by Juarez. Instead of returning such property according to the agreement, Maximilian is confirming all the purchasers' titles to the same.

MR. EDITOR—Your notice of the Irish Bible-reader and Milkman, in your last number, reminds me of a little incident of travel at the West. Passing down the Illinois Central Rail-road, we fell in with the excellent Rev. Mr. Osborn, of the Episcopal church, who was employed by the rail-road company as a colporteur and missionary on the roads. He had established stated service at one of the stations, where several of the Roman Catholic laborers were congregated, many of whom attended his religious exercises. One of these Irishmen was reminded that the priest had forbidden their attendance on these meetings. He quickly replied, "The priest forbids us going to the mating, and surely we have not gone to the mating—the mating has come to us."

How true it is that these poor laborers are denied the means of grace and of common instruction; and the only way for us to reach them is by carrying the Gospel to them, wherever we may gain access. These persons can and must be reached, or they never will be redeemed from the fatal control of an ignorant and corrupt priesthood. As they are beginning in this country, to see and understand from what sources of knowledge and social education they are effectually excluded, they will the more readily welcome our approaches, and if we kindly interest them in the ways of righteousness, we may look confidently for success and the Divine blessing.

FUNERAL OF DR. NOTT.—The funeral of Dr. Nott took place Friday, Feb. 2d., from the Presbyterian Church in Schenectady. The body was escorted from the residence at the college to the church, by a procession of the students and graduates, headed by the Faculty. The ceremonies were impressive; and the funeral sermon, by the Rev. Dr. Backus, was an eloquent tribute to the religious character, the influence, and the works of the deceased. It left aside much of his worldly career, and spoke mainly of his Christian life and death, and the lessons they taught. From the church the procession moved in the following order to the cemetery: Students. Officiating Clergymen. Bearers and Carriers. Hearse—Moses, the body-servant of the Doctor, following. Mourners. Trustees. Faculty. Regents of University. Presidents of Colleges. Common Council of Albany. Common Council of Schenectady. Graduates. Citizens.

The selected bearers were: Gov. Fenton, Comptroller Hillhouse, Ex-Chancellor Walworth, E. C. Delevan, Rev. Dr. Halley, Hon. R. M. Blatchford, Hon. W. W. Campbell, Rev. I. P. Hickock, D. D., Tayler Lewis, LL. D., Isaac Jackson, LL. D., Prof. John Foster. The two first named, Gov. Fenton and Comptroller Hillhouse, were detained at the Capitol by official business, but others were present.

Among the mourners who accompanied the remains were the four sons of the deceased, Joel B. Nott, of New-York; Judge Benjamin C. Nott, of Albany; John Nott and Howard Nott; his grandsons (sons of the late Bishop Alonzo Potter, of Pennsylvania,) Major-Gen. David P. Potter, Clarkson S. Potter, Henry C. Potter, Eliphalet Potter, and Edward Potter; Gen. John Tayler Cooper, Erastus Cooper, Jr., Bleecker Tibbits, of Albany, and the ladies of their families. Mrs. Gov. Seymour, Gen. W. B. Tibbits, of Troy, and others. Graduates from all parts of the State gathered to pay the last tribute to the deceased. The oldest, we believe, was Mr. Low, of Charlton, Saratoga county, of the class of 1809. Gen. John S. Van Rensselaer, of the Class of 1810, and Gen. G. V. Denniston, of the Class of 1811, both of Albany, among the oldest.

Everything was done to honor the occasion. The citizens closed their places of business during the procession. The Common Council of Albany, headed by Mayor Perry, attended, as did the Regents of the University with their Chancellor, Hon. John V. L. Pruyn, and Secretary Woolworth. A special train was needed to carry the numbers who attended, from this city.

Wm. H. Seward will be asked to pronounce his eulogium at the next College Anniversary. A career reaching from the colonial days, when he was born, a subject of King George the Third, to this era of the restored Union, furnishes a theme for eloquence, and the Secretary of State will not fail to do justice to it.—*Albany Argus, Feb. 3.*

THE CHURCH IN MEXICO.—It is stated in an exchange paper, that “the Church in Mexico has one archbishop, eight bishops, ten thousand infirm clergy of all orders. It is the richest Church in the world, and has an income of \$56,000,000 a year, and millions in cathedrals, churches, etc., valued at \$56,000,000. The income of the archbishop is \$130,000, and that of the eight bishops united is \$400,000. The archbishop is the financial as well as the ecclesiastical head of the Church, and subordinate to him there is a single person in each diocese, by whom the vast property is controlled.”

THE MARTYRDOM OF JOHN HUSS.—“Recant! recant!” cried every voice, the Emperor Sigismund with the rest: adding, that if Huss would do so, he would be set free under a very slight penalty. But Huss was steadfast; and the Emperor, annoyed at such persistent obstinacy, commanded his removal to prison. Then followed a long pause.—Though the princes of the church had resolved on the prisoner’s doom, Sigismund yet hesitated to subscribe sentence of death, after giving the royal word he should be suffered to return free and uninjured to Bohemia. Twice again on the 1st and 5th of July, 1415, the prisoner was summoned before the court, and every means tried to bring him to submission; but as all alike failed, on the following day, the 6th, final sentence of condemnation was recorded, alike against his person and his writings. When the proceedings had closed, Huss fell on his knees, and besought God that he might have strength to pardon the injustice of his foes. Then seven bishops approached, and tore the priestly vestments from his person, cut away the tonsure,* and placed a high paper cap, painted with devils, on his head. Then the usual maledictory formula commenced; and when the soul of the martyr had been thrice devoted to the devil, under the bitterest imprecations, he was handed over to the temporal power for the consummation of the sentence.—*Mysteries of the Vatican*, vol. ii. p. 74.

* Whilst preparing for this part of the ceremony, the seven fell into an angry discussion whether it should be done by the scissors or a razor, so that Huss at length exclaimed: “In the name of cruelty make up your minds, why not in the manner in which it was originally made?” The scissors were at length victorious, and the dispute ended.

ITEMS.—Chambersburg, Pennsylvania, is rapidly recovering from the severe blow it sustained during the war. New and beautiful buildings, stores, dwellings, factories, etc., have been and are being built in all parts of the burned district. Some of them are exceedingly tasteful, and quite costly.

The Pacific Railroad California directors report that they have now about five thousand Coolies (Chinese) at work on the road, and they expect to have soon fifteen thousand of them. They are going over the mountains 120 miles from Sacramento, 7,000 feet above tide-water, and they expect to be at Salt Lake in 1868, where they hope to meet the road from the east.

Hon. Amos Kendall has erected a house of worship for a Baptist Church in Washington, D. C., at a cost of \$60,000, and generously donated it to the church. Rev. Mr. Howlett, formerly of Trenton, N. J., is the pastor.

The telegraph cable arrived at San Francisco for the Western Union Russian line, to connect the American shore with Vancouver Island, is thirty-four miles in length, and constructed like the original Atlantic cable.

Jay Cooke, Esq., of Philadelphia, has given \$50,000 recently to endow an Episcopal institution near that city.

The London “Church Missionary Recorder” announces the death of Rev. Dr. Pfander, after a severe illness of several weeks. He had recently returned from England to Constantinople, where he had been employed in translating into the Turkish various books of which he was the author. He had previously spent many years in missionary labors in Turkey and in the north-western provinces of India.

A SHARP REPARTEE.—Mr. Wendell Phillips was riding in a rail-road car, when he was addressed by a man of such rotundity that he seemed to carry every thing before him. The man asked Mr. Phillips what was the object of his life. "To benefit the negro," was the bland reply. "Then why do you not go South to do it?" "That is worth thinking of. I see a white cravat around your neck; pray what is the object of your life?" "To save souls from hell." "May I ask whether you propose to go there to do it?"

THE REV. DR. JOHN MCCLINTOCK, the distinguished scholar and Methodist divine, has purchased a farm in the neighborhood of New Brunswick, on which he intends to settle, having retired from the regular work of the ministry on account of ill health.

GOING TO PALESTINE.—A Maine paper states that a colony of fifty families, principally from that State, is to embark for Palestine in July next. They propose to settle at Jaffa, the ancient Joppa, building lots have been purchased, and will carry out with them Yankee improvements.

LARGE BEQUESTS.—Mrs. Sylvia Ann Howland, of New Bedford, Mass., lately deceased, left an estate of two and a half millions of dollars. She bequeathed \$20,000 to the Orphans' Home; \$100,000 to the city of New Bedford, to be expended towards the introduction of pure water into the city and the encouragement of manufactures requiring steam power; and a further sum of \$100,000 to be invested by the city government, and the income appropriated to the encouragement of liberal education and the enlargement of the Free Public Library.

TOLERATION.—Italy has several times during the past year furnished cheering accounts of the progress of Protestantism. A meeting of delegates from the native Protestant congregations was the largest one ever held in Italy. The Government not only continues to be liberal and tolerant, but, on the opening of the Italian parliament, announced a bill for the complete separation between Church and State—a measure which, if carried through, must be, of course, of incalculable importance for Protestantism.

The Government of Spain has mitigated its rigor against Protestantism. It has, in particular, allowed the Anglican bishop of Gibraltar to visit the English residents of the large cities and perform the rites of his Church.

In Germany, the Gustavus Adolphus Society, the centre of all the efforts for organizing German Protestant congregations in the Catholic States and districts of Germany, and in the other Catholic countries of Europe, held last year the most successful of all its anniversaries. Its receipts during the last year have risen to 195,634 thalers, and the number of supported congregations show an increase of fifty-three.

Taking all the facts above enumerated together, the year of 1865 appears as one of great success in the history of Protestantism.

Chili has, in practice, long been the most liberal State of South America. Last year it has also liberalized the letter of the law, which henceforth will permit the establishment of Protestant churches and schools. This will, of course, greatly facilitate the success of Protestant missions, which have warm friends among the liberal papers of the country.

In the United States of Colombia the liberal papers go farther in the war upon the Church of Rome than anywhere else in South America. They frequently give articles on religious subjects, dwell upon the incompatibility between Roman Catholicism and republican institutions, and urge the people to openly break with Rome.

In San Domingo religious liberty has been restored with the expulsion of the Spaniards. The missionary reports from Hayti indicate that the regular members of the Protestant denominations are more numerous than has heretofore been known.—*Mahodist.*

A MONKISH REBELLION ON MOUNT SINAI.—An Alexandrian letter reports a monkish Rebellion on Mount Sinai. It appears that Archbishop Cyrille, of the Convent of St. Catherine, having given some cause of offence to his monks, they mutinied in a body, seized his Grace, and shut him up in the black hole of the Convent. News of the affair having been sent by an adherent of the Archbishop to Cario, the Viceroy has dispatched a company of troops to effect the release of the Prelate and restore his authority in the convent.—*Levant Herald*, Jan. 3.

RELIGIOUS LIBERTY IN AUSTRIA.—Recently there was a highly interesting debate in the Upper Austrian Diet, which was brought on by an assertion on the part of Dr. Rudigier, the Bishop of Linz, that all the children born in the provincial lying-in-hospital must be christened by Roman Catholic priests. The Diet manfully upheld the rights of the non-Catholic mothers, and forty-three deputies out of fifty voted in favor of the motion made by Dr. Von Figuly, "That all the children of Protestant women delivered in the Upper Austrian lying-in hospital shall be baptized by Protestant clergymen."—*Vienna Letter*.

RE-UNION.—The *Free Christian Commonwealth* gives up all hope of re-uniting the Presbyterian Church North and South. In the last issue of the paper the editors say: "We recognize the separation which has resulted as the wise purpose of the Great Head of the Church, and shall cease all further struggle for the re-union of the severed parts." To this conclusion we suppose all parties in the Church have by this time fully come. The two portions of what was once a widely extended and happy communion, must now agree to live and work side by side as separate bodies. We hope little time will be given to controversy, and all hearts and hands be joined in spreading the glorious Gospel throughout the land in which we dwell.

THE NESTORIANS IN PERSIA.—The Christian community of the Nestorians in Persia have for many years been subject to great oppression from their Mohammedan neighbors; but all who value civil and religious liberty will be glad to learn that the efforts repeatedly made to obtain for them not only protection in their social rights but also entire freedom in regard to religion, are now likely to be crowned with success.

THIBET.—The Moravians in the Western Himalayas, after twelve years of unfruitful labor, report their first two converts—a father and son. They confessed that they had found nothing in Buddhism which could give life to the soul, and believed that Jesus is the only Saviour. Others are candidates for admission. A second station has been commenced, and a majority of the workmen, engaged in erecting a necessary building, attend the preaching of the Gospel every evening.

A GROWING POWER.—Since the days of Peter the Great, Russia has advanced her frontier 700 miles towards Vienna and Berlin, 500 miles towards Constantinople, and 1,200 towards Lahore and Kurrachee in India. She has taken from Sweden more than half her territory; from Poland, territory more extensive than Austria; from Turkey, provinces equal to Prussia and the Rhine provinces, Belgium, and Holland; from Persia, provinces as large as Great Britain; and from Tartary and China, countries greater than the whole of Europe. Her population in the same time has increased sixfold.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
JANUARY TO THE 1ST OF FEBRUARY 1866.

MAINE.

Buxboro'. J. K. Blanchard.....1 00
Hallowell. Mrs. Lucy Emmons for L.M.....5 00

NEW HAMPSHIRE.

Exeter. Sarah A. Rowland.....5 00
Temple. Warren Keyes\$4; N'n Wheeler\$4.....0 00

Nashua. Pearl-st. Cong'n.....48 63
So. Merrimack. Daniel Sawyer.....2 00

VERMONT.

Vershire. Rev. Charles Duren.....2 00
Middlebury. Cong. Ch. to make Prof. W.
N. Parker L. M.....33 75
Williamstown. P. F. Barnard.....3 00
White River Junction. W. A. Chapin.....1 00
Brattleboro'. A. Van Dorn for Italy.....4 00

MASSACHUSETTS.

Taunton. Nathan Rand.....2 00
Lenox. Mrs. Laura Blossom.....70 00
Deerfield. Orthodox Cong. Ch.....17 00
Worcester. Union Col., of which \$20 from
Mrs. Charles Washburn.....78 65
" Old South Ch.....70 00
Amherst. East-st. Ch. add.....11 00
So. Hadley Falls. 1st Cong. Ch. & Soc. in
full of L.D. for Rev. R.
Knight.....24 00
E. Braintree. Young Ladies' School.....5 00
Auburndale. C. C. Burr for S. S. work in
Europe.....200 00
Cambridgeport. E. D. Goodrich 1st in-
stallation for S. S. work
in Germany.....100 00
Worcester. Thomas Edwards.....1 60
Enfield. J. J. Miller.....1 00
So. Deerfield. Mrs. S. H. Smith \$3; J. R.
Smith \$2.....5 00
Lawrence. Central Ch.....20 00
Granby. Cong. ".....13 60
Long Meadow. Gents' Benev. Assn.....12 00
E. Granville. Cong. Ch.....20 00
" Wilbraham ".....16 41
Springfield. Olive-st. Ch.....46 27
" North Ch.....70 00
" First Ch.....71 00
Medway. First Ch. & Soc.....24 38
Lowell. John-st. Ch. & Soc.....34 60
Chelsea. Charles Temple.....1 00
Randolph. First Ch. & Soc. for L. M. of
Rev. J. C. Labaree.....38 19
Groton. Union Orthodox Ch.....28 30
So. Weymouth. Rev. Mr. Terry's Cong.....17 60
" Union Cong.....11 60
Lancaster. For L. M. of Rev. George R.
Leavitt.....30 25
E. Randolph. Cong. Ch. & Soc. for L. M.
of Rev. E. Russell, D.D.....36 69
Boston. T. R. Marvin.....6 00
Wilmington. James Skilton.....50 00
Littleton. Cong. Ch. & Soc.....9 00
Boston. For Miss Rankin's Mission in
Mexico, S. D. Warren \$200; E.
S. Tobey \$50; A. Hardy \$5; A.
E. Safford \$50; Mrs. Lucy Da-
vis \$40; Mrs. Williams \$20; F.
Crosby \$10; J. Field \$200.....620 00
E. Randolph. Individuals of the Cong'l.
Ch. for Miss Rankin.....19 00
Charlestown. Ladies' Miss. Soc. for Miss
Rankin.....15 00
" William Carlton for Miss
Rankin.....50 00
Lawrence. W. C. Chapin for S. School
work.....200 00
E. Taunton. Levi Andrews.....1 00

CONNECTICUT.

Old Saybrook. Rev. S. Griswold and wife.....5 00
New Haven. Mrs. Russell Hotchkiss.....5 00
Monroe. Cong. Ch. by Rev. T. T. Water-
man.....3 00
E. Hartford. Rev. A. S. Atwood.....3 00
Fairfield. Mrs. A. H. Kellogg.....5 00
Windsor Locks. Cong. Church by J. H.
Haven.....25 07
E. Bridgeport. M. E. Ch. to make Rev. J.
L. Peck a L. M.....41 00
Bridgeport. M. E. Chur. to make Rev. I.
Simmons a L. M.....32 62
Hartford. Centre Ch.....470 18
Wilton. Cong. Ch.....8 60

NEW YORK.

Kinderhook. R. D. Chr. to make Rev. E.
A. Collier L.D.....100 00
Troy. Miss C. A. Brinkerhoff.....1 00
Haverstraw. Pres. Ch. in full of L. M. for
Amos Briggs.....88
Phelps. Part of Bequest of the late Mrs.
I. Fulton, by George Hubbell,
Esq.....100 00
New York. Daniel Hoadley for So. Am.....100 00
N. White Creek. A. Eldridge.....1 00
New York. John Rohner.....75 60
Schenectady. M. E. Ch.....15 00
Shelter Island. Pres. Ch.....6 00
Florida. 1st Pres. Ch.....40 00
Poughkeepsie. Prof. S. F. B. Morse for
Greece.....100 00
N. Y. A. J. H.....20 00
Brooklyn. Navy Yard Mission S. S. for
Italy.....10 00
Ithaca. R. D. Ch.....16 00
New York. Women's Union Mission Soc.
for Miss Rankin.....150 00
" A. K. Oorning for Greece.....100 00
Poughkeepsie. 1st Pres. Chur., of which
\$50 from John P. Crosby
for L. M.....150 30
Ithaca. L. M. H. for Italy.....5 00
New York. Geo. C. Blanke for L. M.....30 00
" Mr. & Mrs. Stokes \$100 each
for Greece.....200 00
Hopkinton. Cong. Chu. for S. S. work in
So. Am. and to make J. A.
Brush a L. M.....30 00
New York. James A. Raynor.....5 00
" 44th St. M. E. Ch.....3 60
" Rev. H. Crosby, D.D., for
Greece.....100 00
Malone. Mrs. S. C. Weed to make Chas.
K. Weed a L. M.....30 00
Peekskill. 2d Pres. Ch.....28 14
Geneseo. 1st Pres. Chur. to make R. A.
Riley a L. M.....31 00
Gouverneur. Pres. Chr. to make Mrs. E.
Dodge and Deacon White
L. M.....60 50
" For Miss Rankin's Mission
and to make James H.
Rutherford a L. M., Mrs.
H. D. Smith, Mrs. J. R.
Crane, Mrs. M. E. S.
Beckwith \$5 each; Mrs. S.
B. Parsons and Grand-
children \$10; Mrs. Sterl-
ing and family \$6.....31 00
Stockholm. Cong. Ch. \$15; H. Hulburd
for Miss Rankin \$10.....25 00
Brasher's Falls. Pres. Ch.....12 25
Parsippanyville. Cong. Ch. \$7; Rev. B. Burnap
for Miss Rankin \$10.....17 00
North Potsdam. Cong. Ch. for Miss Ran-
kin and to make Rev. J.
W. Grush and N. Ash-
ley L. M., J. W. Grush &
J. M. Kinsman \$5 each;
Miss H. Lamphere \$10;
N. Ashley \$4; W. Key-
nolds and B. G. Fald-
win \$2 each; Mrs. N.
Ashley \$1 19; others
\$20 61.....56 00
Potsdam. Pres. Church for Miss Rankin.
Hon. H. L. Knowles \$10; Hon.
H. Allen \$10; H. Watkins \$5;
J. R. Reynolds \$2; A. M.
Smith \$1; others \$2.....30 00
Canandaigua. Miss B. Chapin for Miss
Rankin.....10 00
Ogdensburg. 1st Oswegatchie Pres. Ch.
to make Mrs. L. S. Ros-
sell and Messrs. Col. J. O.
O. Redington, Allen,
Chaney and Geo. R. Bell
L. M., Col. Iu Ch. \$67, for
Miss Rankin, viz, Bell
Bros., J. O. O. Redington
\$10 each; Rev. L. M. Mil-
ler, D. D., A. Sykes, C. W.

Gibbs, Mrs. E. S. Egert,	
Mrs. E. Sykes, Mrs. L. S.	
Roscoe \$5 each; Mrs. J.	
Roscoe \$3, and four others	
\$1 each.....	124 00
Ogdensburg. Ernestus Vilas.....	50
Chili, Mrs. Hannah.....	50
Batavia. Pres. Chr. add. and in part of L.	
M. for G. W. Hall.....	12 00
New York. "P." for Mr. Bonifas in	
France.....	100 00
Port Richmond. R. D. Ch. by Miss E. F.	
Libbey, Tr.....	26 56

NEW JERSEY.

Jersey City. 2d R. D. Chur. Rev. J. Ro-	
meyn Berry.....	122 65
Tuckahee. P. Harris.....	1 00
W. Hoboken. Pres. Ch. Missy Socy for	
Greece and towards L.D.	
for Rev. Mr. Egbert.....	30 00
Carlstadt. Mrs. J. H. Blauvelt.....	1 00
Pateron. A. Friend.....	3 00
Millington. Alex. McLowen.....	10 00
Jersey City. 2d R. D. Ch.....	65 20
Newark. Park Ch.....	64 43
Belvidere. O. S. Pres. Ch.....	15 00
Princeton. Rev. Dr. Taylor in part of L.	
M. for F. E. Taylor.....	5 00
Elizabeth. J. M.....	5 00
Hoboken. 1st R. D. Ch. to make Rev. W.	
H. Vroom a L.M.....	30 00
Perth Amboy. Pres. Chr. \$7 75; Sabbath	
School \$10 25.....	18 00
Bergen. 1st Pres. Ch.....	50 00

PENNSYLVANIA.

Newton. David Foster.....	5 00
Farmington Hill. E. W. Close for Mexico	
\$1; Miss C. H. Close	
60c for Italy.....	1 50
Germantown. G. W. M. of Christ's Ch.	
for Miss Rankin.....	5 00
York. Mr. and Mrs. S. Small \$70; D. E.	
Small \$30; Morris, Small, Mor-	
ris \$10 each; Welser, Small,	
Meyer, Lewis \$5 each; others	
\$30 50.....	180 50
" Ch. of the Evan. Association in	
part.....	14 00
Pottsville. Chur. of the Evan. Ass'n to	
make itself a L.M.....	42 00
" Messrs. Shaeffer, Haywood,	
Leuch, Godfrey, Lanigan and	
Beck \$5 ea; Beck \$10; others	
\$14.....	54 00
Port Carbon. Mr. Wintersteen to make	
Mrs. M. M. Wintersteen a L.	
M. \$30; P. Steluback in part	
of L. M. \$10; Cash \$1; G.	
Beck, Senior \$.....	46 00
Philadelphia. Walnut-st. Pres. Ch. add.	
Mrs. Mary K. Mitchell for	
Italy.....	5 00

MARYLAND.

Annapolis. S. S. of 1st M. E. Ch. to make	
James Monroe a L. M.....	30 00
" Messrs. Phillips, Brown and	
Brewer \$3 each; others \$23.....	38 00
Baltimore. G. S. Griffith for S. S. work in	
Europe.....	30 00
" Messrs. Chase, Purviance, Stev-	
ens, Purviance \$5 each; Fay,	
\$10.....	30 00
" South Church \$8 25; Cash \$2;	
Willie P. 12c.....	10 37

DELAWARE.

Wilmington. Hanover-st. Pres. Ch.....	25 00
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DISTRICT OF COLUMBIA.

Washington. N. Y. Av. Pres. Ch. add.....	3 00
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ILLINOIS.

Sparta. T. Nesbitt \$6; J. Watson \$2; B.	
Crawford \$5.....	13 00

Summer Hill. Cong. Ch.....	11 50
Galesburg. Rev. E. Jenney.....	5 00
Griggsville. Cong. Ch.....	34 75
Chicago. J. Alling \$5; J. D. Skinner \$3;	
H. Adams \$2; I. H. McCau-	
ley \$1.....	11 00
Aurora. Pres. Ch. of which \$10 by D. B.	
Turnbull on L.M. for Rev. G.	
W. Hays.....	20 00
Peoria. 1st M. P. Ch.....	2 00
Jacksonville. 1st Pres. Chur. for L. M. of	
C. McDonald.....	39 75

INDIANA.

Logansport. A. Cummings.....	50
Green Castle. 1st Pres. Ch. S. S.....	6 50
Crawfordsville. Centre Chu. \$10; Mrs. F.	
Hewes \$2; Christian Ch.	
S. S. \$1 25 by A. M.	
Hadley.....	13 25

OHIO.

Elyria. E. DeWitt.....	1 00
Cleveland. Mrs. E. Taylor.....	30 00
Cedarville. U. Pres. Ch., which makes	
Rev. W. H. Haney L. M.....	49 80
" R. Pres. Ch., which makes	
W. Reid a L. M.....	29 85
" M. E. Ch.....	6 46
So. Salem. M. P. Ch.....	4 65
Pres. Ch. which makes Rev.	
A. H. Young, J. A. Wallace	
and L. Pricer L. Ms.....	87 36
Frogtown. Union Meeting.....	4 35
Piqua. U. Pres. Ch. bal.....	4 78
Columbus. Welch Meth. C. Ch.....	2 50
Springdale. Pres. Church makes Mrs.	
M. A. Shephard a L.M.....	31 62
" M. E. Ch.....	1 10
Glendale. Female College for educa-	
tion of Italian youths, and	
with last year's collection	
makes Mrs. H. M. Potter	
and Miss. E. D. Bonnel	
L. Ms.....	50 20
" J. J. Packer.....	4 00
Cincinnati. J. H. Jouvot Thread for	
Schools.....	—
Jersey. Mrs. and Miss Putnam.....	6 00
Granville. Pres. Church, Rev. D. E.	
Beach and H. J. Ban-	
croft L. Ms.....	61 85
" Prot. Epis. Church, G. B.	
Johnson and wife to make	
Mrs. Colo Crittenden a L.	
M. \$30; Mr. Sanford \$5;	
Mr. Pritchard \$3; Others	
\$7 80.....	45 80
" Bapt. Chur., Dr. Bryan \$5;	
Others \$29 28.....	34 28
" Female College, Miss H. E.	
Carpenter L. M.....	27 95
" Young Ladies' Institute	
for Miss L. S. Carter's L.M.....	20 50
" Welch Cong. Ch.....	3 34
New Concord. Mr. Watson.....	40

MICHIGAN.

Milford. Mrs. R. Tracy for So. A.....	2 00
Easton. Rev. L. E. Sikes.....	2 00
Detroit. Union Col'n in Dr. Duffield's	
Ch., which makes J. W. Far-	
rell, L.D., and W. S. Pen-	
field and A. Sheley L. Ms.,	
and for S. Am.....	199 87

IOWA.

Saluba. Rev. O. Emerson, Jr., Cong.....	3 50
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WEST VIRGINIA.

Wheeling. E. P. Hubbard.....	10 00
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T H E

CHRISTIAN WORLD.

VOL. XVII.

APRIL, 1866.

No. 4.

MORAL TENDENCIES.

WE may easily determine what this world might be *with* the Gospel, improved ; its spirit cherished, and its precepts obeyed. But to say what it would be *without* the Gospel, is to measure the utmost limit of human depravity, the judgments of God, and the entire future of a fiery retribution. To withstand the influence of sin, and reform the world, is the chief design of the Gospel, and the end of God's providential orderings with men.

Human evils never cure themselves. It is from out the boundaries of sin and its subjects, that we are to look for the sources and securities of all moral reformation. Such is the tendency of human nature to sin, and such the tendency of human society to deteriorate, that the restraining influences of divine grace, and the direct and efficient action of the means of moral culture, are every moment demanded to save the world from fatal retrogression.

We congratulate ourselves often upon the natural advances of society, the upward tendencies of the world toward increased intelligence and moral worth. But these are no where to be found, except from the vigorous application of divine truth, and the means of grace, to restrain men from sin, and to urge forward in the way of rectitude and holiness.

It has been a source of surprise to many, that after all that has been done in the world to reform and save men, so little has been accomplished—such wide wastes still remaining unsubdued. The fact is, *each* generation is to be instructed, reformed and saved ; and almost as much effort is demanded to do this, as if the generation preceding it had never been evangelized. Intelligence and grace are not of hereditary descent. The example and influence of wise and good men may greatly restrain from evil and encourage to virtue those who come after them ; but they give no security for their personal rectitude and safety. Hence, under the strong tendencies of our fallen humanity, there is ever danger of a rapid decline in intelligence and virtue, unless the counteracting influences of the Gospel is kept in increasing activity for the salva-

tion of men. There is no "*golden age*"—no permanent "*millennial state*" for man on earth ; no placing of human nature and society secure from reacting and deteriorating towards those very evils from which the Gospel has been given to redeem and save us.

It is in view of these facts, so painfully confirmed by the history of our race, that we should watch and guard against the tendencies of our nature and of society, to degenerate and decline from whatever excellence and virtue we may have attained ; and endeavor to anticipate and remove those causes of degeneracy to which we may be exposed.

The present age has witnessed some of the most remarkable retrogressions of intellect, and corruptions of evangelical piety, that the world has ever known. And they clearly foreshadow what further deterioration and defections may possibly ensue. And if the ancient history of religion is to be our monitor, we may well be alarmed at the extent to which these defections may grow.

We find the following remarks in an able and excellent article in the "*Princeton Review*" for July, 1865, on "*The Early History of Heathenism.*"—"The oldest nations of the world reposed their belief in one spiritual God. Instead of beginning with the worship of various objects in nature, and gradually rising to the idea of an all-powerful God, it appears that mankind at first held to a monotheistic creed, and that subsequent progress was in the opposite direction." This position is confirmed by the author of the *Pentateuch*, who represents God as one "and distinct from all things else." Borrowing the ideas, and almost the language, of this same article, it is clear that God revealed himself as ONE to the primitive fathers of mankind, to Noah, and subsequently to the Hebrews ; but that the nations, in the course of time, multiplied to themselves objects of worship, and learned to think and speak of God as man. The first step towards polytheism was taken without denying the unity of God, and "when idols were introduced, it seems to have been only as adjuncts to his worship". It was not till after the time of Abraham that idolatry appeared among the Canaanites.—It, however, soon began ; but it would appear evident, that the gods mentioned by Joshua and others were only images used as helps in the worship of the one living and true God. Such were the images of Terah and Laban, which they seem to have regarded not at all inconsistent with the proper service of Jehovah. They regarded them as symbols, subordinate to true worship. From these symbols, thus used, it was easy to pass further from the being they symbolized to a veneration for the symbol itself. And this was seen to be the case, especially in Egypt, where we early find idol worship fully and firmly established, and the true God wholly lost sight of. The nation of Canaan, in the time of Moses and Joshua, had rejected the one and true God, and became base idolators.

The author of the article alluded to above, says : "It is not heathenism to deny a living and personal God, nor to slight the salvation which he offers. This is infidelity. Heathenism follows the existing religion, but adds to its observances, accumulates tangible means for faith to take hold by, and loses sight of the spiritual meaning." The mind easily seeks other objects to rest upon than the unseen God, and thus, by the "misdirection of its faith," corrupts the truth, and is found unconsciously giving the heart to another object than God. This same writer further says : "Heathenism is misdirected belief. It is just the corruption of revealed religion carried to such an extent as to leave out its vital and saving truth. * * * When instead of trusting God's mercy, and approaching him in person, as his child, man sets up a symbol of God with the view of worshiping thereby more reverently, he has taken his first lesson in heathenism. As far as history can reach into the matter, a symbol, taken either from nature or from the honored memories of men of ancient, and, as conceived, of later times, is always the first form of idolatry."

When we hear men talk of the value and the beauty of "symbols," and extolling forms of external service, we fear that the work of demoralization has already begun ; and that the heart is turning from the only true object of worship to other sources of relief and objects of trust than the atoning blood of the cross ; and that we shall soon hear from them more about the forms of worship and the ceremonies of the church than of the Bible ; more about the "fasts" and feast days and holidays than of the Sabbath and a spiritual piety ; and that the "*dim religious light*" will soon be merged in utter darkness, the water of life divine be forgotten in the baptisms of the altar, from which the sacrifice of a true faith has forever departed.

We have seen the religion of the Patriarchs perverted, corrupted, and yielding to error, and ultimately to gross idolatry. Again the religion of the Hebrews is found meeting and yielding to the same delusions, till idolatry has again ensued, and for ages ruled and ruined the souls of men. And then we have seen the Gospel coming as the only remedy, and for a time working miracles of mercy to mankind, and achieving the deliverance of nations. But at length, as of old, errors began to appear. Though a dispensation had come that needed no symbol, and whose Author gave no symbol, but appointed the water of baptism and the bread and the cup of his table, so significant of truth, as the only ordinances of his church,—symbols began to be multiplied, and forms and ceremonies were appointed, and a ritual service enjoined, and church prescriptions made authoritative, and ceremonies imposing and burdensome, taking the place of the simple institutes of the Gospel. A ceremonial, so pretentious, was at length inaugurated, that the minds

of men became diverted from Christ as the sole dependence of the sinner, and symbols, and services, and priestly devices, and church prescriptions, penance and offerings, became the objects of regard and trust, the securities of that pardon which Christ alone can give. Other objects came between the soul and the Saviour, as grounds of dependence, till an idolatry appeared as real and as fatal to the soul as ever corrupted the faith of the patriarchs, or the religion of the Hebrews.

The baleful workings of centuries were succeeded by the Reformation, which gave partial relief, and proffered an entire remedy for these gigantic evils. We have lived to enjoy its fruits, its triumphs, its sublime achievements. But human nature is still unchanged, and men are ever in search of methods and means of salvation other than the Gospel, and which God will never bless. The same moral tendencies are again at work to set aside the merits of Christ, and place in their stead something more visible and tangible, in which the workings of human device may impart the relief which a spiritual faith alone can give. And we believe, if the restraints of Protestant piety were withdrawn, and the teachings of evangelical truth withheld, a deterioration of vital godliness would ensue, spiritual delusions return, and ultimately an idolatry succeed as fatal as ever cursed the world.

What are the signs of the times—the moral tendencies of the present day? What has the history of the last thirty years chronicled for our admonition? The “Tractarians of Oxford,” but a few years ago, shocked the whole Christian world by the boldness and absurdity of their pretensions, and created “the greatest intellectual retrogression the world has ever seen.” Rome was in ecstasy. It appeared as madness and folly—as the dreams of the dark ages. It was hardly credited as a reality. It was expected soon to die. But no: it lived and grew. Its audacity of presumption gave it admirers. Multitudes caught the infection, and went over to this semi-papal communion. The Church of England had not vital energy sufficient to expel or to check its influence. Its Roman Catholic tendency was denied in the face of its practical results. From that day to this it has steadily advanced; gaining strength and multitudes of allies at every step, verging nearer and nearer to the Papacy, till at length Dr. Pusey himself actually proposes reunion with the Romish Church, casting aside and ignoring both the name of Protestant and of Episcopal. A meeting has recently been held in England for this purpose, and we are told that many of the parish priests of the English Church are prepared for this reunion on the principles of Dr. Pusey.

A strange infatuation has seized a portion of the Episcopal Church, and multitudes have discovered new claims and charms in “ritual service”—new and wonderful power in ministrations “apostolic,” and

sublime importance, yea, a necessity for the observance of forms and ceremonies, as minute and unvarying as the prescriptions of a typical dispensation. The merest of externals, the "altar," the "attitudes," the "vestments," all have a new importance given them; and Rome has received a vast accession of charms, of apologists, defense, and new members from the Protestant family.

We every where see an absurd tendency towards formalism, extremities, and "symbols," even beyond the bounds of the prelatical churches, which so strongly affiliate with Rome; and, at the same time, a most remarkable indifference to the advance of the Papacy and preparations for a full alliance with that apostate church.

Out from the most extreme party of the Oxford Tractarians, demanding a "higher grade" of churchmanship, has been sent a commission to inaugurate a semi-papal church organization at the Sandwich Islands, and Bishop Staley is at this moment in this country, soliciting funds to erect a gorgeous cathedral at Honolulu; while from no portion of the Episcopal Church has the slightest opposition been manifested, or disapprobation expressed. The papal rites of the Greek Church and her ecclesiastics are welcomed to our Trinity Chapel in New-York, and Mr. and Mrs. Hill at Athens, following the example and advice of Bishop Southgate, are affiliating with the same church, in Greece—which church is declared, by Dr. Jonas King, to be identical, in form and sentiment, with the Romish communion, excepting simply acknowledging the supremacy of the Pope of Rome.

Nor is our own country free from the power of these moral tendencies. If there is a spot on earth to which the Pontiff of Rome now looks for support and relief, it is to these shores. It is a remarkable and significant fact, that while the Roman Catholic influence is waning in all Roman Catholic countries, it is becoming every day more and more developed, and more strong, in the Protestant countries of England and America. The Parliament of England, and the civil authorities of this country, are meeting the arrogant claims of the Roman Catholics to public patronage; and in many cases great civil interests are sought to be secured by the party-power of Catholic suffrage.—Roman Catholic votes are bought by partisan corruption; Roman Catholic schools are patronized by Protestant families; and while the almost entire Catholic press and Catholic priesthood of this country were in favor of the late rebellion, or silent on the subject, such is the power of this party among us, that there is no portion of the secular press who dare hazard the loss of the Catholic vote by an open rebuke of their absurd pretensions, or their anti-republican tendencies.

Even that remarkable fact seems to pass unnoticed; the fact that the Pope of Rome was the only power on earth that acknowledged the

rebel States as a government either "de jure or de facto." And it was to this land, and for this land especially, that the famous letter of the Pope was directed, forbidding the advance of civil liberty; and his millions of subjects here, no doubt, responded in grateful sympathy.—And we doubt not, as the colossal power of the Roman Pontiff is dying from the banks of the Tyber, and no home secure opens to him in all his vast dominions, his eye and his heart are resting in hope on the banks of the "father of waters"; and when Protestant Bibles and Italian bayonets shall drive him from his ancestral palace at Rome, he hopes to find his refuge and his rest in this virgin land of ours.

With all this before us—these tendencies so obvious, and their advances so great, how does it become all lovers of free institutions, and specially all lovers of a pure religion and the simplicity of its service, to guard against their influence and to repel their advances? It should warn us against the first step towards the substitution or admission of symbols, or the introduction of any service, ordinance or forms, calculated to come between the soul and God: to take off the mind and the heart from the divine and atoning Saviour, or give the slightest hope of safety, or relief, or pardon, save from the mercy of God in Christ Jesus. All this should make us cling more firmly to the purity of our faith, and the simplicity of our worship—to that faith and that worship which require no "symbol" but what Christ has left, *the water of baptism—the bread and the cup of his own table.*

WHAT MAY WE REASONABLY EXPECT?

From the foregoing discussion of moral tendencies, as seen in the advances of the Papacy, we naturally look for both civil and religious issues, deeply affecting our most valuable interests. Many of our wisest men have felt that on these shores was to be fought the great and decisive battle of the Lord, predicted in his word; and that this battle was to be heralded by the conflict of those ideas and principles that now so greatly agitate the civilized world. However this may be, there are providential indications—events and combinations of moral and political causes, which must greatly affect the whole family of man; and no one can doubt that the subjects before us are to enter largely into those mighty movements.

We look to Europe. There is France, with her artful and powerful usurper. And what does he meditate so much, and so ardently desire, as to avenge the wrongs of France on the nations that so dishonored her proud name? Ever has he been resolute to wipe out the stains from her fields of defeat, and avenge the dishonor cast on her exalted chief in the desolate islands of his banishment. To this end, every effort, desire, hope and prayer of his life has been directed. And what is meant, this moment, by those gigantic forces which he is marshaling

on the sea and on the land ? He apprehends no danger from abroad. There are no nations of Europe desiring or daring to conflict with this proud and arrogant usurper, as much as he is hated and feared. Still his successful efforts are advancing to equip the most formidable armaments the world has ever seen.

At the same time, we may discover moral causes and moral agencies which his eye does not fail to notice, and his wisdom to employ. If France is ever successful, as for a time she may be ; and if England is ever humbled, as we believe she will be, both events will be effected through the aid and agency of the Papal question, and the Roman Catholic powers. We see the alliance of the Papacy in France, Italy, Spain, and Mexico. And what do we see in England and Ireland ? Ireland is all on fire this moment, ready for revolt and revolution.— And can any one imagine that this great Fenian movement is the offspring of a few ignorant and misguided men ? Though the Roman Pontiff has pretended to frown upon it, and the French Emperor to ignore and despise it, we firmly believe that both understand it well, and are ready to use it, if they have not actually created it : and it is well understood that many, if not most, of the Catholic priests of this country are actual members of this artful fraternity.

There is England, whose oppressed masses, agricultural, and now the manufacturing, are largely Romanists ; and every day, more and more, in sympathy with Rome, and ready to meet and advance her interests, if not ripe for any revolution. At the same time, the aristocracy of England, to no small extent, and many of her literary men and ecclesiastical leaders, are fully in the cause of the Papacy. How steadily, strongly, and rapidly have they moved in that direction for the last thirty years—culminating toward that grand union with the Church of Rome ! What does all this indicate ? What hope does it give and courage stimulate in the proud and revengeful successor of “Napoleon the Great” ? What if that gigantic navy of his, with the nerved, military power of France, should land to-day on the English coast ? How long would the millions of oppressed Ireland, and those immense masses of injured men in England, so in sympathy with Rome and these high bred and lordly ones, all Papal, refuse their aid to the invasion of the Catholic powers ? Could England alone withstand this combined invasion of civil and religious invasion ? She could not gather a hundred thousand men from her narrow borders, true and to be trusted, to defend her throne. Her strongest hope would be in this nation of Protestant piety and civil freedom. And though the aggregated powers of the Papacy, and the designs of their leaders through the enkindling of its fanatic inspiration, would expect to make this land the next field of invasion and triumph, where the great and last

battle is probably to be fought, we doubt not that, forgetting all the wrongs of England towards us, and true to the instincts of our filial obligations, and our higher obligations to God and piety, we should hasten to defend and restore from invasion and violence our prided, ancestral renown ; and give back to the home of our fathers more than the empire of the seas and the world, the true and heaven-born principles of righteous government, and the securities of that "*truth that shall make free*," and of that religion which finds in Christ alone the Head of the Church, the true God and Saviour. Oh ! for such a destiny—for such a conflict—for such an achievement—let us seek to prepare this endeared land of ours, by reinvesting all her borders with the principles of our Puritan fathers, and inspiring all hearts with the spirit of their faith, and trust in God.

THOU WILT NEVER GROW OLD.

Thou wilt never grow old,
 Nor weary, nor sad, in the home of thy birth ;
 My beautiful lily, thy leaves will unfold
 In a clime that is purer and brighter than earth.
 O, holy and fair, I rejoice thou art there,
 In that kingdom of light, with its cities of gold ;
 Where the air thrills with angel hosannas, and where
 Thou wilt never grow old, sweet,—
 Never grow old !

I am a pilgrim, with sorrow and sin,
 Haunting my footsteps wherever I go ;
 Life is a warfare my title to win—
 Well will it be if it end not in woe.
 Pray for me, sweet ; I am laden with care ;
 Dark are my garments with mildew and mould ;
 Thou, my bright angel, art sinless and fair,
 And wilt never grow old, sweet—
 Never grow old !

Now, canst thou hear from thy home in the skies
 All the fond words I am whispering to thee ?
 Dost thou look down on me with the soft eyes
 Greeting me oft ere thy spirit was free ?
 So I believe, though the shadows of time
 Hide the bright spirit I yet shall behold ;
 Thou wilt still love me, and, pleasure sublime !
 Thou wilt never grow old, sweet,—
 Never grow old !

Thus wilt thou be when the pilgrim, grown gray,
 Weeps when the vines from the hearthstone are riven ;
 Faith shall behold thee as pure as the day
 Thou wert torn from the earth and transplanted to heaven.
 O, holy and fair, I rejoice thou art there.
 In that kingdom of light, with its cities of gold,
 Where the air thrills with angel hosannas, and where
 Thou wilt never grow old, sweet,—
 Never grow old !

MRS. HOWARTH.

THE EVANGELIZATION OF THE SPANISH RACE.

A very remarkable concurrence of favorable circumstances at this present moment urges the Christians of the United States to enter immediately, and with *all their energy*, upon a noble enterprise. And this enterprise has been providentially placed primarily in charge of the American and Foreign Christian Union.

There are now in New-York, and in immediate and friendly intercourse with the officers, directors and friends of the Society, a number of the most distinguished, able and influential Mexican exiled patriots, belonging to the several classes of military, civil and ecclesiastical life, who wish, above all things, that our countrymen may understand the cause of their country, and sympathise and co-operate with them in their great design of securing to Mexico the recovery of their religious and civil liberty.

They have been taught, by long and bitter experience, that both are necessary to each other ; a truth which the most ancient, powerful, and boastful nations of Europe have not yet discovered ; and by their intelligence and resolution on this subject, have found that they are worthy of that advanced position in the scale of civilization which belongs to American republicans. The Society has, of course, nothing to do with the vindication of the 'Monroe doctrine,' which some of our countrymen are urging upon the government, and which one of our distinguished Generals (Maj. Gen. Lew Wallace,) presents in a powerful manner ; but we have much to do to reply to the call made upon us, in Providence, by the religious reformers who have fled from the French invaders of their country, sent there by the favorite son of "the congregation of Satan," to extirpate the republic and the Gospel at a blow. Popery has endured the republic in Mexico through half a century, because the bishops and priests retained their wealth and the idolatry of Rome : but, when the people at length became enlightened enough to vote in a new constitution, and a Reformed Church was founded and protected by it, the remaining ecclesiastics all turned traitors, and false pretexts were forged for the introduction of an empire, under an Austrian stripling, who is a mere puppet also of the Jesuits.

The reformation in Mexico was commenced by the direct power of the hand of God, as many of our revivals of religion have been. One converted priest, here in New-York, informs us of the origin and progress of the change in his own mind, feelings and life. In the solitude of his convent cell, while "a devotee of Mary, light broke upon me," which, in spite of resistance, confession and prayer, gradually increased. Having the Vulgate and Spanish Bibles, he read them with solemn interest, and finding the notes sometimes in direct opposition to the text,

he preferred the latter ; and when he quoted it, he was called a Protestant, a Lutheran. (It is a remarkable concession to the Reformed doctrines, that the Mexican priests denominate all Bibles without notes ' Protestant Bibles,' even if they be in the Latin language.)

At length two, three, and more priests became acquainted, whose views and experience corresponded ; and all of them found an unexpected avidity among the people to hear and embrace their doctrines and practices ; and now the Reformers place their chief reliance on the multitude. And in this particular, as in various others, the Mexican reformation presents very different features from that of the sixteenth century in Europe. The Mexican reformers may be said, like Luther, to have friends among the "electors,"—not the electors of Saxony, but those who are electors in the American sense of the word. Like Paul, they "appeal unto Cæsar"—but, on this side of the Atlantic, the majority of voters are our Cæsars.

The press in the capital was, for several years, a powerful instrument of the reformation, chiefly under the direction of the Rev. Presbyterian Orestes, now a devoted missionary of our Society in New-York, who possesses a most extensive acquaintance with the public and private history of the reformation, an outline of which he has prepared for publication in Spanish and English.

The Popish ecclesiastics have bitterly opposed the reformers, both in Church and State, and have succeeded in murdering many, by means as detestable and hypocritical as those by which Louis Napoleon betrayed the republics of France and Rome, and is now endeavoring to ruin that of Mexico. The bishops, with their secret agents, resolved to assassination and poison ; and the French have robbed, exiled, imprisoned, and shot many distinguished friends of civil and religious rights. Forty or fifty of their living victims are now in New-York ; and two of these (one of whom is Mr. Orestes) have been poisoned, and narrowly escaped death. Many of the reformed priests are now persecuted in all parts of Mexico where the French prevail ; but those who are allowed to preach, under the protection of the Constitutional Juarez government, are active and faithful, and enjoy the support of the patriots, in the army as well as in civil life. The reformers are all patriots ; and the facts which we have opportunities to learn respecting those of different classes and circumstances, are highly interesting and encouraging. Females have had a powerful band in this noble work ; and our countrywomen have in prospect histories of their devotion to the cause, admirably adapted to interest them in favor of their sisters in that splendid but distressed country. A female Mexican Corresponding Society has been projected in Brooklyn, which will be likely to commence interesting operations immediately ; and the results cannot fail

to be important. Several sisters of a priest, in the capital of Mexico, were gradually converted to evangelical views ; and when the French army entered the city, a mob assailed the house, and threatened their lives, and they escaped death only by the interference of a foreign Consul. When Mr. Orestes had been driven, after being captured in Puebla, to Victoria, the capital of Yamanlipas, the people elected him as their pastor, dismissed the traitorous priest appointed by the bishop, and vindicated him and themselves in a pointed reply to the bishop's virulent aspersions. Among the two hundred signatures to that document, which lies before us, are the names of fifty ladies ; and these are only about half the entire number actually added to the original. It is evident that now in Mexico, as in apostolic times, there are in the church " of pious women not a few."

The open and disgusting crimes of the Popish clergy in Mexico, as in many other Papal countries, are among the most powerful causes of popular opposition. The purity of Protestant society will not allow us readily to credit the truth on this subject ; but the facts are indisputable. Preparations are now making by our Society, to prepare a stock of Spanish Sunday-school hymns, adapted to our most favorite music, and other publications, to be carried into Mexico, with Bibles, Testaments, tracts, and books best fitted to the people's wants, including D'Aubigny's History of the Reformation in Europe, Seymour's Evenings with the Romanists, Mornings with the Jesuits, McCore's History of the Reformation in Spain, etc. Several Mexican exiles have enlisted warmly in the cause, and will render great assistance while preparing to co-operate actively, on their return home, in opening and organizing Sabbath-schools, teaching singing, diffusing books, remodeling colleges, acting through the press, etc.

Let our readers keep in mind that these efforts are for the direct and extensive benefit of twenty millions of people speaking Spanish on the western continent, and secondarily for twenty millions more in Europe and elsewhere. Has not the American and Foreign Christian Union a great work devolved upon it ? Has not this Society a strong claim for liberal aid by the churches ?

THE WISE POLICY OF ROME.—In a discussion in the Protestant Episcopal Convention of Maryland, Rev. Dr. Schenck related an anecdote told him by the Bishop of Minnesota, that illustrates the policy of the Catholic church. The Bishop, with several Protestant ministers and a Catholic priest, were on a long journey to the frontier as commissioners to inspect some grounds that were to be assigned to the Indians. Being shut up in a coach for several days, they became frankly communicative in regard to their spiritual work and principles of action. While discussing them one day, the Romish priest exclaimed, " How utterly silly are all you Protestants ! You give up the children till they have grown up possessed of the devil, then you go at the work of reclaiming them with horse, foot, and dragoons, and find that your grown up devil is too much for you. We know the great difficulty of doing any thing with adults, and devote nearly all our energies to the children, well knowing that every child is as plastic clay under our hands."

SUNDAY-SCHOOL DEPARTMENT.

SABBATH SCHOOLS

AS A POLITICAL POWER IN MEXICO, SOUTH AMERICA, AND OTHER CATHOLIC COUNTRIES.

However obscure the mental vision of Republican statesmen may be, by a depravity common to our nature, there are few who will not admit that a Republican form of government cannot exist where the moral sense is not sufficiently strong to impose a degree of self-restraint upon a considerable portion of the body politic. It is true that such is the homage which all men pay to simple justice, that it may not require a majority to make the execution of right laws possible; but it does require a certain amount of this true element of conservatism to render person and property safe without the presence of a standing army. In the South American Republics, if no where else, it will be conceded that Roman Catholicism has failed to produce the necessary amount of conscience, or moral force, to give stability to the institutions of Freedom. Had we eyes to see it, or instruments to gauge it, the quantity of this antiseptic power, we could determine in a given community the exact amount of freedom possible without physical restraint.

We risk little in saying, it would be found greatest in the United States and Great Britain. As approaching to these in gradation, we would name Switzerland and Germany. In these countries the force of conscience is felt to a greater or less degree; and just in proportion to this pressure upon the conscience, is freedom actually enjoyed by the press and by the people. What then is needed to guarantee a Republican form of government where it is established, and to institute it where it does not exist, is to create and increase this moral power.

How the Sabbath-school does this is now to be considered, but only *indirectly* and *reflexively*. With the great and good in all ages, the moral and mental training of the young has been an object of all-absorbing importance. Wherever the idea takes practical development, the direct object of it so completely absorbs the thoughts, that

the indirect and reflex influence of it on the present and acting generation is lost sight of. The extent and value of this power can only be ascertained and valued by estimating its influence upon the moral forces of the State. The individual who directs his efforts to the promotion of the higher interests of his race, is the only person who occupies a normal condition in society. It is the glory of the Sabbath-school system, as it is of the Gospel system, to multiply moral teachers; nay, to virtually resolve the community into two classes, teachers and taught.

The Sunday school system proposes a teacher for every six or eight pupils. It cannot exist without organic and systematic rules and regulations. Its lessons are drawn directly from the only text-book which contains motives of sufficient power to restrain the passions or affect the will. Wherever the institution is introduced it can be shown that its motives are strong enough to induce to the voluntary action of teachers wherever and whenever presented by a competent agent. It is true, that where there are no Christians, the first business of the Sabbath-school missionary is to preach the Gospel publicly and from house to house.

We propose to establish and illustrate our position, not by hypothesis but by examples lately brought to our notice from one of the newest and most difficult fields. In Belgium, the upper classes of society speak French, and the pupils generally Flemish, thus making Sunday-schools very difficult. Mr. Barnveldt, our missionary writes, "I commenced a school in July with eight teachers, only two of whom were pious, and forty-five pupils. Each evening in the week the teachers have a lesson for mutual improvement, with the happiest results." His August (2d) report says: "Fifty-eight pupils; greatly encouraged, and I am studying English." In his 3d report, Sept., he mentions some discouragements, but says: "Many are now engaged in bringing the young to the knowledge of the Gospel."—October, a new school opened with nine children. "I hope to report another next month."

SWITZERLAND.—Facts from a single letter showing the reflex influence of a Child's Paper from our old friend and missionary agent in Lausanne :

"I do not think I am mistaken in believing that our small paper, 'Le Messager,' has been a great means of popularizing this institution. We print now 10,800 copies a week, and this number increases gradually. By the by, could you not help us for that paper in sending us, not money, but fine casts on biblical subjects? We are in great need of them, especially because we intend next year to follow a plan on the life of our Saviour, and we want to have fine pictures which might engrave the facts on the children's memory.

You cannot fancy what influence this paper has had already on a great number of families. I will give you a few examples.—One day I was coming down from a village situated on the heights of the Jura. On the way I met a lad, who was driving a few cows. I stopped and gave him a tract.—He received it with much joy, and running to his father, he showed him his treasure. The man who was walking in front, turned back, and coming to me, asked if I could spare him one. 'No,' said I, 'I have none but for children.' 'Oh! are you the gentleman who writes the little paper, which our children receive every Sunday?' 'Part of it; do you read those little sheets?' 'I read them every Sunday evening! we read them all together at home!'

In another place, a wicked man coming home on Sunday night, was very much out of temper, and seeing the small paper which his child had brought from school, he took it, bluntly saying in a grumbling tone: 'What's that?' It appears that something struck him at first sight, for little by little his features took another expression; he continued to read, and when he had finished, tears were in his eyes. Since that time, he enquires eagerly, where is the *little book*, when his child returns from school.

Another young woman said once to the Sabbath-school teacher: 'Our cow does not get her evening meal so early on Sunday as on the other days, for Louis, (her husband,) will never go till he has read through the paper which the child brings home from school.'

In another place, a little child received also the 'Messenger,' but she was not able to read it herself, and she asked her father to read it to her after supper. He was accustomed to go to the public house, but he was an indulgent father and would not refuse the child. He read and explained to the child what she did not understand, and

thus the evening passed without his thinking again of going out. Next Sunday, the little paper was there again, and the child's request also. The father remained again. The following Sunday they had visits, so then the reading could not take place; but, on the morrow, when she saw her father taking his hat to go out and see *his friends*, she ran after him and said: 'But, papa, you forget we had the little journal to read yesterday, but you did not read it to me!' The father could not resist the appeal, and now every Sunday night he remains with his wife and child, and reads to them the 'Sabbath-school Messenger.'

I was once traversing a village in the Jura Bernois, when I heard the singing of one of the hymns we have published in our paper. I drew near the children who were thus singing, and at my request they sang every verse of that beautiful hymn.

There is a school which has been lately formed in a village where it is almost the only worship. A man and his wife began to attend with their three children, and they are now very desirous to show by their lives that they are Christians. At the Sabbath-school, they have learned to sing; and the wife said lately to the lady teacher, who comes with her husband every Sunday from a distance of four miles to teach them: 'We have been married fourteen years, and I have never heard my husband sing a single tune, but since we have gone to the Sabbath-school, as soon as he is up in the morning he begins: 'Une nacelle, in silence'—(The Little Ship.) But I must stop: this will suffice to show you how our work is getting on. Of course the children are pleased; they read the paper, in most places they search the answers, and write them down neatly to show to their teachers; but every where our friends unite in saying that the paper has especial a great influence in the family, in getting people to spend rightly their Sunday evenings. It is expected by the mothers, grandmothers, aunts, great boys and girls; and in many instances mothers have come to beg for it when their children were ill or had been too late.'

In Italy, within two years, the number of Sabbath-schools has increased from four to thirty. In Germany, within the same time, to about the same number; but here the schools are much larger, numbering now, probably, not much less than two hundred teachers and four or five thousand pupils. In France they cover a larger period of time, but there cannot now be less than seven hundred S. schools in that empire.

Let the calculating merchant, and the re-

flective reader, estimate the amount that would be required if all these teachers were paid a salary, however small. But were it possible to raise money sufficient to employ an equal number of laborers, they would not carry with them the moral force of such an army of volunteer co-laborers. Is it then asked, Why apply to the churches for money? We reply, we must have the means to commence such enterprises, and we ask Christians to invest their money where the smallest amount will accomplish the greatest results.

From letters received within a month we could fill our pages with such extracts as those already given, and we beg perusal of all our letters printed from these countries, as illustrations of the subject here considered. But to the American and English reader it is unnecessary. Every city, village, and town furnishes an illustration of this, and the examples we have quoted of the growth of Sabbath-schools in Catholic countries show with what power the institution can be wielded upon the Southern wing of our own continent. Mexico and the Republics of South America are now looking to the United States, and no where else, for guides to conduct them through their wilderness of political and religious strife. We have an institution, every way adapted to their wants. With an alacrity becoming us and the age in which we live, let us hasten to give it to them.

SABBATH-SCHOOLS IN GERMANY.

NO. IV.

At Heidelberg, Saturday, P.M., we stop to spend the Sabbath. As usual, our first inquiry is for a man who can speak English. Letters of introduction help us a little. American students, studying theology at the Heidelberg University, where there is little religion, help us less. We want a man from the midst of the people, whose heart and hand can grapple with other hearts and hands, and do work for the Master. Can such a one be found? Yes, just *one*, and *the* one. He lives across the Neckar. We find him at home, keeping the Sabbath, for an English wife had taught him how to love *it*, to love *her*, and to love the Saviour. Our first question is, "Are

there any Christians in Heidelberg?" "Do you mean believers, sir?" "Yes, sir, but not merely believers in the Heidelberg catechism, but in the New Testament?" "Yes, we have about fifteen, which is one to every thousand of the inhabitants." "Could we describe to them through you, as translator, the way we make, and the good fruits that attend, Sabbath-schools, as they exist in England and America?" "Yes."

A meeting was organized for Monday evening, and sixteen were there. At the close of it, the translator exclaimed in substance, "This is what we want to give religious life to Germany. This will cure Germany of its social and political evils. On what conditions can I go with you to translate, and get up meetings?" The bargain was quickly made, and the next day we were on our way.

At Maunheim, a city of 30,000 inhabitants, we held our next meeting. There are in Maunheim many beautiful fountains, without water. Our meeting was large and beautiful also, but as destitute of spiritual life as were these fountains destitute of water. But there was hope for it, and a year or more afterwards it had a Sunday-school. May dews from heaven make it a spiritual fountain.

Darnstadt is taken on our way, and a meeting improvised; but, if there was any spiritual life there, it was as insensible to our touch as were the celebrated Rhine fossils in its museum.

Can Sunday-schools do for the licensed gambling saloons of Weisbaddon, what they cannot do for the licensed grog-shops of America? Let us try them. Four only of the fourteen thousand inhabitants came to the meeting, but one of them became afterwards one of the largest contributors for the establishment of the Sountags-schule, which now has more than three thousand paying subscribers.

But anon we are in Frankfort, where in our verdancy, some years before, we spent three days searching for some one, who could understand our definition of a Sunday-school.

In some German towns, and in nearly all the cities of Holland, there are large French

congregations, whose ancestors found an asylum here from the terrible persecutions which from time to time afflicted that volatile but martyr-suffering nation. It was the excellent and pious pastor of one of these congregations, in Frankfort, who, just as we were about abandoning the search, informed us that two sisters had just commenced a Sunday-school in a remote part of Frankfort. When we had ascended four or five flights of stairs, we entered a door, and beheld two sisters teaching five or six little girls the way to heaven. The interview was most precious. Now in the dark autumnal days of '64, eleven such had begun to lay the foundation of a reformed reformation, as greatly needed as the first. We, of course, had a good meeting in Frankfort, for one of their teachers, who was a courtly lady, had thirty pupils, whom she taught herself. But when she heard of a better way, she wrote thus :

"I am now convinced that the English and American system of Sunday-school instruction is the only good one. I may say with gratitude, that I have been very much blessed since I adopted it. I felt that the Lord provided all the means to carry it out, for I found without any difficulty five young ladies, who were willing to join me in the school. They came to my house every Friday night, and then we read together the portion of Scripture which was to be explained to the children on the following Sunday."

After describing how she carried out the system, as recommended to her, the great increase in numbers, etc., she continues :

"The children are delighted with the new system, and are much more regular in their attendance."

But can there be another reformation? Yes, but not like that of the sixteenth century. That was led by priests and princes, potentates and powers; and it left behind it a simpler worship, a purer faith, and the Bible in the hands of the common people; but not a consecration of person and property in a common brotherhood, like the great original which Christ himself inaugurated. Unless we read amiss the signs of the times, the next shall be upon the Divine model. From hand to hand, from lip to lip, from heart to heart, the Gospel shall spread,

"As the small pebble stirs the peaceful lake, The centre moved, a circle straight succeeds, Another still, and still another spreads :

Friend, kindred, neighbor, first it will embrace,

Your country next, and next all human race."

Reader, trim your lamp!

KNOX,

HOW THE WORK PROSPERS IN GERMANY.

The following is from our lady friend, Miss R., and the Mrs. Davis of whom she speaks is the same person who writes the letter quoted by Knox.

BERLIN, January 30, 1866.

How much have you been spoken of, when we had our Sunday-school teachers' tea, Dec. 29, in the Evangelical Verein!—That was a blessed and happy evening we spent there, and the increased number of superintendents and teachers spoke clearly of the extension Sabbath-schools now have. Rev. Mr. Procknow has a flourishing Sabbath-school now of more than two hundred children; and Rev. Mr. Ziethe opened a Sabbath-school for his parish on new-year's day. Mrs. Loesche's Sabbath-school, now the beloved and protected child of the new pastor, Rev. Mr. Strauss, assembles now in the church, and numbers more than two hundred children too. Is not that good news? You must really come and see how we are getting on here. What would not I have given could I have had you here last Sunday! It was our Sunday-school's birthday, and through many obstacles I carried on my point to have it publicly celebrated. We sent therefore cards of invitation to all the parents of our children, and to some other friends, and reunited our sixteen classes which as you know are in two saloons, in one large saloon, kindly offered us for this purpose. It was the first time that a Sunday-school showed itself to the public, and so large was the number of parents and relatives who attended, that every little space inside the landing-place and even the staircase were filled with people. We first held a real Sabbath-school, with reading, singing, catechising, as usual; then Mr. Noel addressed first the children, then the

parents; the report of all our doings in the two first years was read, and a hymn finished the meeting. Rev. Mr. Simon, whom I had invited, assured me that our Sabbath-school could well be placed beside the best in England, and that it wore so peculiar a German character, that it was nothing merely adopted, but arisen from an urgent necessity. From many a father's and mother's lips we heard words of thankfulness that day, and the sunny little faces of our children, who betrayed how dearly they loved their school, cheered our hearts. And dear Mr. Noel was so proud of his Sabbath-school, more than he ever thought it possible two years ago! I send you hereby the report of all the organized works of Christian love in our parish, that you may see our Sabbath-school is no more a private establishment, but really belongs to the church and the parish. The Potsdam Sabbath-schools have at last also been reformed after the American system, as I heard by Miss Krummacher. In Danzig the Sabbath-school patronized by different pastors numbers one hundred and fifty children. I had also news from Mrs. Davis in Frankfurt, by a friend of hers, who is married here in Berlin; that lady, the Baronin Beaulien, was a teacher in Mrs. Davis' school; she brought me kind greetings from Mrs. Davis, who is now more than a year

so ill that she scarcely for hours can leave her bed; but though she is always a great sufferer, she is full of interest for her school, now superintended by her husband.

I have had again a kind letter from Miss Dickinson in Lake Forest: our little paper is now regularly sent to her.

Forever yours, HELENA RUPPEL.

MONEY.

HOW TO GET IT AND HOW TO USE IT.

Any one, old or young, male or female, who will send us subscribers for this magazine, may send us one-half of the amount (say 50 cents on each, the subscription being one dollar a year) and retain the other half for his own use. If any one wishes to commence a parish Sabbath-school, or family library, or to increase an old one, or buy any book in this city, he may send us the full amount of subscription, viz., one dollar for each volume, and we will buy and forward as directed any book or books which may be ordered, to the amount of one-half of the money sent, himself paying such postage or transportation expenses as it may be necessary for us to pre-pay. Those desiring books, periodicals, and reading matter of any kind, can, by a few hours' work, supply themselves with such, and at the same time subserve other interests of immense importance to this and other countries.

THE FOREIGN FIELD.

ITALY.

AN article appeared in our November number which has grieved our Waldensian brethren. It has ever been our aim to exclude from our pages everything of a controversial nature, and more, all that could possibly lead to hard feelings.—We bid all Evangelical denominations of all countries God-speed in their work, and when we see anything we do not like, it is not our plan to tell them of it through the public press.

As every letter and scrap written by our Correspondent in Italy had been valued most highly, and as above criticism, we failed to scrutinize the article in question as closely as we should have done. Having

given publicity to it, we feel that our Waldensian brethren have a right through the Rev. Dr. Revel to present their reply.

DR. REVEL says, "The first charge made was as follows:

'A commission of Waldensian Ministers disburses these funds, though the mission work, including the theological school and the printing press, appears to be under the general direction of the Ministers of the Free Church of Scotland.'

"These charges have no foundation whatever. There is a Commission of Evangelization, composed of five members, not all ministers, but of three ministers and two laymen, elected annually by the Synod, to whom a special account, statistical and

financial is regularly submitted, and the theological school is under Directors named by the various Synods, consisting of Professors of Theology, the Moderators and two of their Ministers. If Mr. H. had attended our Synod, held in May last, he would have had the opportunity of hearing our Moderator addressing the Deputation of the Free School of Scotland, at the head of which was the venerable Dr. Guthrie, in the following words: 'It is from your Church that our Mission receives its greatest encouragements and its largest successes, and this not merely in its rich pecuniary contributions, but in putting its shoulders to our shoulders in the arduous labor of casting the good seed of the word of God in the Italian soil, so cumbered with thorns and brambles, and also in respecting in the most scrupulous manner, as becomes a truly Free Christian Church, our liberty of action, our independence, and our self-government.'

I now come to the second charge. 'And now that all Italy is open to their enterprise, they ought to begin to learn the meaning of self-denial, and be no longer the *Christian paupers* of the Universal Church.'

I must here observe that I went to the United States some 12 years ago, at the pressing invitation of our American friends, at the head of whom was my lamented friend, the late Dr. Baird, and that neither in America, nor in the many countries where I have been among Christians, have I ever heard any approach even to the reproach, 'begin to learn the meaning of self-denial, and be no longer the *Christian paupers* of the Universal Church,' cast upon us; and need I add a reproach inapplicable to the position of the Vaudois Church not seeking its own support, but that of its work of evangelization throughout the Italian Peninsular—nay, from the moment that Italy has been open to the extension of the Gospel we have never ceased to say to the Universal Church—We have the ardent wish, we have an advantageous position, we are ready to provide the men; do you furnish us with the means, which we have not, and then the evangelization of Italy will be a work common to the Church of Christ.

And what has been the reply to our appeal? Go ONWARDS!

Your correspondent appears to forget that the Synod of the Vaudois Church in 1864 caused a fraternal letter to be drawn up and sent in the name of the Assembly to the Italian new congregations throughout the field of evangelization, expressing the sympathy of the Vaudois Church with them and encouraging them to persevere in the faithful profession of the truth, and in their efforts in favor of the work of evangelization, the schools, and their works of charity.

In short, the second allegation implies an ignorance of the very basis upon which all Missionary enterprise must be placed—the united efforts of Christian bodies to the extension of the kingdom of Christ.

The words of the third charge detrimental to the Waldensian work of evangelization in Italy were these: 'The efforts of the Waldenses in Italy are not always received with favor because of some objectionable peculiarities of their ecclesiastical system.'

A reference to a few statistics will be sufficient to show how far this glance at Waldensian efforts is or is not correct.

At the present moment we have 25 Italian Missionary stations, extending from Palermo in the south of Italy to Brescia Counageur in the north. In those 25 stations there are 3,000 born and educated in the Roman Catholic Church, who come regularly to hear the preaching of the Gospel—1,735 are communicants. There are 1,200 children in the weekly schools, and about the same number who attend the Sunday-schools, while there are from 200 to 300 adults who frequent the evening schools.

In this extended field of evangelization we have 55 laborers, of whom 20 are ministers, 10 are lay evangelists, and 25 are teachers. In 1863 our laborers were 40. In 1865 they were 50, at present 65.

Our Theological Seminary was commenced in 1855 with 2 pupils, and at present we have 14, exclusive of 4 others who are preparing for the last examination. Of the above 14 pupils, 3 are ex-priests or monks; 3 others are young laymen who

have left the Romish Church, and one is the son of a Pasha of Constantinople, while the remaining 7 are Vaudois youths. We disbursed during the past year 100,000 fr. equal to \$20,000.

We do not wish to attribute undue proportions to the degree of success with which the great Head of all Evangelical Missions has been pleased to bless our field of labor in Italy, nor underrate the success that has attended the labors of others in the same field. But we can confidently appeal to the above statistics to show that the blessing of our God is with us, and our banner is still inscribed *Onwards!*

I now arrive at the fourth charge against the Waldensian Church in its character as a Missionary Church. It is in the following terms: 'They (the Waldenses) do not recognize the right of the people to choose their own ministers. Being monarchists in politics, without sympathy with Republican institutions, a system of clericalism is the natural expression of their ecclesiastical ideas. The Italians who have left the Church of Rome for conscience sake, having escaped a spiritual despotism, are not willing to come under the rule of a clerical oligarchy, which would be only exchanging one great Pope for several smaller ones.'

It was a Pagan who said (*nec ignara mali miseris succurrere disco!*) and our Church may well repeat it to the whole Roman Catholic people of Italy. It was a most faithful monarchist who wrote the following sentence: 'Where the spirit of the Lord is there is liberty.' I can assure your correspondent that (1st.) We believe the Church is before everything else, an assembly of persons professing the Christian faith, who are closely united as such in the service of God.

2nd. That being of those who believe in the truth as it is in Jesus, and in the constraining power of duty, nothing whatever would prevent us from obeying the dictates of our conscience, as illuminated by the Word of God.

3d. That we believe political liberty is only true and lasting, when it takes its rise in religious independence; that in other respects politics have a secondary impor-

tance in our eyes, and that with ourselves in particular as Professors in the school of Theology, the first desire of our hearts and the great end of all our efforts is, to form our youths to go forth with the Bible in their hands, and the love of God in their hearts, to become sympathizing and intelligent mediators between the God who saves and a perishing world; for we know but one path to happiness—the fulfilling of our duties in the presence of God."

In conclusion, Mr. Revel says that he cannot conceive what has called forth the article he has just reviewed, and earnestly hopes that it may not have a tendency to divert from the Waldenses the generous sympathy and succour which American Christians have hitherto accorded to them in their work of evangelization in Italy.

PARIS.

A WINTER TRIP UPON THE ATLANTIC

Is by no means the most amiable or peaceful adventure in life. Some kind friends tried to persuade us that mid-winter was like mid-summer, a season of comparative quiet, but they were sadly mistaken, and we venture this piece of advice: Let no one who has a comfortable home and warm fireside leave them for a winter voyage, that is, if he prefers peace and a quiet life.

We started in a snow-storm. After a night's ride at anchor in the Bay our voyage is begun. Let us look at the ship's company; not many in number, only 15 passengers in the first cabin; most of them are Germans, some returning with fortunes made, others to re-visit their young homes and the inevitable Jew merchant. A day or two passes before we become acquainted, and then a sad difference in religious opinion appears. A physician, of thorough education and pleasing address, frankly informed me that he had no religion, did not believe in the existence of God, and held that death was the end of man—when I expressed astonishment at such a phenomenon (but once before having met with a professed atheist,) another doctor at my side confessed that he entertained similar views. But as our argument waxed hotter,

a real horror seized me when a bright-eyed western woman, American born, the mother of three children, who had been an interested listener, could not restrain her thoughts but declared herself an open and zealous infidel. She had brought along the works of Tom Paine, which she read as devoutly as a Bible. It was a strange company to fall in with. I must confess to something of the same emotion which St. John felt at being under the same roof with Cerinthus the arch-errorist. We were on a long voyage, the wind was blowing a gale, and as far as I knew, there was but one professed Christian besides myself on board. If it had been in my power, it might have been wisest to leave the ship—it was a curious development and worthy of investigation. The case of the German doctors was not very remarkable.—They had been brought up strict Romanists, taught to consider Protestants as heathen, and in throwing off the chains of superstition (which they had done with a will) they had discarded all religious faith. But it was different with the American girl—she had been a member of a Baptist Church; what had changed her? She had married a Swiss professor who teaches young Kentucky how to think, and if my judgment is not at fault, pride of intellect was her besetting sin. She thought it great and brave to be a free-thinker. What was I to do? “Do good as we have opportunity.”

Farther discussion was avoided, as no first principles could be agreed upon; but instead of neglecting these people, I studied to be as polite and entertaining as possible; and to my great satisfaction, on the ensuing Saturday, the gentleman, who had been most outspoken in infidelity, requested me to conduct religious service on the Sabbath, saying, that it was the general wish of the passengers. Quite a congregation assembled, and the discourse was upon the comfort and security of a Christian, with special allusion to the gale which had increased in severity for several days, and the fact that God could guard us on the sea as well as on the land. Then there was a warm application on the cruelty of taking away the blessedness of such a faith. Prob-

bly some of the hearers had never before attended Protestant service, and the sermon with prayer and praise produced a happy effect, better than the most profound argument. This voyage would scarcely have claimed your attention were it not for its religious interest. If such persons form the staple of our foreign population, they demand the immediate and earnest attention of good men, and the measure of success may afford a key to their management.

Upon reaching shore, we were much affected by the news of the loss of the ‘London,’ a first-class iron steamer, which went down in an open sea, carrying crew and 270 passengers. This occurred at the entrance of the Bay of Biscay, and we must have been in the same sea, for on that day we were approaching the British Channel. By this gale 74 shipwrecks were caused upon the British coast; many were lost, but we were saved. Such is God’s distinguishing grace. “How unsearchable are his judgments, and his ways past finding out!”

SUNDAY IN LONDON.

In the morning, Rev. and Hon. Baptist Noel preached to a congregation rather plain in appearance and respectable in size. He has a mild, amiable face, but does not appear a man of great force. His introductory services extended to the length of an hour. The sermon was a running commentary on several verses of Isaiah; something like that which a Sunday-school teacher might give to his class; but no special interest was created, nor can I recall a new or striking thought. After service I was introduced, when he spoke kindly of our country people.

Westminster Abbey claimed the afternoon. The congregation was large, and they had the full choral service, which resembles that of the Papists. It was very sweetly done—but few persons join in the melody, and I was reminded of the good Scotch woman, who was taken to such a performance, and when asked how she liked it, replied, “It’s all very fine, I daur say, but isn’t it an orful way of spending the Sabbath?” But the sermon by Dr. Words on the use of the canons was the grand

feature. Text, Mark 6: 39.—“And He commanded them to make all sit down by companies upon the green grass.”—The preacher began with St. Patrick, and then St. Bridget came into view. Their connection with the text was difficult, except it should be through that important word “green”; but after a memoir of these two worthies, an inquiry was started, why the result of their labors had not been more lasting; this, the learned speaker asserted, was because they did not organize the church into parishes and dioceses—now you see the connection. “Companies sitting on the green grass” are parishes and dioceses. It was allowed that St. Patrick did an immense amount of good, evangelized all Ireland, nay, was the instrument of carrying the good work into England. But it was not the right way, that of sowing the seed of truth broadcast, whenever and wherever he had a field.

So far the sermon had been an even course; but soon the inquiry arose—How came Romanism into Ireland? Then we were told, that it was forced upon the Irish by England; the very land which was blessed with parishes and dioceses, by force of arms drove out the Gospel and brought in the Papacy. The worthy man is no doubt a great cannon; but I question, whether his charge has more power in the front than in the rear; at all events, he left us in the dark.

Mr. Bloch preached in the Independent Chapel, near Bloomsbury Square, in the evening. He is not known to fame, but not often can you hear such a plain, earnest, convincing appeal to the young to come to Christ.—As compared with the learned effort of the afternoon, the latter appeared like shooting arrows at random in the air; while Mr. Bloch was knocking down the ramparts of Satan from the sinner's heart.

Here we are in Paris.

A new Reformed Church has just been dedicated, that of the Saint Esprit. It is in the Rue Roquepère, opposite the Wesleyan Chapel. The occasion afforded an opportunity to show the division in the Government Church—Dr. Grandpière contending for the faith once delivered to the saints,

while Mr. Coquerel made the address against sound doctrine. The long expected work of M. Pressense has appeared, “*Jesus Christ, Son temps, sa vie, ses mœurs.*” As a writer, he stands foremost amongst French Protestants, and this book was looked on as the most complete answer to Renan. Time has not permitted its perusal, but if we are to judge by weight, the preponderance is in its favor. It is twice as large as the “*Vie de Jesus.*” You may hear of it on another occasion.

MILAN.

Mr. Clark, in his report of Missionary operations in his field, during the last year, gives the following striking cases of conversion:

Cossin after having taught in several communal schools, went by invitation to the district of Rooscalsca, near Stradella, and there settled. After some years, he was called to account by the principal priest of the district, on these grounds.—First, because he said mass too rapidly; next, because he ate meat on Fridays and Saturdays; and finally, because he pronounced in too loud a tone, while celebrating mass, the so-called secret words. This style of persecution annoyed him, and in order to be able to reply to his superior, he began to examine a little into the religion he professed. One thing led to another. That study, and above all, the grace of God, led Cossin to open a Bible which had been given to him by a friend, and the reading of the Scriptures, accompanied by an earnest desire to arrive at the truth, opened both his heart and mind to the conviction, that he must abandon the Church of Rome.

He shortly gave up celebrating mass, viewing it as a monstrous and hypocritical act on his part, from the moment that that truth dawned upon his mind. Immediately, he became the object of a furious persecution by the principal priest and his adherents. He was pointed at in the streets, every door was shut in his face, and he was expelled from the communal school. He was denounced from the pulpit and the confessional, and the very festivals of the church were made the occasions of animad-

versions upon him. The only resource that remained to him, humanly speaking, was in the justice of the *syndic*, who, although himself a priest, procured, through the municipal council, his retention in the post of school-master. *Cossin* remained six months in this unpleasant position, during which he employed himself in writing in the *Eco della Verita*, articles against the Church of Rome, and the conduct of the arch-priest. Through the kindness of friends, he obtained evangelical books and journals, and in these he learnt the existence in Italy of evangelical churches and schools. During a visit he paid to Milan, on business, he sought of an acquaintance the indication to some place of evangelical worship. It happened that the person to whom he addressed himself was a friend of ours, and thereupon introduced us to each other. After a friendly conference, the old priest returned to Rooscara, and from that time a correspondence began between us, which was kept up until he quitted that district and removed to Milan, with the purpose of instructing himself more fully in Gospel truth; a design in which we encouraged him. He came, and was favorably known through his credentials, and by the deep interest he evidently took in the study of the Scriptures, and by his unfeigned humility, truth and sincerity. After making his public profession of faith, he was received as a brother. He is now entirely engaged in the study of the Bible; later he hopes to find employment as a teacher, although his wishes would point, in preference, to a sphere of greater activity in the spread of the Gospel.

Another instance of conversion, that of *Begnina Pozzi*, was little short of miraculous. She was suffering from cancer in the heart, and visited by one of our sisters, who was an acquaintance of her's. She had never set foot in any of our meetings, or otherwise listened to the preaching of the Gospel. I have called her case little short of miraculous, for this woman was a member of most of the religious confraternities in Milan, showing how strongly superstition was rooted in her character—besides which she was fairly instructed in, and profoundly

impressed with the main dogmas of the Roman Catholic religion. The conversion of such a character would indeed have been a difficult task without the sudden and potent intervention of that Divine Grace which had once called Saul of Tarsus from a state of perdition to one of salvation. The efficacy of the Divine Word and the testimony of Christ prevailed.

At our first visit we perceived that she was indeed a Christian, according to the will of God, only desiring to be consoled in her affliction by prayer and the Divine Word. And abundant need had she of such consolation, for since she had been a partaker of the gifts of grace, besides the pain of her malady, she had to endure her husband's opposition, and that of her friends, to whom she had never made a secret of her conversion to Christ. The Lord, however, who, "with the temptation, will also make a way to escape," designed to comfort her, and so bore down her husband's opposition that she was able to indulge her desire for religious instruction and conversation. I received one day a message from her, stating that she ardently desired to commemorate her Saviour's dying love, and requesting us to grant her that consolation. We agreed to do so on condition that her husband should interpose no obstacles, and going to ascertain how matters stood, we found that the husband himself had been lately led by God's grace to read the Bible, and passed a great part of his evenings in that occupation.

It was truly a touching spectacle to see about twenty brethren and sisters assembled under the roof of an adversary of the Gospel, who never had permitted them to render this witness to the truth. Strange was it also, no doubt, in his eyes, and those of the Romanists present, to see the invalid's tears of joy in the midst of horrible physical suffering, and to hear her emphatic declaration that this was the happiest day of her life, because in it she had been enabled to bear testimony to Christ as her perfect and only Saviour. Such a testimony, we trust, will not be without effects. Some such seem already to be apparent in the rest of the family, who now attend our meetings.

We shall describe yet another case, not but that each conversion is alike precious in the sight of God, and in that of his faithful servants—but because some present more remarkable features than others.

A person called P—, a merchant by profession, was frequently exhorted by one of our brethren, by name Beretta, whom the Lord has since taken to Himself. Mr. P—, although annoyed at being thus addressed, listened partly out of politeness, and partly from the pertinacity of his interlocutor. Our brother, *Signor Beretta*, was not eloquent of speech—this was probably the reason of the other's dislike to him; but the Lord does not require the eloquence of man to lead souls to Himself. Possibly Mr. P— despised our brother's efforts; but nevertheless, the words of Life which he addressed to him, were the seed which was to germinate one day in his heart.

Signor Beretta died last year in the Lord, as we related to you, and on his death-bed bore such testimony to the faith he possessed, as surprised both friends and foes. Mr. P— visited him during this time, and was greatly struck with the sick man's faith, calmness, and patience, and with the love that was manifested toward him by the brethren. Mr. P— attended the funeral, and followed the mortal remains to the grave. He there received a second impression of the strong Christian love which unites the brethren. And so it came to pass, that one day, this gentleman asked to be admitted to partake of the Holy Communion. We had observed him a diligent attendant at our meetings, but from his own mouth we have since learnt in what way the Lord has led him to Himself; and after having publicly borne testimony to the Lord Jesus, he was joyfully received by the Church, who saw reproduced in him the zeal, activity and charity which were so eminent in our departed brother. But enough on this subject, or we should have to fill a volume.

SIENA.

JANUARY 30th, 1866.

Dear DR. CAMPBELL:—Since I last wrote you, I have visited Carrara and Torano,

and spent a very pleasant week with the brethren there. I propose giving you a very brief account of the work at those two stations.

Prior to our departure from Torano for Sienna, I had arranged with the little Church to be present at the celebration of the Lord's Supper; they appointed the penultimo Sabbath of the year for the observance of that ordinance, and accordingly wrote me. I arrived there on the Wednesday evening previous—a religious meeting was held that evening—another on Friday evening—and Saturday fixed for the evening for the examination of candidates for admission to the Church. All these meetings were very interesting; the attendance was large, and the interest and concern of all for the welfare of their souls most marked. Only two persons were presented and examined by the Church for membership; there were several other applications, but the brethren had privately informed them, that until they should give more conclusive evidence of a change, a radical change in their character and conduct, they could not be accepted: hence they were quietly and affectionately advised to defer and to secure a saving interest in Christ and his salvation.

The examination of the two young men was most satisfactory. To one the question was asked—"You labor in the marble quarries; you know there your life is constantly exposed; were you therefore suddenly called into the presence of your Judge, how do you think it would fare with you?" He replied: "I know I should be saved—Jesus Christ liveth and reigneth for ever—and in him is my hope and my trust." To the other: "Do you feel that you are changed—greatly changed from what you once were?" He answered, "I am another man"—"But if you are called to suffer persecution for the name of Christ; to be hated by your acquaintances and friends; to be abandoned by those you love—which you will be; do you think you can endure to the end?" "With God's assistance, I can—God helping me, I am ever ready to die for the truth."

These two dear brethren, after such a

cheering testimony, were gladly admitted, as they beautifully say in Italian, to the "brotherhood."

Nineteen persons, therefore, sat down at the table of the Lord, to commemorate His dying love. The Evangelist, Sig. Luquet, addressed the large audience gathered to witness the solemn ordinance, and I tried to lift up the minds and hearts of the little flock to the Lamb of God, who taketh away the sin of the world. I assure you, dear sir, it was a solemn occasion. I observed some among the audience shedding tears; as one of the brethren afterwards said to me, "Truly, the Spirit of the Lord was with us."

At Carrara, the Supper was also administered. Three persons were added to the little church, and the faith of many strengthened. At both places, the schools and the meetings continue with unabated zeal and success.

With best wishes,

I am, very truly yours,

W. G. MOOREHEAD.

SOUTH AMERICA.

FIRST PROTESTANT CHURCH IN SANTIAGO.

This is the pleasant news of this mail.—For upwards of four years I have held services in my own house, but it became too small. I proposed to my congregation to take away the partition, and appropriate two rooms; but they kindly and wisely determined to rent a larger place; accordingly they rented a room 53 by 15, and beautifully fitted it up at an expense of eight hundred dollars. It will accommodate one hundred and twenty-five. Mr. Wetmore, the architect, is deserving of much credit for the great aid which he has rendered, and for the taste he has displayed.

It has happily been a success. All the principal English families have joined us, so that the pews were all taken the first week. The Rev. David Trumbull preached the opening sermon to a full and attentive audience. The sermon will soon be printed, and I will send you a copy. It was a most excellent discourse, and did good I trust.

Our own representative, the Hon. T. H. Nelson, and the British minister, were present. The Prussian minister was prevented

from coming. Public notice was given before hand. After the services, which were held the first Sabbath of the new-year, the press generally noticed the event with pride, as showing the liberality of their laws, which now permit the Protestants to build churches and found schools.

The press was almost unanimous in advocating the reform of the intolerant Art. V. of the Constitution. During the last congress, that article was reformed by an interpretative law; therefore it is natural that the press is glad that the Protestants are availing themselves of the permission granted. No opposition is seen. War times are possible, and the public attention is diverted. Some of the thinking portion of the community are by this war led to distrust the religion which they have inherited from their Spanish ancestors, and to feel galled under the priestly rule which is to-day exercised in Chili. I will translate an editorial from the "Patria" of Valparaiso, the best daily in Chili:

"INAUGURATION OF A PROTESTANT CHURCH IN SANTIAGO.

"The attention of the liberal and thinking public has been withdrawn for a moment from the scenes where are to be decided the destinies of the country in bloody strife, to witness a spectacle of peace, of tolerance, and of civilization.

A Protestant church has been built and solemnly dedicated in Santiago. Public ceremonies have taken place, and the press in noticing the event have almost unanimously applauded this great advance of the country in a direction which, till to-day, has been opposed by great obstacles.

Is it not, in reality, a magnificent testimony to the progress and good spirit of Chili? Is it not fit that all lovers of justice and of liberty should be filled with rejoicing, in order to inspire with confidence those who doubt and oscilate, and to convince of their error those who have considered this country delivered over to the exclusive influences of hypocritical fanaticism and brutal prejudice?

How! Shall any one dare to deny that the sun of liberty and of justice has appeared upon the Chilian horizon? and do we see raised in the capital public altars, upon which they render homage to God, who till now were persecuted and disinherited by the Chilian law? Is it possible still to doubt of the immense progress of the profound revolution which has silently taken place in

the midst of us, when we see on all sides, broken into a thousand pieces, the chain which bound the consciences since Chili became a nation, since fanatic Spain laid upon this soil the foundations of the colony?

In a different day there has come to our knowledge the establishment of Protestant churches in two cities of the Republic, in Orsono (for the Germans) and in Santiago. In each place there was a formidable enemy to combat and to conquer. In Orsono deep ignorance, which the light of discussion and study had not yet reached with its rays—in Santiago, a world of interests and influences, sacerdotal authority, with its roots in the domestic circles, with its alliances in the government, with its prestige among the masses, and finally fanaticism, doctrinal and active, with all its resources, its energy, its traditions and its hates. But in both places the enemy has recognized himself as impotent, and has not attempted to make useless resistance. Liberty of worship is presented this time invoking the law and under the protection of the public opinion of Chili.

A few years ago, that which we see realized publicly and solemnly would have seemed impossible. Liberty of worship in Santiago, until quite recently, was thought to be an idle chimera!

Santiago was the example and favorite argument of those who defended the cause of intolerance, founded upon the backward condition and bad disposition of the country. There the dignities of the church had their residences. It was the general rendezvous of ostracism and the Jesuit militia. There, a jury of citizens condemned Francisco Bibbao, for the crime of free thought. There, idolatry and superstition, two insatiable monsters, set fire to the funeral pile of the 8th of Dec., in which perished so much innocence, and so much youth.—There, finally, proud exclusiveness dared, not long since, to oppose seditious preaching, a mob of petticoats and the rabble, against the liberal propaganda which moved public opinion, and brought over parliamentary opinion. To-day, among this people, the Protestants raise their temples. Upon this soil, is taking root and growing the tree of liberty. Is there not in this the most eloquent announcement, and the proudest testimony of the progress and civilization of the country?

Facts, like as that which has led to this article, are those which Chili ought to oppose by hundreds against Spain, in the struggle which we have seen sustained for half a century against that nation, oppressed and in her dotage—a struggle in which the canon and the sword do not decide, as in the struggle of to-day; but the force of

thought, the purity of institutions, the grade of ideas and of civilization—a struggle in which Chili and the sister republics only can obtain decisive victory the day in which they have succeeded in purifying themselves from all the elements of their old colonial life; while Spain has delivered up her destinies to the caprices of an artful man, and condemns to death those who read the Bible.

It is necessary that America cast off fanaticism, and generously introduce religious liberty into its institutions and its customs. So Spain will be doubly conquered, conquered by arms on land and on sea; conquered by reason in the field of moral progress and civilization.

(Desespanolizar.) To dispanishize America is to return to herself; it is to insure her autonomy—it is to place her in an aptitude to be free and to be great. Nothing is so necessary as the dispanishization of America in her laws and her religious customs. Ostracism and intolerance are the two features as remarkable and characteristic of Spanish civilization, as liberty and industry are of Anglo-Saxon civilization. Let the former then cease as soon as possible from being an American feature! Let us cease to assimilate ourselves in the physiognomy of our souls, to our hated step-mother, who even now in her sudden burst of envious petulance, wishes to destroy upon our soil the glorious work of independence! For some time past, we have been in the right path; that which has just happened in Santiago, undeniably demonstrates it. Where religious liberty raises her altars, Spanishism is in the way of being routed. Dispanishization is to be radically realized."

NATHL. P. GILBERT.

FLORENCE.

February 15, 1866.

DEAR MR. SCUDDER:—With all the liberty enjoyed in Italy, and all the progress made, the old enmities of Roman Catholics against Protestants, are apparently as strong as ever. The Constitution and laws of the Kingdom protect all, to a certain degree, from the violence and persecution to which this old hatred always tends; but the administration and execution of the laws, often depend on those who have no sympathy with their just and liberal provisions. When, therefore, the Prefect, the sub-prefect, or the Magistrate has a priest or a bishop as prompter and adviser, the laws in favor of liberty, or of persons who

are not Catholics, are badly administered, and sometimes disregarded altogether. For the poor evangelical Christians to complain to a cabinet minister, of the injustice and neglect of a syndic or sub-prefect, is a matter attended with many difficulties. A communication addressed to the minister is in danger of falling into unfriendly hands before reaching its destination; and to make a complaint in person, is almost an impossibility; so that many acts of injustice and petty persecution must be suffered with Christian patience, and in silence.

Several cases have occurred recently, in which the local civil authorities, advised by the priests, have refused to allow evangelical Christians to bury their dead in the communal cemeteries. This has been done, when the law distinctly forbids burial outside of the cemeteries; and even when the highest authority of the kingdom had directed a part of the common cemetery to be appropriated for the burial of persons not Catholic.

Our brethren of Carrara and Torano have been severely tried by the neglect and unjustifiable conduct of the syndic, in refusing to allow the burial of their dead, except in an open field. A child died a few days since in Torano; the father was evangelical, and the mother a member of the Catholic church. During the temporary absence of the father, the priest was called by the mother, and requested to bury the child in the cemetery. But, a little boy, about ten years old, placed himself near the dead body of his brother, saying—"no priest shall take my brother from this place." At this unexpected demonstration, the mother began to weep, when a still younger brother said to the priest and his friends—"go away, and do not make my mother cry; it is useless, for now we have nothing more to do with the priests." The syndic refused to open the cemetery for the burial of this child, as he had the power to do, and, as in a previous case, the body was buried in an open field.

The effect of such things on the minds of an ignorant and superstitious people can be easily imagined. Many refuse to associate themselves with evangelical Christians, and

others withdraw from their society, until this question of burial can be fully decided; for they say, all those who are called evangelical are exposed to be treated and buried like dogs when they die.

The great numbers of clergy in Italy will enable them to retain and exercise for a long time, an important influence in all political and social interests. It may still be exclaimed—poor priest-ridden Italy! With little more than twenty millions of Catholics, Italy has two hundred and three bishops, and one hundred and fifteen thousand (115,000) priests. As compared with France, Italy has one bishop for every hundred thousand population—France has one bishop for every four hundred and fifty thousand population; Italy has one priest for every one hundred and seventy-five population; France has one priest for every seven hundred population. Italy has a Pope-King with seventy-two cardinals, two hundred and three bishops, and one hundred and fifteen thousand priests, besides all the religious orders of monks and nuns, who tyrannize over and pervert the minds and consciences of twenty millions of Catholics.

It is against the influence of this formidable opposition, whose power extends into all the forms and grades of society, that the Government succeeds in planting and sustaining liberal institutions. That so much has been accomplished, and so great progress made, is a subject both of surprise and gratitude.

The Parliament has really accomplished nothing to the present time. The breaking down of our ministry, and the formation of another, has absorbed all attention. The questions relating to the financial affairs of the kingdom appear to be of the most important and perplexing character. The want of money, and the impossibility of contracting a loan, except at ruinous rates, has brought out an offer of aid which the Government little expected. An eminent member of the clergy has offered to loan the Government, the sum of *six hundred millions*, in the name of a society of capitalists, on condition that the property of religious corporations in all Italy shall not be disturbed, and the proposed laws relat-

ing to them and the transfer of church property shall be abandoned.

It is said that the large amount of money could be easily raised by the sale of objects of great value in the treasuries of the abbeys and convents. It would be only the sacrifice of a portion of the ecclesiastical wealth to save the rest, and especially to save the present organizations, and their immense landed estates, which are the source of great influence to the clerical party.

Fortunately, the Government has not been shaken in its purpose by this extraordinary temptation. The high ecclesiastical personage who made this proposition, has been informed that the Government regarded the proposed law, relating to religious corporations and church property, as of the highest social and political importance; and that, for this reason, the ministry could not take into consideration the proposition which had been made, however useful it might be in a financial point of view. It is a remarkable fact, that in the year 1855, when the law for the suppression of religious corporations was presented to the parliament of Sardinia, the Bishop of Vercelli offered to the Government, in the name of the clergy of the kingdom, the sum of one million of francs, as a patriotic gift, on condition that the proposed law should be withdrawn.

Though the proposition produced a kind of ministerial crisis, yet Cavour maintained his place as prime minister, refusing the gift of the bishop, and obtained from the parliament the passage of the law.

Very respectfully, yours,

E. E. HALL.

LIMA.

JANUARY 13th, 1866.

DEAR SIR:—Your letter was unaccountably detained at Panama; but I answered it by a letter sent by Hon. Christopher Robinson. He kindly promised to see you, and talk over the things of interest in Lima. He was a kind friend and judicious adviser, and sympathized with our work. We were all sorry to see him go. He doubtless told you that the work here is

not extraordinary, nor is it discouraging. The Lord has fulfilled his promise in "being with me always"; and I have no reason now to distrust His willingness to own my poor labors. I do not have more trials or difficulties than any one else would have among these people. I will say for them, that they are most kind and considerate, as well as grateful.

On Christmas, sixteen of them met at my rooms and presented me with a fine chronometer, as they said to express their appreciation of the importance of the Master's work; and of my unworthy labor in it. I thanked them, of course—feeling grateful for so fine a present; but much more so for their kindness, by which I hope to lead them to Christ.

I thank you for your advice, "to be diligent in acquiring the language of the country"—and reply in the language of Paul, (Gal. 2nd: 10th.) "the same which I also was forward to do." I can read now quite well, and talk a little. Of course I shall require time to master so full and rich a language as the Spanish. Native friends sometimes come in to see me, and my labor must be to tell them what the religion of the Bible is. I mean to say that I must lay the foundation, plant the vine—while others, perhaps, will build the superstructure when we are in our graves. Men of the world would be discouraged in casting bread upon such mighty waters—but we trust that it will be found after many days. We exercise patience in respect to the uncertain things of time, and why not also in regard to the interests of His eternal kingdom?

A. J. MCKIM.

I have just received a kind letter from Dr. Trumbull.

In May last, the corner stone of a new Catholic Cathedral was laid in Pekin. It is to be of magnificent dimensions—three hundred feet long, and one hundred and fifty feet in breadth, to the extremes of the transept. Its spire will overtop the loftiest of the palaces of the imperial city.

The Holy Father in person will lay the foundation stone of the Church in Rome, which is to be attached to the English College, and for which collections have been made in England and on the Continent. The ceremony will take place very shortly.

MISSIONARY INTELLIGENCE.

The *Missionary Herald* contains a leading article on the Progress and Results of Missions, reviewing a paper of great interest in the Foreign Missionary. While all that should be done has not been done, the results are far from discouraging. The incomes of the leading Missionary Treasury Societies of Great Britain, have, within fifteen years, increased from twenty to ninety per cent. The four leading societies received in 1854 £325,000. In 1865, £419,000—while in that time the Free and United Presbyterian Churches of Scotland had more than doubled. The American and Presbyterian Boards reported in 1854 nearly \$470,000. In 1865, \$800,000. Add the other prominent organizations, we have less than 800,000 in 1854, while in 1865 we have 1,400,000. Within ten years new fields have been opened. New stations in China, India, and Burmah, a vast territory with 150,000,000 souls. In this new field are laboring 150 Missionaries, with a still more numerous native agency. Church members, in 1863, 35,679—in 1865, 107,000.

ASCENSION INLAND.

Mr. Sturges writes: "All is not dark. It is very light above, and there is much light on our little island. We had most delightful meetings at all the stations where we called on our tour last week. That little leaven up in 'the mountain' has found its way down to the coast; and now, not only little neighborhoods, but one entire tribe has abandoned heathenism, and declared itself 'missionary.' The head chief, with whom Mr. Doane labored, is the leading man of all that part of the island, and is now one of our party."

COMMUNION AT TOLUNIER—BAPTISMS. On Friday, according to previous appointment, we held our communion services at Tolunier. Twelve adults were baptized, and in the afternoon several children. The people of one place, about ten miles distant, were mistaken in the day, and did not arrive until just as we were closing the communion service. As eight of these had been long propounded to the church, and had come once before to join, I felt that we could not disappoint them again; and arrangements were made for them to spend the night, and receive baptism early in the

morning. At an early hour we again spread the Lord's table in the church, when the interesting young chief of a neighboring tribe, with seven of his people, took upon themselves the seal of baptism, and received the emblems of Christ's love. We shall long remember those meetings.

WESTERN TURKEY.

BROOSA.—Mr. Greene writes: "I am happy to add, that at present we have much to encourage us here, at Broosa. Our Sabbath morning congregations average from 140 to 150. Our two extra weekly prayer-meetings, which were commenced in November, and are held from house to house, are sustained with increased interest; the average attendance being from forty to fifty. Two persons were received to the church in November. The weekly, monthly and quarterly meetings of the women are well-sustained, though their establishment has required great effort.

A Sabbath school was commenced two years ago, with twenty-two pupils and two teachers. At present there are fifty-one pupils and seven teachers; and now, we are about to re-organize the school, with the design of bringing into it all persons in the community, large and small. The whole number of Protestants in Broosa is now 175, a gain of 29 over last year. The contributions the past year, towards religious, educational and charitable objects, amounted to about 6,100 piasters, or \$269 in coin."

EASTERN TURKEY.

Mr. Walker says: "On the 21st of November we ended our long journey of three months and two days, and received a loving welcome from our dear people in Diarbekir. When two or three hours distant from the city, we began to be met by companies on horseback, and farther on by those on slower mules and donkeys; and as we neared the city, a great company of men, women and children, gave us their hearty 'Khosh geldin,' (word of welcome,) the children of one of the schools standing in line by the side of the road and singing theirs. And thus we were escorted by two hundred or more, through the gates of the city and to our own home, swept and garnished for our coming.

The Lord's goodness to our congregation has been wonderful. Notwithstanding the absence of their pastor since May, (whom we saw in Constantinople, but could get no information respecting his plans for the future,) and for a time, during the presence

of cholera, of those who generally supplied the pulpit, the numbers had not been diminished. And what is more wonderful, the cholera, while carrying off some 1,500 from the city, took only one little child from the Protestant community!"

Mr. Perkins writes: "You are probably not fully aware in how much peril our mission has been placed, humanly speaking, during the few past years, by powerful combinations against it, connected with the Persian Government, and headed by the bigoted Minister of Foreign Affairs. The party in question have determined to break us up if possible, and grind the Nestorians to powder. The Lord has been our protector and deliverer, but, as in former years, through the instrumentality of kind English officials in high places. That he has graciously inclined the Shah to listen to the better counsels of the British Minister, and even to evince a benevolent interest in the poor Nestorians, furnish occasion for heartfelt gratitude."

Letter from the English Ambassador.

TEHRAN, 4th Dec., 1865.

My Dear Dr. Perkins: I am most happy to be able to inform you that the Shah has just appointed a Christian officer to watch over the interests of the Nestorians. His majesty has also granted them a site for building a new church at Ardeshai, and has put down his name at the head of a subscription list, for one hundred pounds, towards this latter object.

This is an instance of Royal condescension and liberality of mind which should, I think, be made known to the Christian public in the United States of America, with a view to their contributing to the same benevolent object.

Indeed, it would be a very good thing if the President himself could be brought to address a letter to the Shah, expressive of his satisfaction at this result; and I am sure that the Shah himself would be greatly pleased to be brought into contact with the chief magistrate of a great people on such an auspicious occasion as the present one.

Believe me to be,

My Dear Dr. Perkins,

Yours sincerely, ALISON.

INDIA.

AHMEDNUGGUR.—Mr. Hazen gives an account of several persons who have recently professed faith in Christ. Among these, a youth from the Mang caste had a strong desire to learn. As he was not permitted to attend the Government school,

he used to ask the boys who did attend to tell him the letters. In this way he learned to read the New Testament, and determined to become a Christian. He was baptized in the Second Church, by Mr. Abbott, as the pastor was unwell—unable to attend the service.

A Mohammedan youth was also received to the Church. This young man had read many Christian books; his doubts in regard to his religion, began in consequence of something in the conduct of Mahommed which he considered wrong. He read all the books on the controversy that he could find, and was especially aided in his search by the perusal of the works of Dr. Pfander. Since his coming to this place he has manifested great love for the word of God, reading and studying it much of the time. After his purpose was formed to profess Christ before men, he wrote a letter to the chief man among the Mohammedans of Seroor, stating his doubts in regard to the Mussulman faith, and asking for an answer to some questions. He received no reply, and after a time he heard that the moulis tore the letter to fragments on reading it.

A FAMILY INTERESTED. One of the Mahars received is a tailor by trade, and supports his family by sewing. He formerly lived in this city, and was acquainted with some of the Christians, but did not become personally interested in the truth. About four years since, he went away to his village, some distance east of this. After a time he became disgusted with the practices of his people, and especially with their habits of lying and deceit. He desired to give up his home, with all his rights, and to return here, where he might live with Christians. But he feared to let this desire be known, supposing that his wife would oppose, and perhaps would leave him. More than this, his mother, who had her home with him, would be distressed at leaving her village, and at her son's apostacy; so he kept his thoughts to himself. Meantime, the wife began to feel much as her husband did, that she could not live where there was so much lying; but she could say nothing, fearing that her husband and his mother would be offended. The mother also, began to cherish a similar desire of leaving the village, but could not mention it for fear of her son and his wife! But the flame long concealed burst forth at last. Speaking to his family

one day, of the great wickedness about them, to his great surprise the husband found both wife and mother assenting to what he said. They soon decided to come back here, and to join the Christians.

AFRICA.

A Church has been organized at Umbig-

yona. Three young men, a newly married couple and an old woman were baptized. Four more were received on recommendation. A friendly chief said "my people shall hear the words of the missionary, and my children must be taught the way of salvation."

NEWS OF THE CHURCHES.

ENGLAND.

At a meeting in Leeds, the Bishop of Ripon, after speaking of the importance of reading the Scriptures to the working classes, said: "We hear much said about the desirableness of Union. There are those who have openly avowed an earnest wish to bring about a union between our own Church and the Church of Rome on the one hand, and the Greek Church on the other. Let those who wish for union with Rome or with the Greek Church, make what efforts they can; and may God speed their efforts to induce the Church of Rome or the Greek Church to throw off those errors against which our Reformers and we as their successors protest. But till the Church of Rome will renounce those doctrines against which we contend as hostile to God's truth, as contrary to his revealed Word, our only befitting language as members of the Church of England must be: 'No peace with Rome.' I believe the Church of Rome to be the Anti-Christ described by St. Paul; and I believe her to be the Babylon portrayed in the Apocalypse—and I believe her doom as revealed in God's Word is to be accomplished at the coming of our blessed Redeemer, when, by the breath of his mouth, Rome is to be destroyed."

The Bishop of London and those associated with him in raising funds for the building and endowment of Churches in the poorer parts of the metropolis, have collected £240,000—of that sum, £120,000 were contributed by ninety people.

IRELAND.

This country is now reaping the fruits of Fenianism. The boast has been that this could not be charged against Roman

Catholicism. It is said—'See how well the Roman priests are acting in aiding to suppress Fenianism.' Yes, but did they not raise the wind, and now why dread they to reap the whirlwind? Do not the Roman Catholic Bishops tell the people that no other nation is so oppressed and trodden under foot? Is not the press, which the clergy support, universally anti-English and anti-Protestant? Has it not always encouraged discontent? It is believed by many, that while they outwardly oppose, they inwardly rejoice.

FRANCE.

A writer in the Christian Work says: "Twenty years ago who would have dreamt of the great explosion of Atheism which we witness. These fatal doctrines were supposed to have been conquered—but lo! they spring up on all sides; in science, in arts, in literature. The current of youth and passion sets that way. All the ground that Christianity has lost during these days of sinking morals, has been gained by Atheism; and the men who still combat in favor of spiritual ideas, have no power to retain for a single instant, the minds of men upon the inclined plane, down which they are hurried by the force of things * * God shorten these days!

A new Church, built by the city of Paris, for the Lutherans was opened in January. Father Hyacinthe, a Romish priest, is still astonishing all Paris, by his eloquence and liberality. Those who hear him would think him to be almost a Protestant. He has a largeness of spirit, and a freedom of thought rare amongst the priests. In a recent discourse, he used these words: "The God of Johnson, the God of Lincoln, the God of

Washington, is the God whom we preach. Are you for God or against God? Are you for Jesus Christ or against Jesus Christ?"

BELGIUM.

The Belgium Government recognizes three forms of worship.—Roman Catholic, Protestant, and Jewish. In the budget for the present year, the whole amount of funds to be given is £218,575—of which the Romanists get the largest sum.

GERMANY.

Dr. Grundemann has published a Missionary Map, which is said to very far surpass in completeness anything of the kind that

ever appeared before. He was led to do this by not finding one in existence large and detailed enough to meet his own wants in connection with missionary meetings. The price is very low—only three shillings and three-pence English. He also expects to bring out a missionary Atlas.

American Methodism, it is said, is developing considerably, year by year, both in Germany and German Switzerland. This denomination comprises at present 3,465 members—showing an increase during the past year of 613. It has at Bremen a Theological school, where its preachers are trained.

DR. BAIRD.—We have just received a copy of the Life of Dr. Baird, written by his son, Henry M. Baird, Professor in the University of New York. Our engagements have been so numerous, that we have not been able to study, as we wish to do, this record of one of the most useful men of our age. From what we have seen of this volume, we take pleasure in recommending it most cordially to the public, with the hope of reviewing it carefully at some future day. The highest honor we crave, is, that the mantle of our devoted predecessor may fall upon us.

TROY PRESBYTERY.—The following resolutions, commending our Society to their churches, were adopted by the Troy Presbytery, at their recent annual meeting, at Hoosic Falls, N. Y., March 21, 1866:

WHEREAS—We have listened with great interest to the statement of Rev. A. D. Eddy, D. D., concerning the work and prospects of the American and Foreign Christian Union—Therefore,

Resolved, 1st. That we see the great importance of the work of this Union, especially in its bearing upon that conflict between Romanism and a pure Christianity—so rapidly approaching a crisis that must affect both the civil and religious interests of the people in both hemispheres; and decide the great question of human freedom for ages to come.

Resolved, 2nd. That we regard the plans and operations of the Society, as presented to us last evening, as peculiarly favorable to the ends of its organization—and wisely calculated to meet the condition and character of the Roman Catholic population.

Resolved, 3d. That we regard the fields of this Society's operations, especially those opening in Mexico and South America, as peculiarly favorable to Protestant labor; and having claims upon us for immediate Evangelical services of Bible-readers, Colporteurs, and Preachers of the Gospel.—Second to none outside that of the American Board.

Resolved, 4th. That we pledge this Union our sympathies, our prayers—and commend it to the liberality of our churches; recommending them to take up a collection annually for this Society.

BOOK NOTICES.

THE SHEPHERD AND HIS FLOCK; or, The Keeper of Israel and the Sheep of his Pasture. By R. J. McDuff, D. D., author of "Morning and Night Watches," "Memories of Greencastle," &c., &c. New York: Robert Carter & Brothers. 12mo., pp. 275.

This is a very interesting volume; illustrating the wonderful care and protection of God over His people—by allusion to pastoral life among the Jews. Special reference is made to the 23 Psalm and the 10th chapter of the Gospel of St. John. The Book is written in the glowing, impassioned style of Dr. Mc. Duff. It cannot fail of comforting the hearts of God's people, and of

cheering them on, amid the trials and afflictions of life.

CONSTANCE AND EDITH: or, Incidents of Home Life. By a Clergyman's Wife. New York: Carter & Brothers.

This volume is one of the Fireside Series. A very pleasant and entertaining volume for youth, and neatly illustrated with engravings.

HOURS AT HOME for March, is filled with excellent reading for the family circle. Published by C. Scribner, New York.

THE ELECTIC for March is embellished with a portrait of Sir Morton Peto.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST-OF

FEBRUARY TO THE 1ST OF MARCH, 1866.

NEW HAMPSHIRE.

Ossipee. Rev. Horace Wood.....2 00
Great Falls. 1st Cong. Ch. & Soc.....75

VERMONT.

Vershire. Cong. Ch. & Soc. per C. Duren.....4 00

MASSACHUSETTS.

Dudley. Mrs. Healey \$2; Miss T \$1.....3 00
Boston. M. S. Scudder \$50; F. Snow \$50;
E. Farnsworth \$100; Isaac
Rich \$20; for Sab. School work.....400 00
Bridgewater. Lewis S. Hopkins.....30 00
E. Hampton. Payson Ch. & Soc. by Seth
Warner.....241 65
Grafton. Cong. Ch. & Soc. for L. M. of
Dr. E. F. Brackett and Mrs.
Mary E. Wing.....60 00
Wayland. Cong. Ch. & Soc.....117 38
W. Newton. Mrs. B. C. O. Parker for S.
S. work.....30 00
Newburyport. N. Ch. & Soc.....68 18
Hopkinton. Cong. Ch. & Soc. for L. M.
of Rev. Jos. Boardman.....30 00
Ashfield. 1st Ch. & Soc.....15 00
R Sharon. Cong. Ch. & Soc. add.....7 02
Weymouth. 1st Ch. & Soc.....28 00
E. Randolph. Dr. Russell's Soc. add.....2 00
So Abington. Cong. Ch. & Soc.....16 46
Andover. Dr. S. Tracy.....2 00
Dorchester. F. Fuller 2nd instalment for
L. M.....5 00
Chilcopee. 3d Ch. to constitute James L.
Pease a L. M.....42 55
North Hadley. Cong. Ch. & Soc.....12 00

RHODE ISLAND.

Providence. A Friend.....5 00

CONNECTICUT.

Manchester. R. R. Phelps.....2 00
Stratford. Col. G. Loomis.....5 00
New Haven. 3d M. E. Ch. to make Rev.
John E. Searles L. M.....30 00
Hartford. Chas. Seymour for Miss. Ran-
kin's field.....100 00
Wethersfield. Cong. Ch.....32 04
Winchester Centre. Alvah Nash.....4 00
Stratford. Col. G. Loomis.....5 00

NEW YORK.

Astoria. Ref. D. Ch. Rev. Mr. Ten Eyck.....42 31
New York. W. E. Dodge \$75; Mrs. W.
E. Dodge \$25 for Dr. Kalopothake's
"Star of the East" in Greece.....100 00
Ogdensburg. Pres. Ch. for the Spanish &
Mexican fields.....66 06
New York. 7th Presb. Church per J. H.
White, Tr.....57 00
" A Friend for So. America.....50 00
" J. C. Baldwin.....250 00
" 4th Av. Pres. Chu. Rev. Dr.
Crosby, of which \$250 by
G. D. Phelps, Esq. for L.D.....544 87
" H. S. Terbell \$50; Wm. A.
Booth \$50; S. B. Schieffelin
\$50; H. Gray, Jr., \$50; Miss
Mary Bronson \$20; L. L. S.
\$10; Mrs. James Brown \$25;
H. L. \$10; David Houdley
\$50; Mrs. W. E. Dodge \$25,
for Mrs. Rankin's field.....340 00
" Mr. Rand for Mexico.....4 00

New York. 4th Avenues Pres. Ch. add.....6 00
" A Friend through H. C. R.
for Carthage, S. A.....30 00
" T. S. Young.....100 00
Batavia. Hon. P. L. Tracy for L. M.....30 00
Brooklyn. David E. Down.....1 00
Hudson. Pres. Ch.....50 16
Cuba. 1st Pres. Ch.....25 85
Tottenville. St. Paul's M. E. Ch. to make
Rev. Thomas Walters a
L. M.....30 00
Rochester. A Champion.....100 00
Geneva. Pres. Ch. to make A. B. Hall &
S. H. Rose L. Ms.....66 00
Lansingburg. 1st Pres. Ch.....46 00
2d ".....12 75

NEW JERSEY.

Pateron. 2d R. D. Church to constitute
John C. Westervelt a L. M.....41 25
Newark. C. S. Haines.....20 00
East Orange. 1st Ch. in part of L. M. for
Rev. F. Kenyon.....16 06
Princeton. Paul Terlane.....20 00
Pateron. 1st Ref. D. Ch. in full of L. M.
for Rev. John Steele.....17 00

PENNSYLVANIA.

Byberry. Ch. of N. and Southampton.....12 00
Lititz. Rev. I. F. Felt.....5 66
Chestnut Hill. H. J. Williams.....10 00
Germantown. Messrs. Weaver \$10 and
Harvey \$5.....15 00
Upper Octoraro. Pres. Ch.....15 45
Philadelphia. A. Wilden & Sons for Rev.
G. Constantine \$100; T.
A. Biddle \$20; Messrs.
Bayard, Bodine, Leutz,
Worne, Flanigan, Stewart,
Porter, Ashmead, Bush,
\$10 each; Messrs. Karp,
Perkins, Boyd, Perkins,
Clark, Mears, Benson,
Johnson, Stoddard, Ste-
venson, Farr, Work, Hil-
debrand, Thompson, Brown,
Geat, Young, Cash, Milne,
Purves, Vanuxem, Galla-
gher \$5 each.....320 00
Pittston. S. Lawton Jr. M.D.....5 00

MARYLAND.

Baltimore. South Pres. Chu. in full of L.
M. for Rev. J. H. Potter.....6 75
" Chur. of the United Brethren
in Christ, Conway-street, to
make Rev. J. A. Sand an
L.D.....100 00
" Cash.....9 00

ILLINOIS.

Dover. George Wells for Italy.....50 00
Mendota. Eng. Ev. Lutheran Ch. add.....50
Jacksonville. Portuguese O. S. Pres. Ch.
on L. M. for Rev. R. Len-
ington.....25 00
" Portuguese N. S. Pres. Ch.
to constitute J. F. Cherry
a L. M.....30 00
" West Charge M. E. Ch.....25 20
" East " ".....6 85
" O. S. Pres. Ch.....14 00
Westminster Pres. Ch. M.
P. Ayres \$10; Joshua
Moore, A. E. Ayres, G. S.
Russell, Rev. W. G. Gal-

	lagher \$5 ea; W. Russell, W. C. Stevenson \$2 each, for L. M. for A. P. Ayres.....	34 00
	OHIO.	
Springfield.	1st Pres. Ch. Messrs. Courts and Baldwin \$5 ea; Mr. McFerson, Mrs. King & Scovel \$2 ea; Messrs. Teegarden, Rowe, Driscoll, Smith, Thompson, Barnet, McCroght, Holloway, Dulap, Watson, Mullohand, Murphy, Wallace, Mrs. Shaffer, Barnet, Vorus, Ward and Clark \$1 each; Messrs. Blount, Been and Miss Sherigh 50cts each; E. Torbett 25c; Col. \$15.....	50 75
"	1st Pres. Sab. Sch'l. in full of L. M. for David Cooper.....	23 23
"	Eng. Lutheran Ch. in full of L. M. for Prof. I. W. Speecher and P. A. Schindler.....	42 53
Springfield.	Rev. Wm McGookin and family in full of L. M. for Mrs. Rhoda McGookin.....	6 50
"	Cong. Ch Mrs. Judge Clark and daughter and O. M. Nichols \$5 each; Miss Strong \$4, Messrs. Phillips, Mudge and Neff \$2 ea; Messrs. Pitts, Sawyer and Hastings \$1 ea; Mr. Grant & Mrs. Haywood, 50cts ea; Mrs. Crooker 30cts; Mrs. Berzer 20cts.....	24 50
"	Springfield Female Seminary.....	26 00
"	2d Pres. Chur. M. Steele \$5; Dr. Brown \$3; C. Robbott, \$2; Messrs. Doty, Rogers, Phelps, Rogers, Fry, Cochran, Ramsey, Rogers, and Mrs. White, Rogers, and Kelgour \$1 each; Mr. Smith 50 cents.....	21 50
"	Prot. Epis. Ch., Mrs. J. C. Childs \$5; Mrs. Warder \$4; H. Baldwin and Mrs. Nixon \$2 each; Messrs. Cole, Bushnell, Ludlow & Robbins \$1 ea; W. Wright \$1 45.....	18 45
"	U. Pres. Ch.....	15 00
"	Meth. Prot. Ch.....	9 15
"	Bapt Ch.....	1 80
Cedarville.	Ref. Pres. Ch. add.....	3 00
Newport.	1st U. Pres. Ch., Aug. Leonard in full of L. M. and for Mexico.....	10 00
Newark.	Bapt. Ch.....	4 40
"	Welch Cong. Ch.....	5 57
"	M. C. Ch.....	13 00
Newark.	Trinity Epis. Church, Rev. W. Bower \$3; Col. \$15.....	20 00
New Concord.	U. P. Chur. add. for Rev. Mr. Murch's L. M.....	15 60
South Salem.	Pres. Ch. bal.....	8 05
Dayton.	1st Bapt. Church, O. Parker \$8; Messrs. Barney, Payne & Co., Huffman, Tower, Crawford, Kingsley & Co. \$5 ea; Thresher, Coffman, Crawford \$3 each, Cornell, Lelland, Beatty, Stevens, Stillwell, Darrow, Bomberger, and Mrs. J. B. Thresher \$2 ea; Thompson, Compton, Chamberlain, Payne, Thresher, Sumner, and Mrs. Corwin, \$1 ea; Mr. Trump and Mrs. Darrow 50 cents ea; which makes Chas. H. Crawford a L. M.....	71 00
"	1st Pres. Ch., T. A. Phillips \$10; Haas, Mulford and Mrs. Phillips \$5 each; Miss Fenner \$4; Stoddard, Dubois & Mrs. Connor \$3; Judge Holt \$2; Moore, Pierce, Boyer, Osborne, Osborne and Mrs. Ranch, Green, Ranch, Stout, LaRue and Craighead and Miss Johnson \$1 ea; Mrs. Mettler 25 cents, which makes O. P. Boyer a L. M.....	52 25
Dayton.	1st Eng. Lutheran Ch., 3 Messrs. Gebhart \$10 ea; 2 Messrs. Gebhart \$5 each; Rev. Mr. Gattwalt \$2 50; D. Gebart & Mr. Cahill \$2 ea; Phelps, Gebhart, Leutz and Mrs. Crawford \$1 ea; Mr. Woelchett 50c.....	51 00
"	3d-st. Pres. Chur. V. Winter & Son \$10; Steele, Howard, Waggoner and Mrs. Eaker \$5 ea; Kimbell, Lyttle, Hatfield, Odlin and Hall \$2 ea; Mr. Hamilton and Mrs. Gurkle \$1 each, which makes Rev. Rollin A. Sawyer a L. M.....	42 00
"	Young Ladies' Cooper Female Seminary, to make Mrs. B. G. Galloway an L. M.....	30 00
"	1st Cong. Ch. bal. to make Geo. M. Young a L. M.....	29 30
"	3d Pres. Ch. P. Mitchell \$3; Edgar, Stewart, Barnett and Mrs. Pritz \$1 each; Mrs. Metts 90c; A Friend 50c; in full of L. M. for P. Mitchell.....	8 40
Lebanon.	G. W. Frost.....	5 00
Cincinnati.	Mrs. Edwin Purlier \$5 50; Mrs. Hindley and a Friend \$2 each; A. Ross \$1; for material for Indus. Schools.....	10 50
Oxford.	Female College to make Miss Lizzie Crane a L. M.....	50 00
"	2d Pres. Chur. G. W. Goble \$3; J. Shuey \$5; Mr. Lane and Mrs. Lewis \$3 each; others \$28 13, to make Edward L. Hill, M. D. a L. M.....	45 13
"	2d Pres. Sab. Sch.....	5 00
"	3d Pres. Chu., Dr. A. Guy, 1st instalment for an L. D. \$20; Mrs. Guy \$1; CoPn, \$3 33, in full of L. M. for Rev. John Haight.....	29 33
"	Female Inst. in full of L. M. for Miss Nancy Hemphill.....	17 10
"	Union Meeting in M. E. Chur. in part of L. M. for Rev. W. B. Moler.....	19 00
Cincinnati.	Rev. B. P. Aydelotte, D. D.....	10 00
Cleveland.	2d P. Ch. add., T. P. Handy.....	10 00
"	1st H. D. Sizer \$100; A. Stone, Jr. \$25; Mrs. E. A. Weddell \$20; R. C. Parsons \$15; J. F. Clark, H. Harvey, I. S. Converse \$10 ea; Dr. E. Cushing, F. O. Keith N. Sackrider \$5 ea; J. H. DeWitt, Rev. S. M. Burritt \$1 each; which makes Rev. W. H. Goodrich, D. D. & H. D. Sizer L. Ds.....	207 00
"	3d Pres. Ch. W. G. Williams \$10; Mrs. Z. Fitch, Mrs. M. A. Walworth, Wm. Williams, \$5 ea; F. E. Churchill \$3; Mrs. F. G. Williams and J. E. Ingersoll \$2 ea; for L. M. of Rev. J. Monteth, Jr.....	32 00
Oberlin.	1st Cong. Ch.....	23 37
"	2d ".....	15 40
	MICHIGAN.	
Detroit.	Fort-st. Pres. Ch. to make Rev. J. T. Clarke and A. Howard L. M. and for Spanish & Mexican fields.....	53 55
Lawrence.	Cong. Chur. per Rev. J. Scottford.....	2 00
	WISCONSIN.	
Union-Grove.	Rev. J. Kilbourn for L. M.....	1 00
	MINNESOTA.	
Excelsior.	Month. Col. in Cong. Ch. by Rev. Charles B. Sheldon.....	5 00

THE

CHRISTIAN WORLD.

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No. 5.

HUNGARY.

AUSTRIA has now for several years, proclaimed religious liberty in the twenty nationalities of which the empire is composed. Our impression is, that in regard to Protestants, it extends only to Lutherans and Calvinists. It is explicitly declared that the Bible may be introduced in all languages. The sincerity of the Emperor seemed to appear in the fact that when the Diet of the Tyrol petitioned that their country might be excepted from the toleration of Protestant worship, the petition was not granted; and evangelical worship has been established at Saltzburg and Gastein. Yet, on the other hand, a rumor comes recently, that the Protestants of Meran, a watering place of the Tyrol, having repeatedly petitioned the Minister for an authorization of their worship, have met a refusal. As this is but a newspaper rumor, we hope it will be found incorrect. But if true, it probably is not an index to the policy to be pursued towards the other nationalities like Hungary and Bohemia, and Maravia, where there is and has been, for hundreds of years, a large Protestant population—while the Tyrol is the most entirely Romish portion of the empire.

In regard to Hungary, the largest of the twenty nationalities, we have great hope of unobstructed freedom in religion for Lutheran and Calvinistic laborers; the more so from the fact that the Emperor and Empress have lately been making a tour in Hungary, evidently for the purpose of conciliating this alienated, but vitally important part of their dominions. Their reception at Pesth, by the Magyar Magnates was enthusiastic and, doubtless to them, very gratifying.

Under these circumstances, Hungary, which 250 years ago, contained a majority of Protestants, and now, after unexampled persecutions, still has thousands of weak, yet living Protestant churches, and a future of brighter hope, claims the attention, the Christian interest and the prayers of Protestants in all lands.

Perhaps no country, whose influence on the destinies of the world has been so great, is so little known. We trust, therefore, that a few

facts in regard to its origin, progress, character, and especially its religious condition, will be acceptable to the readers of the *Christian World*.

CONQUEST.

The Hungarians *i. e.* Magyars, are supposed to be of Tartar stock—to have set out from Scythia on the predatory expedition which resulted in possessing themselves of that great and rich basin, now bearing the name of Hungary. They crossed the Carpathian mountains under their Chief Almos, about 887, and under his son Arpad by 889 had conquered the numerous but weak tribes of its former inhabitants. They were ruled by the descendants of Arpad under the title of Dukes, till the year one thousand.

INTRODUCTION OF CHRISTIANITY.

One of these dukes, Geysa, committed the education of his son Vaik to Adalbert, bishop of Prague. On the death of his father, Vaik assumed the regal title, made Christianity the State religion, and was crowned by Pope Sylvester II. under the name of Stephen. For his zeal in religion the title of *Saint* was also conferred. To his wisdom; Hungary owes much of her greatness. He gave a Constitution embodying most of the principles which survived down to 1848. He established an ecclesiastical organization; divided the country into counties; laid the foundation of municipal institutions, by which the people should manage their own local affairs, and created a national council which became a pattern for the future Diet; thus giving to the institutions of Hungary, more of the representative, the popular element, than belonged to those of any other large European nation of that period.

BECOMES THE STRONGEST NATION OF EUROPE.

The Arpad dynasty continued in the male line till 1301, when, the male line failing, it passed into the family of Anjou, in the person of Charles Robert, who was of Arpadian blood on the side of his mother. Under this prince and under his son Louis (the great) Hungary extended her conquests over Bulgaria, Bosnia, Servia, Moldavia, Wallachia and Poland; so that at the death of Louis, (1382) no country of Europe could boast so formidable a power.

TURKISH WARS.

Soon commenced that long succession of wars waged against Europe by the Turks, in which Hungary was the rampart that protected her sister states. The tide of war flowed sometimes in her favor and sometimes against her. The comparative superiority which she held in 1382 was soon lost, and she was utterly crippled in 1526, by Soliman, the magnificent, the most powerful of Ottoman Emperors at

THE BATTLE OF MOHACS.

The weak Hungarian king, Louis, had placed at the head of his army the Archbishop of Colocza as commander-in-chief, and under

him six other ecclesiastics, and seems fanatically to have believed that, on this account, he *must* have the God of battles on his side. So, with 25,000 men, he attacked the 200,000 Janissaries of Soliman. In one hour and a half Hungary lay in the dust before the Turk. The king and almost the whole Hungarian army found a bloody grave.

HAPSBURG RULE.

After the battle of Mohacs and the occupation of Buda by the Turks, the untitled nobles chose John Zapyola, king of Hungary; but the Magnates, or titled nobility, offered the crown to Ferdinand, brother of Charles V. and emperor of Germany. He accepted it, swore to maintain the Constitution of Hungary, and was crowned her king; and his successors have done the same, down to 1848, *pretending* to rule Hungary according to her own laws, made by her own Diet.

FEUDAL SYSTEM.

Feudalism in Hungary continued down to 1848, long after its extinction everywhere else.

As Feudalism gave form to the civil institutions, an idea of both may be given in the same statement. The original Hungarian idea implied the division of the population into two great classes, nobles and peasants. The nobles were the Magyars who conquered the country—the peasants, the Slavonic tribes who were conquered. The nobles were divided into *titled* and *untitled*; the titled, the descendants of the officers, and the untitled descendants of the soldiers of the army which crossed the Carpathian mountains in 887. The nobles held all the land and the peasants or serfs did all the work. The land was divided among the nobles most unequally. For example, the title deeds of Count Esterhazy covered 1200 square miles, one thirteenth of the kingdom, and dated back to the 13th century. The nobles paid no taxes, built no roads, or bridges, paid no tolls—the serfs bore all these burdens. This was the theory; yet in practice, as time advanced, many Magyars fell, by poverty, to the condition of peasants, and many peasants or serfs attained the rank of untitled nobles. Of the latter was Kossuth.

So tenacious were the nobles of their privileges, that when a bridge was built over the Danube, in the nineteenth century, between Pesth and Buda, they utterly refused to pay toll, as a thing derogatory to their dignity.

VILLAGE SELF-GOVERNMENT.

"Every village annually elects and pays its own magistrates and other officers, and through these, apports and collects its own taxes and manages all its internal affairs." In these elections *all* peasants as well as nobles, vote.

COUNTY SELF-GOVERNMENT.

Each county chooses, every three years, all its officers, except the Lord-lieutenant, who is appointed directly by the crown. They choose by a vote of the nobles. The officers, thus chosen, have the disposal of all county internal interests; laying and collecting of taxes—making roads and bridges—cutting canals, opening rivers, &c., &c. Through these officers, also, all the laws of the nation and the edicts of the crown, so far as applicable to each county, must be executed. What is most remarkable, they have a veto on the laws and “lay them on the shelf” if deemed unconstitutional. (This is the theory.) The county meeting, held quarterly, also instruct their representatives in the national diet how to vote, and receive reports from them of how they have voted. It is thought that the discussion of national affairs on these occasions, has been a chief means of maintaining that jealous guarding of their liberties for which Hungarians are so remarkable. Such was the theory till 1849 under the Constitution, which was then taken away. It is now partially restored.

NATIONAL DIET.

This was composed of two representatives from each county, who had one vote between them; these were chosen—not by all the people, but by the nobles alone.

The cities and larger towns also were represented, but their representatives had no vote—only the right to discuss measures and give their views as to laws. This restriction probably grew out of the peculiar liability of cities and large towns to be unduly influenced by the central government; and if they could vote, of being made the instruments of destroying the national liberties.

TRIAL BY JURY.

It is remarkable that Hungary hit upon this great bulwark of English and American liberty. In the village court there was, virtually, a jury of seven—the village judge and his six assistants; all the seven chosen every year by all the males of legal age. And the counties chose at each quarterly meeting *twelve* for the express purpose of forming the court for the next quarter. The Vice Lord-lieutenant, or his deputy, presided in the county courts: the one, in civil, the other, in criminal cases.

This extremely cursory view shows that the Hungarians had many right views of liberty, and guarded this jewel most jealously, and yet that they were the most aristocratic of the nations.

AMELIORATIONS.

The cruel oppressions of the serfs or peasants have, from time to time, been mitigated by royal edicts or national legislation. .

1. Maria Theresa did this by making many salutary reforms in the feudal system. These reforms are known by the name of "*Urbarium*."

2. Joseph II. son of Maria Theresa, in his blind, but well meant zeal for reform, swept away all the old oppressions, restored religious liberty, gave freedom to the serfs, allowed greater liberty of the press, put an end to the connection between Rome and the religious orders of her communion in his dominions, suppressed *all* nunneries and many monasteries; but at the same time *abolished the Constitution, dispensed with the meeting of the diet, and governed by royal edicts.*

His unsparing treatment of all the old usages raised such a storm of discontent as led him to recall all his edicts and restore the old institutions, just before his death, in 1790.

3d. Leopold, his brother and successor, was obliged to confirm the liberties and rights of Hungary more fully than any preceding monarch.

4th. Francis, in his wars with Bonaparte, so taxed his Hungarian subjects and made such heavy drafts of soldiers—who were paid by a debased currency—that the diet approached the throne with bitter complaints. These were not heeded; but at the close of the war (1814) the diet was discontinued. This suspension of diets was persevered in till 1825. The manifestations of discontent became so alarming, that the emperor then called together the diet and made an apologetic address, which, for the time, produced a calm. But feelings had been aroused which could not be eradicated.

1848.

These feelings, and the convictions from which they arose, led many magnates and untitled nobles from 1832 to agitate in the diets for great reforms, including the enfranchisement of the peasants. In 1847 it was accomplished by law. But the revolution of 1848 kindled Hungary and much of Austria into a flame of excitement. Vienna became too hot for the emperor and his prime minister. Ferdinand, with his court, retired to the strong fortifications of Olmutz, while Metternich fled to England.

In this time of terror, the Hungarian diet demanded a thorough restoration of their independence—an independent ministry and the full control of their finances and of their army. Ferdinand granted everything in April, when the war in Italy was going against him; but in September, after the battle of Novarra, he retracted everything. In June he branded Jellachich, the Ban of Croatia, who was making war on Hungary, as a traitor; and in September acknowledged him as one of his own commanders, and aided him with money and men. He soon resigned in favor of his nephew Francis Joseph.

Now Hungary, under Kossuth, who had risen from the peasant class to the rank of an untitled noble, put forth all her energies, wrought

miracles of valor, and carried the war to the gates of Vienna, and would have proved more than a match for all the rest of the empire, had not Russia, invited by Francis Joseph, interposed to save legitimacy. England and France, without a word of remonstrance, allowed these patriots, struggling for their ancient liberties—their just rights, to be crushed. In the spring of 1849, Francis Joseph reduced his whole empire to twenty crownlands, to be governed bureaucratically by the central power at Vienna. From this time till 1860, Hungary lay prostrate, shorn of all liberty, civil and religious.

The results of the Italian war of 1859 so crippled Francis Joseph, that he felt obliged "to develop the forces of the empire." He called an assembly of the wisest men from the twenty nationalities to advise as to the means. They said, "give your people more liberty." He took the advice, and with their counsels has been maturing a constitution of civil and religious freedom—yet incomplete, but giving promise of much liberty. Hungary claimed more than the emperor would grant—even all the privileges accorded by Ferdinand in 1848. Because these were refused, her representatives retired from the advisory congress, and she was governed and taxed at the point of the bayonet.

Now in 1864, '65, and '66, a better feeling is arising between her and the emperor. Religious liberty and much more of civil liberty is granted and still more hoped for. It has been rumored that special privileges are to be the reward of Hungarians volunteering to fill the ranks of the (100,000) Austrian army, which is to replace the French in Mexico. That the Constitution of 1848 should be restored to Hungary cannot, at present, be expected. Religious liberty for Lutherans and Calvinists is now enjoyed.

HER SOLDIERS:

The original, feudal, aristocratic feeling grew out of martial taste and prowess, and has perpetuated that martial taste. It has been a principle of the Magyars that there are only two occupations fit for them; that of the shepherd and that of the soldier. Hence Hungary has been the great resource for recruiting the Austrian armies. She has probably supplied more soldiers than any other three dependencies of the empire. To her levies, too, is mainly due the high military reputation of the Austrian army. Bonaparte declared them the hardest fighters he ever met. During the wars with him, Francis flattered the Hungarians by calling their diet together oftener and more regularly than any other Hapsburg king ever did, and he had only to declare that the "glorious privileges" of the feudal lords were threatened by the French Revolution, to bring out levy after levy, *en-masse*. In the year 1809, 50,000 nobles took the field at a cost, for their armament, of more than \$7,000,000.

The Magyars have always been most tenderly sensitive to any appeal to their knightly gallantry or military honor. This was strikingly illustrated on the 11th of September, 1741, when Maria Theresa, a fugitive from her capital before Frederic the Great, appeared before the diet in Presburg, with her infant son, Joseph, in her arms. It required but one appeal to their gallantry and military magnanimity to make their swords fly from the scabbard and to draw forth the unanimous cry "Let us die for our Queen!" (or "*King*,") for such was their prejudice against being ruled by a *woman*, that they persisted in styling Maria "*Rex*." This was the signal for a general rising of the nobles and Frederic was driven back. Had it not been for the soldiers of Hungary, Austria would have made a poor figure on the battle fields of Europe.

THE COUNTRY AND ITS PRODUCTS.

Hungary is largely composed of that great central basin of Europe, shut in on the north east and south east, by the Carpathian mountains: on the west and most of the south by the Alps. It is the largest and most fertile valley in Europe. The whole territory, mountain and plain, stretches over 125,000 square miles, while England, Scotland, and Ireland cover only 122,000, and Prussia only 116,000.

In its largest dimensions Hungary included Transylvania, Slavonia, the Military Frontier, Dalmatia, and Croatia, with a population of 15,000,000. As a crownland, after 1849, it was limited to Hungary, proper, and two or three counties were cut from that and added to Transylvania, leaving a population of about 9,000,000, of whom about 4,500,000 are Magyars.

PRODUCTS.

Most of the plains and the hills are very fertile, and if properly cultivated, would yield the largest returns of any country in Europe; but as the owners have felt above work and left all to the poor peasantry who have little motive to labor, agriculture has been conducted in the most slovenly manner.

The vine flourishes well on nearly all the plains and still better on the southern exposures of the hills. On the hills bordering the upper Theiss grows the Tokay, furnishing the finest wine in the world. This Tokay region covers 50 square miles. Protected from the north winds by the Carpathian mountains, it enjoys a climate like that of northern Italy. Only about one-third of this Tokay region is cultivated, and yields about 180,000 gallons annually. The wines of other sections are less valuable and some of them very poor. The total produce of wine, not including Transylvania, is 328,748,000 gallons, and probably might be quadrupled. The peasants are much given to intoxication.

The melons are almost as remarkable for their abundance and excellence as are the wines, occupying sometimes continuous tracts of 100 acres.

Tobacco is also raised easily in nearly all sections, some of very fine quality. All the cereals of temperate climates grow well. More of Indian corn is probably raised in Hungary than in all the rest of Europe. It was introduced from Turkey, and is called Turkish wheat. With the Croats, Rascians, and Wallacs, it is a great favorite for bread.

Besides the above, large quantities of hemp, flax and various kinds of delicious apples, pears, and plums are raised.

The broad pastures and the oak woods sustain large herds of cattle, sheep, and swine.

The mountains are as rich in metals as the plains and hills are in fruits. Gold, silver, iron, copper, lead, zinc, antimony, alum, orpiment, and tellurium, besides coal and salt are found. The mines are wrought by the government partly, and partly by individual enterprise. Mining, like agriculture, is carried on with little energy.

Manufactures are few, including cloth, linen, silks, carpets, leather, iron-ware, and a few others.

Commerce, owing to the inferiority and scarceness of roads, the bad condition of the navigable rivers, and the restrictive policy of Austria, is small.

EDUCATION.

Far better provision is made for the classical and higher branches than for the elementary. A very large number of the nobles send their sons to the colleges and educate them as advocates; but a small proportion of these ever appear at the bar.

Among the lower classes of the Roman Catholics and of the Greek church there is little education. But the Protestants have maintained their schools in almost every village. They can generally read and write.

RELIGION.

For one hundred years after the conquest, paganism continued. In the year one thousand, St. Steven, (saint and king) turned the nation over to the Pope. The reformation took a strong hold in Hungary, especially of the nobles; all the magnates except three families embracing the new creed. Calvinism, the reformed creed, took the greater number; Lutheranism, fewer—while in Transylvania, Socinianism prevailed to considerable extent. The Hungarian constitution guarantees perfect religious toleration, and all the Hapsburgh rulers, except Joseph II. and the present Emperor, swore to maintain it; but with what fidelity the oath was kept, we shall see. Of the different religious denominations the number of the ministers, within the past twenty-five years, has been about as follows: Roman Catholics 9,734, Greek (united) 8:0, Greek (non-united) 2830, Calvinists, 1812, Lutherans, 648. The Protestant churches count about 3,000.

PERSECUTION.

Protestantism so prevailed about 1570, that to preserve the Catholic Church from annihilation, the Archbishop of Olah called in the aid of the Jesuits. In 1576, the fanatical Rudolph became Emperor of Germany and King of Hungary. In 1577, persecution began, and with little intermission, continued in every reign, except that of Matthias II. till 1783, when Joseph II. granted religious liberty.

From 1712 to 1783 the churches were deprived of pastors. In this cruel intolerance even the, otherwise, estimable Maria Theresa was partaker.

Sometimes the churches were closed; sometimes the pastors were driven away. "The mad zeal went so far (under Leopold I. 1678,) as to sell many of those victims as galley slaves." (Ency Brit. vol. 12, p. 21.)

This was the time of bitterest suffering, and the Protestants, in despair, rose in arms to resist; they were defeated. General Caraffa erected a scaffold at Eperies, March 1687, and to the end of the year, nine long months, the open butcheries of multitudes went on without much discrimination in regard to the victims. It was wholesale murder. The executioners were weary in the bloody work. These massacres are called in Hungarian history, "The Butcheries of Eperies."

Still, with an incredible vitality, the nation recuperated, and from time to time made gigantic efforts for independence. The Protestant churches seemed like the burning bush, incapable of being consumed. When Joseph II. in 1783, gave liberty of conscience, there were 3,000 little, oppressed, pastorless, Protestant churches to be supplied with public teachers. The historian, Dr. Merle d'Aubigne, says, "Joseph II. by an edict of toleration, restored to the Hungarian Protestants their pastors and churches. But the oppression under which they had groaned for more than seventy years, rendered this favor almost useless. It suddenly became necessary to procure nearly 3,000 ministers. The people were obliged to put up with such as could be found; and consequently men were placed at the head of the churches who were wholly unworthy of such a position. At a later day there was established at Vienna a theological institution of a deplorable character. The rationalism, the worldliness, the ignorance of the greater number of the pastors, caused more injury to the churches of Hungary than did persecution itself. The schoolmasters were even worse than the ministers; and when a peasant had a worthless and idle son, he would devote him to one of these two professions." He further states, that the Bible was so scarce that when a father died in a family where one was possessed, it often became an object of contention between the different members of the family, when the division of the worldly goods could be easily settled. The result, generally arrived at, was an agree-

ment that the Bible should itinerate among the different members of the family, remaining three months in a house.

Things improved from this time till 1848, especially through the efforts of a devoted Hungarian pastor, who, in 1840, secured the publication in Hungary of 200,000 Bibles in six different dialects. He also established a seminary for the education of school teachers, and under his own tuition, several pious young men were trained for the ministry.

In 1849, Francis Joseph annulled the Constitution; formed Hungary into two (of the twenty) crownlands, swept away all the rights and privileges of the Protestant churches, and in the *Concordat* of 1855 handed them over to the tender mercies of the Pope.

Thus things remained till 1860, when as above stated, the providences of God compelled the emperors to break that Concordat and give more liberty. This liberty is giving the Hungarian Protestants new hope and new life.

A FIELD FOR SUNDAY SCHOOLS.

What more inviting field could be furnished for the glorious Sunday-school work of the nineteenth century than Hungary, in its present state; with three thousand churches surrounded and overshadowed by Roman Catholics, and feeling that all their hope is in education, and especially education in the simple Word of God? Let Sunday-schools be established in all those feeble, discouraged churches, as they are in England and America, let the laymen be led to study the Bible for themselves; especially let the children be taught the Word, just as God has given it on the printed page, let some judicious, deeply-pious and learned missionaries be employed, establishing such Sunday-schools, and counselling, and in every way aiding the churches and pastors, and might we not hope there would be kindled a multitude of bright flames of Gospel truth which should throw their rays far into the Papal darkness around; so that both Protestants and Papists should be benefited, and God be glorified?

THE PERUVIAN PRESS ON SPAIN AND HER RELIGION.—From the *Nacional de Lima*. "And it is said that she has given us our religion, and that she has civilized us. Religion! It would have been better to have adored, as did the old Incas, the sun, resplendent in the heavens, than to have idolatrously worshiped the bonfire of the Spanish religion. The former was an idolatry poetic and sublime; the latter brutal and horrible. The institution of espionage and of the accusation of the father against the son, of the son against the father, of brother against brother—was *that* religion?

"Intolerance, carried even to the death penalty—was *that* religion?

"Taking away the resources of the poor; consummated without pity, by sheer force; was *that* religion?

"The enslaving of Indians and negroes, upon the forms of the convents—was *that* religion?

"Enough. The truth is, that never has the Christian religion, that incarnation of divine love, suffered such an adulteration so complete as under the Spanish rule.

"That which Spain calls religion is calumny most horrible against the religion of Jesus Christ."

LITTLE AT FIRST—MIGHTY AT LAST.

A traveler through a dusty road
 Strewed acorns on the lea,
 And one took root and sprouted up,
 And grew into a tree:
 Love sought its shades at evening time,
 To breathe its early vows,
 And age was pleased, in heats of noon,
 To bask beneath its bows;
 The dormouse loved its dangling twigs,
 The birds sweet music bore;
 It stood a glory in its place,
 A blessing evermore.

A little spring had lost its way
 Among the grass and fern;
 A passing stranger scooped a well,
 Where weary men might turn.
 He walled it in, and hung with care
 A ladle at the brink—
 He thought not of the deed he did,
 But judged that toil might drink.
 He passed again—and lo! the well,
 By summers never dried,
 Had cooled ten thousand parched tongues
 And saved a life beside!

A dreamer dropped a random thought;
 'Twas old, and yet 'twas new—
 A simple fancy of the brain,
 But strong in being true.
 It shone upon a genial mind,
 And lo! its light became
 A lamp of life, a beacon ray,
 A monitory flame.
 The thought was small—its issues great,
 A watch-fire on the hill,
 It sheds its radiance far adown,
 And cheers the valley still.

A nameless man amid a crowd
 That thronged the daily mart,
 Let fall the word of hope and love,
 Unstudied from the heart.
 A whisper on the tumult thrown—
 A transitory breath—
 It raised a brother from the dust,
 It saved a soul from death.
 O germ! O fount! O word of love!
 O thought at random cast!
 Ye were but little at the first,
 But mighty at the last!

OBSTACLES TO CHRISTIAN MISSIONS.

It has long been a favorite and cherished idea, even with Jews converted to Christianity, that as they were to be the instrumental agency for converting the heathen world, direct and immediate efforts of Christian missions should be directed to the conversion of the Jewish nation, with reference to this, their high commission. Our good "Christian Rabbins" have attributed our slow progress towards the conversion of the heathen world to the fact, that we were attempting to do the work which has been committed to their hands. However this may be, there are certain obstacles to the success of modern missions to the heathen, that we should do well to consider. It is a fact, that no obstacles are more formidable than the influence of the Roman Catholic Church.—The power of the Papacy is seen almost every where: and no sooner is the Gospel planted in any part of the heathen world, than the errors and absurdities of Romanism are presented to arrest it. The difficulties our own missionaries have met from this source, have been found more formidable than heathenism itself. Even the Mohammedan has shown more kindness to them than the authorities of the semi-papal

Greek Church. And now, after near half a century of successful labors in the Sandwich Islands, our Protestant missions are met both by the Jesuit and the really Papal opposition of the Prelate Staley.

The Rev. Dr. DUFF said, years ago, at one of our anniversary meetings, that the Papal influence was among the most formidable difficulties they had to meet. Wherever they had gone, no sooner were their schools in successful operation than the Romanist came to plant his educational institutions at their side ; and the insinuating influences, and showy externals of the Papal system, were put in operation to deceive and draw away the partially enlightened heathen from the simple teachings of the Gospel.

It may be that we are yet to be taught, in the providence of God, that the power of the Papacy is to be overcome, and its masses converted to Christ, before the Gospel can be preached and sustained through the heathen world.

AN OLD ENEMY IN A NEW RELATION.

ROMANISM is cunning, crafty, and, after the snake sort, wise. She can pay court to monarchy, or hypocritically eulogize republicanism—laud public schools, or secretly plot for their destruction—wink at sin in high and low places, provided her ends are better answered thereby. She proclaims herself the friend of man, the comforter of the distressed, the guide of the soul ; and yet persecutes, tortures, and even kills, if her interests are at stake. She is the enemy of man ; religiously the destroyer of all that is vital in soul-relationship to God.

Just now she is putting forth extra efforts to Romanize the South. Not the negroes, nor the poor whites, so much—but the so-called aristocracy. Says a colporteur of the American Tract Society :—"So quietly and wisely have they laid their plans, and so vigorously, persistently, and quietly are they carrying them into effect, that without exciting alarm or suspicion, they are now making more converts probably than all other denominations combined. Their missionaries or agents have been before me in every town or neighborhood I have visited, and I have heard of their influence in others I have not visited. Their plan seems to be to visit the most influential families who belong to no church, but whose wealth or social connection and position give them influence, and by their soft and easy manners and subtle flattery persuade the parents to send their daughters to their schools or seminaries, where every thing is done to fascinate and attract them and their parents, till step by step they are brought into the bosom of the Papal church. If any thing is wanting in persuasion or argument,

they are reminded that the Catholic church has always been friendly to the South. This error seems to possess every ingredient to make it attractive to this people. They aim at the first, the highest, governing class. Not that they do not want the poor whites or the negroes, but they know when and how to begin. While the great body of the Protestants North are waiting the action of politicians or statesmen, or wasting their time, energy, and means, in disputing about the rights of the freedmen, and devising means for their amelioration, they are stealing the hearts of the dominant and leading class, and sowing seed that must yield a sad harvest."

In one view, all this is explainable. The Pope was the only potentate, in all Europe, or elsewhere, who recognized the Confederacy as a government *de facto*. And as the Southern aristocracy were such government, gratitude requires that they remember their *only* friend.—After playing false to God in the matter of slave-holding religion—and to republicanism, by going into rebellion—it may be a relieving fact of character that they acknowledge one of their obligations. We speak, in this, from their stand point, not that of our own.

Besides, it is a notorious fact, that Romanism in this country, as a whole, was against the government in its struggle with traitors. Its hierarchy, priesthood and press were with our enemies, with slight exceptions. Hence the mobs, and other resorts, to evade military duty, and cripple the administration. Those, therefore, that Rome was in sympathy with, when in arms against the nation, and whom she helped and strengthened, ought to furnish her with converts. They can trust her in all future issues with Freedom, and at her altars find perfect immunity from their sins. Not a principle of *real* Protestantism but condemns them—but Rome could canonize them, if she would, and proclaim them martyrs.

Seriously, there is much in this new piece of strategy, on the part of Rome, to awaken the vigilance and increase the zeal of Protestants.—The South hitherto has been dominantly little better than semi-pagan. Rome is an outgrowth of pure paganism, and this but partially disguised. The law of moral affinity will help the parties in question to win and be won. Northern religion must counteract this result. The South is truly missionary ground; and we hail with unutterable joy the purpose to give it a pure Gospel, preached by a converted ministry, on the part of Northern Protestants. Success to the effort. But at present, "the harvest is great" while "the laborers are few."—

Evangelical Messenger.

A poor spirit is poorer than a poor purse. A very few pounds a year would ease a man of the scandal of avarice.

THE FOREIGN FIELD.

FLORENCE.

REV. and DEAR BROTHER,—In Bologna we have an earnest and diligent evangelist. He has been laboring in that city nearly four years. As in other places, the brethren in Bologna have had a varied experience, sometimes in prosperity, sometimes in adversity; driven from one place of worship to another, and exposed to the petty persecutions, to which all are liable who abandon the Roman Church in Italy.

In a recent letter from the evangelist he gives some account of his labors, which are neither few nor small: two services on Sunday, and one every evening in the week, besides a Sunday-school, and religious instruction to the children on Thursday. Monday evening is given to the study of the book of Genesis—Wednesday evening to one of the Epistles—Friday evening to Daniel and the Revelations—Saturday evening is devoted to prayer and exhortation by members of the church. He speaks also of visiting the sick, and the good results of praying with them—of the happy deaths of those who die in the Lord.

The brethren have secured a place of worship, which has been put in order at their expense; they are accustomed also to meet all the incidental expenses of their services, besides contributing to the relief of the poor and the sick. The audience varies from 250 to 300 persons. The schools established in Bologna, which have numbered from sixty to eighty children, are to be reorganized, a new place having been rented for their accommodation.

Encouraging letters have been received from Carrara. In the summer, the condition of affairs there was not altogether promising. The evangelist now writes: "During the last month religion appears to have revived among us, which has been for me a great consolation. The services of the church are now attended by a large number of persons, who desire to be instructed in the doctrines of the Gospel; and this number, instead of diminishing, goes on increasing every week. Our heavenly Father in his goodness thus sustains my cou-

rage, which sometime since began to fail; He bears witness also against my pride, teaching me that He alone can draw the souls of sinful man to Himself. The day and evening schools are both increasing in number, which is a great encouragement; for if the present generation refuse to hear the Gospel, the children gathered into the schools will have their minds enlightened by the knowledge of divine truth."

The evangelist from Torano sends very satisfactory accounts of work among the simple people of that region. The congregation has increased beyond the capacity of the rooms heretofore occupied. The schools for boys and girls have also increased, and demand larger accommodations. The evangelist, who is a tried and faithful servant of Christ, has gained the confidence of the people, and is respected by the Catholics, not excepting the priest himself.

At Carrara and Torano, there has been some conflict and excitement in regard to the burial of those who have died out of communion with the Roman Church. The civil authorities, and some bigoted priests, have prevented the burial of some who have died among the evangelicals, or obliged their friends to bury them out of the public cemeteries. But by means of direct application to the minister of worship in Florence, an order was sent to the Syndic of Carrara and Torano, directing them to prepare and enclose with walls a portion of ground adjoining the Catholic cemeteries, in Carrara and Torano, for the use of Protestants, or all not connected with the Roman Church. So the priests and people are obliged to see that the Government respects the consciences and the religious sentiments of Protestants.

Yours sincerely, H. E. HALL.

LYONS, 9th March, 1866.

DEAR SIR, and beloved Brother in the Lord:—"There is nothing new under the sun," saith Scripture, and so every man finds it, for in spite of the infinite variety of form and incident by which the divine per-

sections are displayed in the government of the world, the essential principles on which that government is conducted are ever the same. That which is good in itself is always good, though times and circumstances may require changes in the manner of its outward manifestation; just as evil is always evil in principle, however multifariously it may vary in its appearances.

We cannot expect, therefore, to discover things essentially new in our labors on the field of Evangelization, any more than the husbandman on his farm, or the student in his class; whilst all may expect to meet with things, as to their form both new and old to rejoice or afflict them.

As to Romanism, it remains as old as ever—rejecting and repudiating all that is new to the tottering church, whether in principle or in practice, and in whatever quarter—within or without its stereotype pale—it may appear. As to “things new” without, the fulminations of the famous Encyclical letter have not spared them; and as to “things new” within, we have before us an instance just now of the manner in which Rome contrives to evade if she cannot quash them. A celebrated priest, the R. F. Hyacinthe, had been attracting large audiences to his Lectures (conferences) at the Paris Cathedral, and was expected to repeat his addresses during Lent at Lyons, where every preparation had been made for the purpose. Tickets for private seats were sold in great numbers, advertisements published, dates fixed, etc.; when lo! to the astonishment of the Lyonese public, whose expectations had been raised to a high pitch, an official announcement was published, stating that the Rev. F. Hyacinthe would not hold his lectures at Lyons. Indisposition was alleged as the cause, and the price of the tickets sold was reimbursed. But this did not satisfy our disappointed public, who thought if there had been no other impediment than “indisposition,” a moderate adjournment of the lecture would have answered the purpose much better than an immoderate, absolute relinquishment. But the fact was, the celebrated preacher had proclaimed in his lecture, at Paris, something quite “new” to the church

of Rome. He had dared to look for Christians beyond the portals of his own church, and invoked beneath the vaults of Notre Dame (the Paris Cathedral) the God of Washington, of Lincoln, and of Johnson, the God that hath blessed the banners of Free and Christian America. More than this, the Catholic preacher had not hesitated applying to the clergy's mission to pious souls the significant word of the Baptist: “Christ must increase but I must decrease.” “There are abuses in religious orders,” he continued, “as well as in simply human, and I confess they appear to me more shocking than all others. *Optime cujusque pessima corruptio*. But the horror I feel for this corruption shall not prevent me from blaming it openly, nor from asking how it comes that Ecclesiastical history insults every thing without and glorifies all within? If by the Church you mean the Jerusalem that cometh down from heaven to earth, all must be glorified; but the church moving from earth to heaven, i.e., you, I, Christians and priests, all that are baptized in Christ, this Church is kneaded in the flesh, the blood, and the dust of Adam; it is made up of egotism, ambition, and all passions of men. The Christian confesses, because he is fallible, not through grace, but through the nature that is in him; the priest confesses, the Bishop confesses, the Pope himself puts off his tiara, and inclining himself before one of his sons, he says: ‘I have sinned, I have sinned: it is my fault, my very great fault.’ We all confess, and consequently are all sinners. In a large Council, where the question of the Reform of the Church was treated, a Bishop applied to the rebellious and always recurring abuse of the Church the following words of Jeremiah (I scarcely dare repeat them after him, but the august assembly approved them) ‘*Curavimus Babylonem et non est sanata*’—we have labored to restore Babylon, and Babylon is not restored.” These short citations fully shew the spirit in which the R. F. Hyacinthe's Lectures at Paris were conceived, and this spirit, it is supposed, has been a motive much stronger than any ‘indisposition’ for not permitting their reproduction at Lyons the *Prima Sedes Ecclesie Gallicae*

And in support of this opinion, it is whispered here that the R. F. Hyacinthe would certainly have preached in the Lyons' cathedral, had he consented to modify the letter and spirit of his Lectures, as he was requested to do, but he refused. May this remarkable event be rendered useful to the awakening of the minds and consciences of many, and others be raised up to speak boldly and more and more faithfully to the "rebellious house," "whether they will hear or whether they will forbear."

The work of Evangelization continues both within the city of Lyons and in the Stations; but it is rare that the friends we are happy enough to gain for the Gospel escape difficulties in consequence of their change of religion (as it is called), and in certain cases the trial is severe. Thus a family has been recently disinherited by an aunt, simply because they had had their eyes and hearts opened to the Gospel, and left the R. O. Church: the legacy of which they have thus been deprived was 30,000*f.*; a very considerable sum to persons in humble circumstances, yet neither this loss nor the fact of their losing some of their customers besides, has not discouraged them; and the head of this family has continued foremost as a promoter of Gospel truth among his neighbors. Indeed there is an appearance of revival in that neighborhood. Several are withdrawing their chairs from the church, and have not attended even at the recent Jubilee. One, a female, did attend, but it has been for the last time, as the following relation will show: She presented herself at the confessional, where the priest (knowing that she had her mind turning towards the Gospel) asked her: "Do you promise me to abstain from listening to the Protestants?" "No, I simply ask for absolution, but I do not intend neglecting the Gospel; the Protestants themselves have told me that the Gospel faithfully announced would do as much good in your church as it does in theirs; why then would you forbid me the Truth which does me so much good?" "I repeat, that unless you promise me not to attend Protestant preaching, you shall not receive absolution." Whereupon the poor woman said: "Well, I prefer losing

your absolution to relinquishing my liberty," and left the church and the priest.

At V. we have a family who have recently left Lyons, from lack of work, and who are endeavoring to spread the Truth in their new neighborhood: they meet with much ill will from the priest and his party, but they persevere, and open their humble chamber to their neighbors, who, from 15 to 20 in number, meet there for reading Scripture, meditation and prayer. The bigots are doing what they can to deprive our poor friends of their work in order to force them to quit. A poor sick man, whom our friends are visiting, and who is beginning to 'taste that the Lord is good,' was offered a barrel of wine, containing 100 litres (large bottles) on condition of his ceasing his relations with "those heretics." He replied: "I shall be very happy and thankful to receive the barrel of wine if you will give it me, but I cannot refuse the visits of my new neighbors, who, though they make me no presents, are doing me good by their Christian conversation and instruction from the Bible." Of course the wine present is now out of the question.

At M., another village, there are at this day upwards of thirty Bibles or Testaments; there were scarcely two or three a few years ago! Our books and tracts are read, and not without profit. "Oh! what a book!" exclaimed a man the other day, after having read "Richard Weaver." In one of our quarters the number of reading subscribers to the library is threefold that of the previous year. We have the prospect of being enabled to open an adult-school at Tarare, where the work of evangelization has excited the zeal of some new friends in favor of such an institution, greatly needed generally among our R. O. populations, where immense numbers of adults have not in their younger years enjoyed the benefit of intellectual education. Government itself is lamenting the ignorance of millions that can neither read nor write!

Our adult schools in the city, both for men and women, continue well attended, and are valuable helps to our evangelization work, inasmuch as the teaching is conducted throughout on a method bringing the

scholars in constant contact with the Gospel. If it is interesting to see youth and middle age learning to read and write under Christian dictation, and thus led unawares, one may say, to the knowledge of Christ and his Gospel, it is truly touching to witness old age coming to the class, principally *because* that reading and writing is telling them things they had never been told before. We have had the privilege lately of receiving at the Lord's table twelve new members to the church in Lyon's city, where a goodly number are remaining candidates, for the admissions take place only upon credible proofs of a Christian walk as well as profession.

As to our resources, we have again to deplore the loss by death of some generous benefactors, whilst at the same time and in spite of some curtailments in our establishments (not made without reluctance,) last year's account, have still left us in debt for 11,000*f.* on current charges, and 80,000*f.* on chapel debt!

Believe me, dear sir and brother, yours very affectionately in the Lord,

C. A. CORDEZ.

P. S. The Archbishop of Paris has paid a visit to Mr. E. de Pressense, the author of "Jesus Christ, His Times, His Life and His Work," to thank him for this production, and express his satisfaction of it.

SANTIAGO DE CHILE.

February 14th, 1866.

APPEAL TO THE AMERICAN CHURCHES.

"We cannot do more for the Santiago mission, because of war times."

Until quite lately, this has been uniformly the reply to all my appeals for help. For four years and four months I have labored in Santiago, and the churches in the United States have not sent one cent beyond the somewhat limited salary which I asked for my personal support. I first asked for a small sum, I think \$100, to enable me to publish some articles through the periodicals. Lack of funds has prevented me from doing anything in this direction. I then asked for aid in sustaining a religious book depository, to be kept open by a Chilean. We struggled along with it, two or three of

us, for nearly one year, without any assistance from the United States. Finally, the books were placed in my study, and the depository has been there ever since. I have also asked aid in order to build a chapel, and to establish a day-school for English and native scholars, so that children may receive a Protestant education. "Lack of funds" has been my answer. I have asked money to sustain colporteur labor, and also earnest request has been made that additional laborers might be sent to Chili, at least one ordained missionary for Valparaiso and one for this place. I am now hoping to receive yet a favorable response to this appeal. I have also asked that certain books and additional tracts may be published. The tract societies in the United States are doing something, but they are not meeting the urgent specific demands of the Spanish missions. Why are not more than two volumes of the History of the Reformation published? We are greatly in want of books, like Nelson on Infidelity, controversial books, and periodicals.

Shall the churches suffer the "American and Foreign Christian Union" to lack funds to carry on this urgent, this multifarious work which demands much money, many books, and many men? Shall the few missionaries in the Spanish republics knock in vain at the doors of the numerous, beautiful, and costly churches which are the boast of our country?

May not this appeal reach many homes where is abundance and wealth, and I may add a missionary spirit; and shall this silent appeal be thrown aside with the indifference of an advertisement in which you have no interest? Interest! An overwhelming responsibility rests upon the highly favored Christians of the United States in regard to the evangelization of these our sister republics, who just now are asking of you powder and ball and sympathy, to be free from foreign aggression.

They are suffering a terrible religious oppression, but, alas, they are not sufficiently sensible of this tyranny to ask of you the aid they need; but they are more deserving of aid than perhaps you are aware. There are a few Chileans in this city, who often

say, "It is strange the Christians of the United States do no more to evangelize this country. From England, France and Italy, and even the United States and Canada, teachers and priests are sent out to make us more Catholic, and to prejudice us against the truth; why do not the Christians of the United States think of us, publish books for us, give us papers for our children, do more to educate us in the truth? Santiago and this country will never be evangelized by one or two colporters stealing about selling a Bible here and there."

To the Chilians, there is no show of earnestness on the part of our home churches their welfare. I am here, but my time is mostly engrossed in the English work, and I can at most but give to those who come to my house, a few crumbs.

VALPARAISO CHRISTIANS. — They have been supporting a depository and a colporter at an expense of not less than \$1,500 a year, a larger sum than the churches in the United States have been expending in

VALPARAISO CHURCH IN "WAR TIMES."

—Since the beginning of war times, the port of Valparaiso has been effectually blockaded; and the merchants, especially the foreign, have suffered and do still suffer very much. I requested a rich American wholesale house to give us ten dollars for fitting up the chapel, but the firm declined on account of it being war times. But does the Valparaiso Bible Society shut up its depository and feel constrained to employ no longer the colporter? Not for one day. Christians curtail expenses, they lessen their number of servants or dispense with them altogether, but they would not allow the missionary work to languish. Notice how they have enlarged their operations during "war times." The French colporter, whom we had commenced in Santiago, needed support in order to be kept along. The Valparaiso Bible Society said, we will continue him on his work, and increase his salary ten dollars per month.

A month ago, I handed Mr. Trumbull an old work in Spanish on celibacy, of some two or three hundred pages. Some Chilians

to whom I had lent it, greatly wished that it might be republished. I requested Mr. Trumbull to receive it, write a preface for it, and get it republished, if he approved of the work. I did not suppose that he would get it published in this country; but last week, he sent word that it was in the printer's hands.

Mr. T. is deeply interested in the work here in this city. He proposes that a Mr. Ibanez, a Chilian of Valparaiso, and member of his church, should come up here on Saturdays, returning on Monday, thus enabling him to lecture to the Chilians who come to my house. He does not come here to remain permanently, because he could not support himself so well here. He is a teacher. Why should not the Christian churches in the United States support this young man, who has studied in a college in California?

Mr. T. writes to know if a Mr. Lazarte, who now is an intelligent and firm Protestant, will consent to become a colporter. I had a conversation with this man last evening. He said he wanted a guarantee that he would be permanently employed, since he must regard the wants of his family (he has a wife and three children). He is a jeweler, and so soon as he is known to be an apostate from the Catholic Church, his business prospects will be ruined, as his principal supporters are fanatical men, who would not scruple to injure his business. I told him that by this steamer I should write to the Society in New York, and I hoped that they would be very glad to employ him; and that in the mean time the Valparaiso Bible Society would employ him. I am unwilling to say on my own responsibility, "Go forward, the Society will need you, and will support you." It is very little that I can do to support him, and I dare not presume too much upon the response which this appeal will have upon the churches. Mr. L. is a man of talent, possessed of a warm heart, and gifted with a retentive memory, a flow of language, and an argumentative mind.

Mr. T. is also corresponding with Mr. Wetherly, the American colporter here about opening again a depository. His

wife, a Chilian lady, converted to Protestantism, would attend this store in the day time, and Mr. W. in the evening, after returning from the sale of books in the streets during the day. Mr. W. is very anxious to undertake this. He will accept the smallest possible salary.

What the friends in Santiago have done during "war times."

They have fitted up a chapel at an expense of nearly \$1,000. The pews are rented for current expenses. It is intimated that when the little debt of church building is removed, they are desiring to make some raise for me. They have refused to receive any thing from me in fitting up the chapel. They gave us a pew, and cushioned it. There is some increase of religious interest among the congregation.—I think the chapel has had an influence upon my sermons, and the mode of delivering them, from some remarks that have come to me.

WHAT MEN WE ASK FOR? As I wrote you not long since, Mr. Trumbull and myself came to the conclusion, on consultation that we should ask for at least one missionary for Valparaiso, and one additional one for Santiago.

WHAT MONEY WE ASK FOR to support two colporters in Santiago and vicinity.

\$1,000 in gold per year. Is this asking too much of the American churches?

Three missionaries, with their support, and the support of two colporters. If you would do proportionately one thousandth part what the single church of Valparaiso is doing for this mission, it could easily be accomplished.

I am aware that your churches contribute to many objects; but there are a great multitude of churches that contribute but seldom, and others never, to the funds of the American and Foreign Christian Union. Let all do something for this cause, and do this steadily, and I am sure that the Society will then be able to go in and possess the land. There are walled cities and strong, but let the churches move forward in union and faith, and they are stronger than all they that can be brought against them.

Yours, very truly, N. P. GIBBS.

P. S. As soon as the question books and Spanish child's paper arrives, we will make extra effort to try the Sabbath-school system among the natives.

We publish this appeal to the churches with the prayer that God may lead them to respond heartily and cheerfully.

Two young men, who graduate this spring from the Theological Seminary at Princeton, are under appointment, and will probably sail in the fall for South America. If the churches do not help us much more liberally, we fear that instead of enlarging, we shall have to curtail our work. This would be sad indeed. We hope not. We believe not.

GHEWON.

ATHENS, Feb. 9th, 1866.

MY DEAR DR. CAMPBELL—The ways of God are indeed past finding out.

Last evening, a young man called on me because he could not help it. "Please let me have a copy of the Testament," was his first saying. I handed him a copy, and turning to one or two places, asked me the meaning, but soon felt unable to restrain himself; his soul was so full of the love of Christ, that he exclaimed, "If an angel just from heaven should tell me the Bible is not true, I would not believe him; my own heart tells me that it is true, and I find in all things my experience corresponds with its sayings." Then he opened his heart, and joy was beaming at every word. He wonders at the completeness of his feelings, his desires, his wishes. Here is a man intelligent, inquisitive, a very Thomas in his demands of evidence, who, six months ago, when he first came to hear the Gospel, was an infidel and a scoffer, now he delights in the law of the Lord, wishes to "read the Bible by books, not chapters;" then the prayers of Christians seemed childish and contemptible, now he grudges the time he eats and sleeps, as robbing him of opportunity to commune with God. The world must be dumb in its speculations, but the Christian knows that the hand of God is in his salvation. Dear brother, the Lord is not far from us, for this is the third time he

permits us to rejoice in the regenerating work of the Holy Spirit upon the heart of man in this city; let us not be disheartened, but let our hearts rise up in confidence and faith, and the Lord will not *withdraw* his Spirit from us. The immediate occasion of this man's yielding to God, was the death of Mr. K's child. After he returned from the funeral, he could not cast the thought of death from his mind. In the evening, he said to himself, "now let me take off my coat, and then I will read and pray;" but the thought forced itself, "perhaps death may overtake me before I take off my coat; no, I will read and pray now." He took the Bible, but could not leave it, so kept on reading. He became excited, nervous, could not sleep, visions haunted him, and he could not rest until the peace of God comforted his heart.

Another man, now engaged as colporteur, resisted the Spirit until a death occurred, which brought him to the point of consecration, and he cried out, "I cannot stand it; it is too hard, the yoke is too heavy. I will no longer deny my Master and my Saviour." Since he has spent some time here in the city and neighboring villages, selling the word of God; visited the factories and wharves, and thus disposed of about one hundred copies of the Scriptures, in part or whole, and as many other religious books. Now he has gone to the interior, and this week received an order to send him one hundred and fifty Greek Testaments, and fifty other religious books. So you see we've no drones, every one who professes to have experienced the saving power of the truth in his heart is at work for God. We do not intend to let any one *rust out* like iron locked up at the station for future use, but rather *wear out* in the track, bearing the burden of souls as they pass on to eternity.

One peculiarity of the work here is a *two-fold conversion*, not such as Mr. Boardman treats of in "The Higher Life," but quite different. First, the person needs to be *intellectually* converted; this is very apt to occasion self-deception, for the person easily in the light of his scanty knowledge may mistake it for *heart* conversion, and so

be satisfied. But such seeds yield not the peaceable fruits of righteousness. The second, is heart conversion. The way from the first to the second is much more difficult, than the road from superstition or infidelity to the first; but when a person here becomes regenerated, he is an *intelligent* Christian, and you find his experience as rich and wholesome as you will find among any people. There is a childlike confidence and trust on God, a realization in prayer that God is a Father, a consciousness of sitting at the footstool of Jehovah, that is indeed enviable. My conviction is strong that we shall yet see the best specimens of piety among the people of the *East*.

Please remember me to all the good people, and present much love to all your friends. Yours in Christian love,

GEO. CONSTANTINE.

MEXICO AND GEN. CASHY.

[While in Detroit, two weeks since, we met with an old acquaintance, one whom we had learned to love and respect as a Christian gentleman during our connection with the army of the Potomac; and having heard that the General had taken an active part while in Mexico in the distribution of the Bible among the native population, we asked him to give us an account of the good work for our Magazine. We have just received the following letter, accompanied with one written by the General some years ago. We have reason to thank God that Christian men do not forget their Christianity even when engaged in battles and sieges.]

DETROIT, Mich., Feb. 18, 1866.

REV. AND DEAR SIR—I have often thought there were many remarkable circumstances connected with the entrance of the American army into the city of Mexico in 1847, as I remarked in the conversation held with you lately in Detroit, on the occasion of your visit with Messrs. Orestes and Riley.

Our army, but 10,000 strong, marched from the city of Puebla, and after some skirmishing with the enemy, arrived at the Pedregal, four miles from Contreras via Chalot, taking our cannon along. After fighting the battles of Contreras, Cherebusco, and Molino del Rey, we had but 7,000 men left for duty. With this small force, we stormed the castle of Chapultepec and entered the city of Mexico.

It was remarked, by almost every officer who talked on the subject, that a special dispensation of Providence could alone have given the success which our army achieved. Had not the season been unusually dry, it would have been almost impossible to have taken our cannon around by the Lake of Chalco (which was entirely unexpected by the enemy), and to have carried on operations so near the city. How a body of 10,000 men, entirely cut off from its base of supplies, should have been able to have entered the capitol of Mexico, and dictated terms, was certainly a most remarkable event.

I have enclosed, according to your request, a copy of a letter which I wrote while stationed on Puget Sound, to a gentleman in San Francisco, with regard to the distribution of the Bible in Mexico, while occupied by our army. That God will give success to the cause of reformed religion in Mexico, is the prayer of your brother in Christ.

CYLUS CASEY.

To Rev. Jos. SCUDDER.

In conversation with you, a few days since, you expressed a wish that I would inform you in writing with regard to the facilities of distributing the Bible in Mexico, so far as it came under my observation.

During the occupation of the Republic by our troops, I was stationed in the city of Mexico; and while there had an excellent opportunity of witnessing an attempt to circulate the Scriptures. The Rev. Mr. Norris was sent out by the Bible Society as their agent. He succeeded, by the aid of the government train, in transporting to the city of Mexico quite a number of Spanish Bibles and Testaments, and which were deposited in my quarters. After examining the field, it was thought best that the agent should not act directly in the distribution of the Bibles, but should operate through others.

I distributed quite a number of Bibles and Testaments, in families where I was acquainted, and, through the assistance of other officers, more than one hundred were distributed among their acquaintances. It was pleasing to observe the perfect willingness and actual co-operation of every officer (who was asked) in the work. They were generally thankfully received. Among the higher class, the influence of the priests was not sufficient to take them from them. In some instances the threats of the priests refusing to give absolution, prevailed to have them given up.

The occupying of the city of Mexico by our army, considering the obstacles which we were obliged to overcome, naturally excited a new train of thoughts among the in-

telligent and thinking people. They would ask these questions among themselves:

"How is it that these people, whom we, taught by our priests, have considered as heretical, God-forsaken people, have with so small a force overcome all the obstacles which have been opposed to them, from Vera Cruz to this place, and then, with a handful of men, broken through the three lines of fortifications, with which our city was surrounded, and taken possession of the capitol of our Republic?" "Our city was possessed of a population of 200,000 inhabitants, and besides, under the special protection of Mary of Gaudaloup, who, in many priestly processions about our streets, interceded with heaven for us." "These people possess, and are zealous in distributing a book, from which they profess to derive their religion, and from which we also pretend to derive ours. May it not be possible that the priests, from interested motives, have corrupted the teachings of this book?"

A little leaven has been placed in Mexico, which, by God's blessing, will leaven the whole. That despotic power, which enchains the human soul, and which is so universally enforced in Roman Catholic countries, will be thrown off, and man will stand free in the glorious liberty of the Gospel.

In the course of the events which transpired, and which were consummated by the acquisition of California, a marked and special interposition of Divine providence was often observed, especially by those who took an active part in the operations of that army which conquered the Republic of Mexico. God, in his providence, intends great things for California. He has unlocked her golden mountains to the gaze of the world. He has sent the ships of all nations to her ports, but above all He has given her the honorable post of an advance guard in the midst of the enemy—a Protestant community, surrounded by the darkness of heathenism, and the almost equal darkness of Rome.

From here will emanate those influences which will enlighten the gloom around.—This great and exalted honor is offered to us now. Will we accept it, or will we leave it to the generation to come after us?

The distribution of the Scriptures, and the promulgation of the doctrines which they teach, is the work of our safety—the great charter of our liberties. Upon their extensive diffusion, more than upon any written constitution, depends the preservation of our glorious system of government.

I trust, Sir, that as agent of the Bible Society you may be successful in the general diffusion of the Scriptures in this land, and that their life-giving doctrines, their all-inspiring and all-animating precepts may generally prevail.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN GERMANY.

NO. V.

"November's air is chill and drear,
November's leaf is red and sear."

So, dear reader, gird once more your winter dress around you, and let us together leave good old Frankfort on the Main, to wend our way Prussia-ward. By day we will journey, and by night we will tell villagers and citizens that the Sabbath-school, properly improved, is a good means of getting old and young to heaven.

At Giessen we pause for a night, and hold a neighborhood meeting, where some promise to go to work, and precious friendships sweeten the interview. The next night, at Lisch, the Sunday-school cause was honored—no, no! three Princesses were honored by attending our meeting, and learning how to make and how to conduct a Sabbath-school. Now we are at Marburg, where was founded, in 1527, the first University after the Reformation. Why should there not be here a Sunday-school to complete what the University began? They promised it,—have they fulfilled? if so, we have not heard of it. But now at Cassel we have a larger meeting, for Cassel is the capital of the electorate of Hesse Cassel, but no Emperor is now elected. Here, in a beautiful square, is the statue of the elector Frederick the Second, who sold the bodies, and perhaps the souls, of his subjects to the King of Great Britain, that he might adorn his picture galleries, and that the King of Great Britain might with these "Hessians" help to crush the bud of freedom in these United States. Shame on them both! Stop—it was the Sunday-school we were talking about. From the crowd two or more fair young ladies rushed, with tears forbidding speech, but at length saying "it was in the Sabbath-school in S— street, in B—, that we delighted to go when in America. Can you tell us of our friends there?"—After visiting and inviting family by family to that meeting, sending messages, etc., the way thither was trodden by many weary steps, but a pitiless rain could not quench

the fire of love that quickened and cheered homeward steps.

At Eisenach we must try for a meeting, for it was here where Luther, when returning from the Diet of Worms, was made a willing captive in the Wartberg Castle, where he translated the Bible, and hence called it his *Patmos*! Surely if he could repel the "evil one" with an ink-stand, we can do it with a Sunday-school. "Brockelmann, what is that on that door?" He translates: "Paid the exemption tax, beggars forbidden to knock." We had to leave Eisenach without a meeting, but not without rapping at the pastor's door, when the servant replied: "Cannot be seen."—Pastor and his wife both asleep—time, two o'clock, P. M. Erfurt is the spiritual birth-place of Luther. Here is his cell, his bed, his marble table, his Bible, etc., etc. Here too is the gallery of pictures, called the "Dance of Death." Here we spent the Sabbath, and attended a young men's Christian Association, managed badly enough, but better than the one previously described. Here we held two good but fruitless meetings. The dead Luther here waits for his resurrection. Our trumpet could not arouse him.

But if it was not the traveler's duty, it shall be the reader's privilege to skip past several towns, pausing for a little while at Halle, the home of Tholuck and a few other evangelical professors in the famous University. It was not found difficult to convene upon short notice a large meeting at Halle, and by this time Mr. B. had so well learned his lesson, that the few English sentences given him for translation, served as a text for a powerful appeal to these Germans.—He warned them to consider the Sabbath-school as Heaven's last expedient to awaken them from the grave of guilty indifference and unbelief. The German prejudice against the co-operation of women, as religious teachers, was met by quoting the cases of the women of Samaria, the commission given by the angel at the tomb of Jesus to be the first preachers of the resurrection,

Priscilla, who is mentioned as a teacher to the eloquent Apollas, and Phebe, who went from Cenchrea as a message-bearer to the brethren at Rome. Some seed here fell into good ground, and brought forth an hundred fold. At the close of the meeting, two of the principal and most gifted ladies of Halle approached us, saying: "Sir, we have seen the Sunday-schools of England, and we know they are wanted in Germany. If we could have the pleasure of your company at our house to tea to-morrow evening, we will inquire further whether it be possible to commence them here." Be assured the invitation was not declined, but at the supper table a hint was given that one of the ladies would not be permitted to go into the work. She informed the other that her prayers for its success could not be prevented, and promised that if she would undertake the labor of the organization, she would pray for it. This offer was cheerfully accepted. The effort was made, and it was successful.

Two hundred girls were soon under Sabbath-school instruction in Halle, and a career of usefulness commenced by several young ladies in Halle, whose graces to this day continue to brighten in the best and most appropriate of all charities.

There was at the University of Halle a theological student, from New England, whose Puritanism had survived the changes of circumstances. In the pursuit of his profession, he had not lost sight of his calling, as too many are apt to do; but boldly putting his hand to the work, soon added one or two hundred boys to the same school. This union of the sexes for the purpose of educating the conscience, under the restraint of religion, was almost or quite a new thing in Germany. Its fruit will be a social reform, scarcely less important than the religious, for without the former, the latter is scarcely possible. KNOX.

TRANSLATION.

EXTRACT OF A LETTER FROM MR. TURIN, of Milan, pastor of the only Waldensian church in that city:

"The Sunday-school numbers forty-five children, who give me more joy than the members of the church, by the happiness

they manifest in arriving at their accustomed place in the school, by the promptness with which they seem to seize the great truths of faith, and by the Christian seriousness shown by some among them. ****

I do not despair at all of being able soon, with the help of God, to make full use of this method, which I regard as excellent, either for children, or especially for the members themselves of the congregation. One evening in the week I devote to a simple study of the Gospel, by question and answer, with the members of the church.—Those who show capacity and inclination for this work, will be invited to help me in the Sabbath-school. The journal, "La Scuola della Domenica," pleases me always, and renders a true service to our schools. As Mr. Bolognini knows English, he ought, in my opinion, to receive different American journals for children, in order to select and translate the best articles found in them.—For my part, I admire the "Child at Home," which has been sent to me this year, and for which I am ready to pay the subscription; and it seems to me that Mr. Bolognini ought to draw more from these sources so rich. My occupations prevent me from writing articles for this journal; but, henceforth, thanks to the help which has just been sent me for the station at Pavia, I shall, perhaps, be able to translate some articles, if they desire it.

DAVID LORIN, Pastor."

SILENCE.

In silence mighty things are wrought;
Silently builded, thought on thought,
Truth's temple greets the sky;
And like a citadel with towers,
The soul, with her subservient powers,
Is strengthened silently.

Soundless as chariots on the snow,
The saplings in the forest grow
To trees of mighty girth;
Each mighty star in silence burns,
And every day in silence turns
The axle of the earth.

The silent frost, with mighty hand,
Fetters the river and the land
With universal chain;
And smitten by the silent sun,
The chain is loosed, the rivers run,
The lands are free again.

MISSIONARY INTELLIGENCE

CHINA.

Mr. Chapin dwells upon the importance of enlarging our missionary operations in China, and also urges, as Mr. Stanley does, the sending of a physician to their mission, and the opening of a hospital. The Roman Catholics, he says, intend to open one at Tientsin soon, and Protestants should not be behind. In other respects also, he notices the need of more laborers at Tientsin. He had, within a few months, visited Peking, and also the new station of Mr. Gulick, at Chang-kia-kew, and writes:

"Hsiu-en-hwa is about twenty miles this side of Chang-kia-kew. Its appearance, as seen from the wall, is unusually pleasant, as it is abundantly supplied with fine large trees, which cannot be said of many Chinese towns. The walls enclose an area of about three or four square miles, which appeared to me to be pretty densely filled with buildings, though it had not the crowded aspect of other places I had seen. Roman Catholic missionaries have been laboring at this place for a long period, and have gathered a large church. Their labors are prosecuted under the protection and patronage of the French Government, such as neither England nor America extends to Protestant missionaries.

TURKEY.

Mr. Smith writes:—"The work at our station, and at some of our out-stations, is more than usually encouraging. Our Sabbath congregations are large and attentive, amounting sometimes to over two hundred. During the year, the Sabbath-school, which is held in our chapel, commencing soon after sunrise, averaged nearly a hundred. In addition to this, we have in different parts of the city two mission Sabbath-schools, at which, not unfrequently, seventy or eighty are present, most of them children from Armenian families. We believe these are doing a great deal of good. The children learn the catechism, and numerous hymns and verses of Scripture, which they carry with them to their homes, and thus introduce the leaven of the Gospel; and from the parents of such we receive almost constantly new accessions to our congregation."

SYRIA.

Dr. Porter writes:—"Affairs at Safeeta continue very unpromising in worldly respects, but not less interesting in a spiritual point of view. The Moslem Governor has received unheard of bribes to induce him to exterminate the sect, and no matter how clear the case may be, he will not give them

a hearing, however violent and merciless the treatment they experienced from their enemies. The general famine which has overspread that region, owing to the locusts and the cholera, is thus aggravated to the last degree. Merciless Turkish soldiers are quartered on the Protestants, eating all their food, which is scanty enough, and distraining even their miserable cooking utensils, that they may sell them for barley for their horses. The people are reduced to the extreme of wretchedness and want.—Many of them have not a measure of wheat or barley left in their houses, and live from day to day on what they can beg or borrow. Could their case get a hearing, we have no doubt it could be shown that they have long ago paid the debts charged upon them, but as yet all efforts to get relief for them from Government have proved unavailing."

BEIRUT.

Mr. Jessup writes:—"During the past ten years we have had one year of civil war and one of pestilence, but the work has moved steadily forward. In 1856 there were but three Protestant churches, with a membership of less than seventy; now there are six churches, with nearly one hundred and fifty members, and one native pastor has been ordained. Then, few books of any kind were sold; now, thousands of Scriptures and religious books are sold annually. Then, there was one printing establishment in Syria besides our own; now there are seven. Then, there were two Protestant high schools in Syria, with thirty pupils; now there are seven such schools in Beirut and vicinity, with about three hundred pupils. Then, there were some fifteen common schools, with about five hundred children; now, there are not less than fifty common schools, under Protestant auspices, with not less than two thousand pupils. And in addition to these, the Druzes, Greeks and Maronites have large and flourishing high and common schools, teaching thousands of children to read."

MADURA.

Mr. Chester reports:—"My schools are giving me increased satisfaction, and the one on the compound has not been in such good condition as now since I have had charge of the station. A young brahmin from my English school, of high caste even among the brahmins, has applied to me for baptism, and will be baptised in a few weeks. Even the knowledge of his being inclined to accept Christianity has caused the removal of two promising lads of my first class, from

Dindigal to Madura; and his baptism will probably break up the school for a time. But it will take place, nevertheless, and the lad will probably be sent to our seminary at Pasmalle, to prepare for catechist's work. He says now, that he wishes to tear off his cord and preach in the brahmin street."

Mr. Capron gives an account of a heathen well versed in the Scriptures:

"There is another man living in Tirupuvanam, of the same caste, and a friend of the man just now mentioned, of whom I have often thought to write you, a very remarkable man for his knowledge of the Scriptures, and for the zeal with which he maintains the truth of Christianity. He says that he is a Christian at heart, but he 'rubs ashes,' which is with us the outward sign of heathenism. This man is a native doctor, old, and very deaf, and being thus shut up in great measure to himself, he has read and re-read the Bible, till he has much of it at his tongue's end. There may be a very few of our mission helpers who, having studied our system of divinity, could better explain it and sustain it by proof-texts; but there can be scarcely one who would equal him in quotations which indicate independent and original thought, or in quotations from the Psalms, and Prophets, and Epistles, to show the beauty of this magnificent book.

His Affecting Visit of Condolence.—But I have alluded now to this man in order to mention that he made me a visit of sympathy and condolence, such as could hardly have been excelled in interest, in any circumstances in which I can conceive myself to have been placed. He met me first in the garden, and exclaimed inquiringly—'The child?' (Mr. C. had lost his little one) while with his right hand he pointed upward to heaven. I bowed in assent. 'The jewels!' he said, 'don't you know about the jewels?' and he told me a story, which he located in Calcutta.

A lady one day, in her husband's absence, lost both her children by cholera. But she laid them out with a mother's tenderness, and spread a sheet over them, and waited at the door for her husband's return. 'A person lent me some jewels,' she said, when she met him, 'and he now wishes to receive them again. What shall I do?' 'Return them by all means,' said her husband. Then she led the way, and silently uncovered to him the forms of his dear children."

MICRONESIA.

Mr. Emerson writes from Aparang:—"At eight o'clock, Sabbath morning, the

king and queen, missionaries, captain and crew of the 'Morning Star,' with some fifty or more men, women and children, were assembled for worship. Addresses were made and interpreted. Tears were shed as Mr. Snow reported the story of Mr. Bingham's sickness, and his visit with Mrs. Bingham to the States. They both have evidently a warm place in the affections of the king and queen. The king appears well, and has the reputation, among the native missionaries, of being a Christian man."

PONAPE.

The Uajai, who was seated like a lamb among the people, was not long since a man of blood, but is now a man of prayer. In the meeting preparatory to the communion, this Uajai confessed he had used some hard, unkind and unbrotherly words to one of the church, when entering the house of worship, for which he asked pardon of the brother, which was freely accorded to him—all of which, among a people where the power of life and death was so recently claimed by the chief, was very delightful. The meeting house, built by the Uajai, after his own taste and mainly by his own means, stands on an elevation of at least one thousand feet, and open to the ocean around one-third of the island.

The "Morning Star" holds out well, although the Captain has been apprehensive lest the old rigging, the stays or spars, should give way while far away, in remote and rarely navigated seas. Our jib-boom gave way in a squall, some ten days since; but fortunately it soon moderated, and two pleasant days were allowed us, in which a new one was put in its place. The stays have been strengthened by means of chains, secured from the ships burned at Ponape. I think that the work of the 'Morning Star' will, in future, require a larger craft, with more carrying capacity, and more room for native passengers than the present vessel will admit of.

Mr. Emerson also gives the following interesting account of a little Ebon girl, who was thrown away by her parents, and left to die on the beach, at the time that large fleet came from the Marshall Islands, when Dr. Pierson was here. She was picked up by one of the natives, and is now in the care of one of those I received to the church, and she desired that I should baptize her. I am told by one sitting by me that she leads a life of prayer, with as much regularity and apparent devotion as those older, and that the change in her manner and in her life has been very marked.

A SCENE AT MORNING WORSHIP.—The incident of most interest at the next place, was at morning worship, the next morning after our arrival. I had just finished reading the passage of Scripture, when one of the women, calling me by name, said, "I thank God that he has helped me to turn to him." This is their usual form of expression when they turn and embrace the true God. She made a few other remarks, and had hardly ceased speaking when another, on the other side of the house, followed in the same way. It was so unexpected, earnest and artless, that it took us all by surprise, and several were melted to tears. I have seldom witnessed more manifest tokens of the Spirit's presence than at that morning worship in a native cook-house.

A FATHER AND SON EACH ANXIOUS FOR THE OTHER.—At the place we stopped during the following night, there was an infirm old man, nearly blind. He has been an important character on that side of the island, mostly in a religious way, but his interest

in the true God has been increasing for two or three years. He has had some of the sacred trees cut down, to see what the effect would be. Somewhat recently, his son, a powerful man, has been declining in health, but advancing in religious interest. I found, on conversing with the old gentleman, that he was very anxious to know whether his son, Alik, was coming out that night on the Lord's side; and on talking with the son, I found that he was more anxious about his father than his father was about him. He talked with him several times before the meeting, and got Keduka to do the same. So, in the evening, the old father spoke, but the son was not ready. I wondered at that, for the son was evidently more intelligently interested than the father. I got Keduka to ask him about it in the morning, and it seemed he felt that his father was very old and feeble, and he feared he might die without confessing the true God. I should think the chances for dying were about evenly balanced between the two.—So delusive is sin.—*Miss. Herald.*

MISCELLANEOUS.

ANNIVERSARY.—The Anniversary exercises of the AMERICAN AND FOREIGN CHRISTIAN UNION will take place in the Presbyterian Church, corner of Fifth Avenue and Nineteenth-street, (the Rev. Dr. Rice's,) on Tuesday evening, May 8th, commencing at 7-1-2 o'clock. The Rev. Drs. STORRS; SCHAFF, SUNDERLAND, and others, will address the audience. The friends of the cause are cordially invited to attend.

The ANNUAL SERMON, in behalf of this Society, will be preached by the Rev. HOWARD CROSBY, D. D., in the Fourth Avenue Presbyterian Church, corner of 22d street and Fourth Avenue, on Sunday evening, May 6th.—Services commencing at 7 1-2 o'clock.

SAILING OF MISSIONARIES.—Mr. D. Z. SAKELLARIUS and his wife sailed from this city in the steamship "City of Baltimore," on the 7th April, inst., for Athens, Greece. He goes out as a practical printer, to aid Mr. Kalopothakes in the publication of his paper. He is a native Greek, but has resided in this country for the last seven or eight years. That he might more effectually labor for the good of his countrymen, he has devoted considerable time in preparation for missionary work, having spent two years or more in study at the Theological Seminary in Newton, Mass.

'STAR OF THE EAST.'—This is a paper published in Athens, Greece, by Dr. Kalopothakes, our missionary, and printed in Modern Greek. It is a religious paper, giving at the same time the current news of the day. According to the statement of the venerable missionary, the Rev. Dr. King, who by his personal labors and by his pen has done so much for Greece, this paper has accomplished much for the cause of Christ in that land. But vastly greater results would be secured, had he only the means necessary to print and distribute gratuitously hundreds of copies in the cafés and other places of re-

sort. The Athenians of the present day are like their fathers in the time of the Apostles, who were always "ready to tell or hear some new thing." Besides, multitudes will read a paper when they would not read a tract. By the distribution of his paper, great numbers of the Greeks may be reached with the truths of the Gospel. Some benevolent individuals of our city, feeling that Dr. Kalopothakes should have more time for other Christian labors, have pledged themselves for the support of Mr. Sakellarius for five years, and have sent him out to Athens under our auspices. Will not their example stimulate other Christians to give Dr. Kalopothakes the means whereby he can distribute a large number of his papers gratuitously? Can you conceive, dear brethren, any way in which more efficient labors can be put forth for the regeneration of Greece? The press has wonderful power for good. Let that power be felt in that land.

We have received the following interesting item of intelligence from the Rev. Mr. HALL, of Florence. It shows that the spirit of persecution is not dead—that had Rome the power, the same bloody scenes of the past would be re-enacted :

"A dreadful and disgraceful event has just occurred in the town of Barletta, in the South of Italy. It appears that the priests and monks of that neighborhood have been seeking for a long time to excite the ignorant and fanatical population against the Protestants. A monk preached to the people on the 19th of the month, and then, with other priests, led them through the streets with the cry of 'death to the Protestants,' 'long live Jesus Christ,' etc. They directed their steps to a house where the Evangelist lived, and where there had been religious services for many months, and to other houses occupied by Protestants. All the persons found in those houses were put to death, the furniture broken in pieces—some persons were thrown from third-story windows—some were stoned, and others trampled under feet. In one house the women, who had become only furies, put to death two persons, cutting the throat of one of them with a razor, and killing the other with stones. The furniture of one of these houses was carried into the street, set on fire, and the bodies of three dead Protestants were burned with it. Such is briefly the horrible story; an event so atrocious as to cover with shame the faces of all honest Italians. The civil authorities of Barletta were powerless; and only after six hours of riot and murder was this mob of Roman Catholic murderers, led by priests, dispersed at the point of the bayonet, by soldiers brought from the neighboring town of Trani. It is reported that seventeen persons fell victims to these Roman Catholic barbarians.

After the arrival of the soldiers, the authorities were able to make seventy-five arrests: among the persons arrested are five priests and seven women; also one of the leading bankers of Barletta, who is a municipal officer—at his house was found a list of two hundred persons who were to be put to death. It was a new St. Bartholomew's day. It is worthy of notice that, it is not the ignorant populace which takes the initiative in these bloody persecutions—but the priests, the learned men, the representatives of the Church of Rome, are the instigators and leaders; showing that the system, the Papacy, discards all the teachings of the Gospel, and derives its inspiration from the bottomless pit. Better a thousand times be pagans, than Christians of such a faith."

RUSSIA.—It is reported in the Continental journals that the Pope recently had a quarrel with Baron Meyendorff, Russian *charge d'affaires* at Rome. The Baron having waited upon the Pope to justify the action of the Czar in relation to the Roman Catholic priests in Poland, added: "Your Holiness has yourself been mistaken, and you were not infallible in the selection of Father Passaglia, and Cardinal Andrea, which you now regret." The Pope rose indignant, and showing the door of his cabinet, said to the Baron: "This is too much. I cannot allow myself to be insulted in my own house. Withdraw and return no more."

THE DONATION FROM ACROSS THE WATERS

OF CHARLES H. THOMPSON, ESQ., PARIS.

The donation of Mr. Thompson, which we acknowledge in our present number, appeals strongly to the rich men of our own country. Mr. T. is now residing in Paris, and has, from personal observation, made himself acquainted with the workings of the Roman Catholic system on the continent of Europe. Having visited Italy, and seen the efforts of our missionary at Milan, he became deeply impressed with the value and magnitude of the work which was devolved on our Society, and hence was led to make this princely donation of two thousand francs for the education of missionaries in Italy; to raise up *educated men* to instruct the public, popular mind in relation to the evils of the papal system. The popular mind, left to remain where it has been for ages in the papal countries, and there is no possible relief from the grinding power of the papacy—thus living on the ignorance of the people, and ever seeking to prolong and deepen that ignorance. To reform any abuses in the social system, or in civil government, the *only* sure way is to enlighten the people as to the nature and origin of these abuses, and to instruct them as to their personal power and rights as men and constituent members of the state. Much more is this true on the subject of religion. Let the masses of the people, in Roman Catholic countries, once be made acquainted with what they are unrighteously denied as their natural right, and to what they might justly aspire, then the chains of the papacy would soon be relaxed and a new state of society be seen to follow.

We ask our rich Christian friends to study this example of Mr. Thompson, and then enquire what can we do to redeem and save our papal communities both at home and abroad. While the heathen are pleading for salvation, there is a cry coming to our ears from these millions of papists, as ignorant of the way of life as they; and at our very doors, sinking to the grave, destitute alike of that education which usefulness here and life eternal demands.

POLITICAL CATECHISM FOR ENGLAND AND IRELAND.

Q. What are England's last gifts to Ireland?

A. Insurrection Acts, Extraordinary Commissions, Suspension of the *Habeas Corpus* Act.

Q. Are they good?

A. No.

Q. Why does she give them?

A. She fears a rebellion.

Q. Has she good reason?

A. Excellent.

Q. Who rebel?

A. Only Roman Catholics, whom the priests call their subjects; not one Protestant, not one Romish convert, not one independent Romanist.

Q. Why do they rebel?

A. They hate England, and would break her yoke.

Q. Why do they hate England?

A. They are taught.

Q. By whom?

A. By their teachers, the priests.

Q. When and where?

A. Every where, and at all times, in school and out of school.

Q. What does England do?

A. She helps the teachers.

She pays the priests in their colleges.

She pays the priests in their schools.

She pays the priests in the pauper unions.

She pays the priests in the prisons.

She pays the priests in her army.

Q. What does England get?

A. The fruits; the last ripe fruit, FENIANISM.

Q. What is Fenianism?

A. Hatred of England boiling over to a rising.

Q. Why do the priests dislike Fenians?

A. Why does a cook dislike the pot which boils over and scalds her? Yet it is the cook who makes and keeps on the fire.

Electoral Committee, 1, Whitehall-Gardens, Feb. 22, 1866.

TO THE CLERGY.—*Mr. Editor*: will you allow me to address through your columns, one word to an important class of your readers, the "Protestant Clergy?"

Reverend Gentlemen, for many years I have been an attentive observer, as well as a great admirer of the American pulpit. No country can present a more able, learned and eloquent ministry, than these United States; while sacred literature has received its richest tributaries from their hands. For the last ten years, my observation has extended from the latitude of Cairo, on the Mississippi, to the coasts of Maine; and from the Atlantic, to the West of the Great Rivers. And being, what the world would call, an "old man," I have been led to compare the present clergy of this country with the ministry whom I was accustomed to hear in my earlier years. Without considering the question of erudition or eloquence, or indeed of general usefulness, there are two things that have forcibly arrested my attention. One is the almost entire abstinence from elaborate, doctrinal discussions, such as distinguished eminently the clergy of a previous generation. And, second, the little attention that is paid, either in the devotional services or in sermons, to the prevalence and power of Romanism.

Dismissing the first, as inappropriate to the pages of this excellent Journal, I confine myself exclusively to the latter. Romanism has become a power in this land, from which no one must, or can, close his eyes. It is seen every where. It is felt every where. And it devolves on the clergy, more than upon any other class, to arrest the influence of this power; and to caution and guard the people from its pernicious effects. This they may do by giving it that attention, I may say *prominence*, in their ministrations, which we find given to it in the Gospel. By showing its insidious attractions for the young and the unwary; drawing to its schools, and showing indulgences to those who seek the name of an education, without the time and toil necessary to acquire it. While the people hear nothing of the dangerous influences of these Roman Catholic schools from the pulpit or otherwise, they incautiously commit their daughters to associations and intimacies that lead, in multitude of cases, to an entire renunciation of the Protestant faith; and not a few of the children of the Puritans are at this moment the inmates of Jesuit nunneries. It is not true, that superior education or accomplishments are to be acquired in these Catholic schools, and every pastor should guard his people from committing their daughters to their tutelage.

It must also be the privilege and the duty of the clergy to advise their flocks of the danger arising to our free institutions from the political power of the Papacy. If government is an ordinance of heaven, and liberty the legitimate result of Gospel truth, both liberty and government have claims on the Christian ministry for defence and enlargement. But more, the Christian ministry has a mission to perform to the vast population of the Roman Catholic family. The entire Papal world is, as to all the purposes and demands of the Gospel, as much in need of evangelical teaching as the Pagan world itself; its millions are famishing for the bread and water of life. Then, while the pastors of churches are pleading for the heathen, the Mohammedan and the Jew, why is there so little interest manifested for the ignorant and dying Papist? Formerly we heard the prayer, oft repeated and earnest, for the benighted followers and subjects of the "Man of Sin," that the arm of Papal power might be broken. That power has reached us, and, familiar with the "Man of Sin," has not the pulpit forgotten too much the danger that has also reached us?

Gentlemen of the Clergy! have you not here a duty to perform, to instruct your people as to the growing power of the Romanists, and to summon them to such efforts and prayers as are required to arrest and reform it? Until your voice is heard, the party politician will court the favor and support of the Papists; and Catholic schools will continue to receive the daughters of our churches, and the great body of the Romish communion will live and die as they now are.

AN OLD MAN.

LIFE OF REV. DR. BAIRD.—We referred to this volume in the last number of the *Christian World*. At that time we had not read the book. Now, after a careful perusal, we are prepared to speak of it as a work of the deepest interest—showing how much of labor and usefulness in the cause of Christ can be accomplished in a few short years. The heart and hand of Dr. Baird was always ready for every good word and work. He was persevering, laborious, diligent and prayerful in his Master's business. For years we were associated with him, and during the whole time we never heard an unkind word from his lips. He was a Christian gentleman—always polite and courteous to every person. We would say to our readers, buy the book and read it, and you will be amply repaid.

THE EXECUTIVE COMMITTEE, at their late meeting, appointed Messrs. Merwin and Sayre, of the Princeton Theological Seminary, missionaries to South America.—They are connected with the present graduating class, and intend, Providence permitting, to go out this fall. The cases of two others are under advisement; and if we can see a reasonable prospect that the Churches will furnish the means of their support, they will, without doubt, be appointed also. The men are ready and anxious to go. Who will aid us in this time of need?

RELIGION IN PORTUGAL.—Many of our readers are probably but little acquainted with the state of religious matters in this corner of Europe. They are apt to connect Portugal with Spain, the most bigoted and priest-ridden nation in the world. Happily, however, there exists here the Constitutional Charter, granted by D. Pedro IV. in 1826, which may truly be termed the Magna Charta of Portuguese liberty. One article, No. 145, sec. 4, is in these words, "No one may be persecuted on account of religion, once he respects that of the State, and does not offend against public morals." Still, the great multitude has been held hitherto in shackles by the Romish priests, who have exerted themselves to put down all attempts which have been made to spread the truth, by the circulation of the Bible in the vernacular tongue, and by the distribution of tracts; the result of which has not been very apparent. A new era, however, seems about to dawn, and light to spring out of darkness.

THE NESTORIANS IN PERSIA.—The Christian community of the Nestorians in Persia have for many years been subject to great oppression from their Mohammedan neighbors; but all who value civil and religious liberty will be glad to learn that the efforts repeatedly made to obtain for them not only protection in their social rights, but also, entire freedom in regard to religion, are now likely to be crowned with success.

A GOVERNOR CAUGHT.—The Legislature of Oregon, during its last session, passed an act compelling barber-shops to close business at 10 o'clock A. M. on Sundays. This has given rise to many practical jokes; among the best is this: A few Sundays since, the Governor of the State stepped into a barber-shop about 9:50 A. M., and placed himself in the chair to be shaved, at the same time giving his boots to the boy to polish. The barber lathered his Excellency's face, and the boy industriously brushed on his boots.—About the time one-half of the executive beard was shorn, and one boot polished, the clock struck 10. The brush dropped from the boy's hand, and the barber began hastily to place his instruments on the shelf. The Governor desired him to proceed.—"Can't do it, Mr. Gibbs; the Sunday law is in force," was the reply. And in spite of his protestations the Governor was obliged to leave with one side of his face unshaven and one boot covered with dust.

Two friends were on one occasion walking together, when a violent storm of thunder and lightning overtook them. One was struck dead on the spot, the other was spared; else would the name of the great Reformer, Martin Luther, have been unknown to man.

FLORENTINE CONFESSORS.—The Medai, who were imprisoned in Tuscany in 1851, for reading the Bible, have been spending the winter at Geneva. Francisco was ordered by his medical adviser to a colder climate, but no permanent change has been effected. His present sufferings and the shattered constitution of his wife, originated in their long and cruel imprisonment.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF
MARCH TO THE 1st OF APRIL, 1866.

NEW HAMPSHIRE.

Tamworth. S. Kingsbury.....1 00

VERMONT.

St. Johnsbury. North Cong. Chur. by F.
Fairbanks.....49 44

MASSACHUSETTS.

Pepperell. H. Farrar for Miss Rankin's
field.....5 00
New Marlboro'. E. Lombard.....2 00
Boston. Phillips's Chur. & Soc. by A. St-
monds.....177 67
" Ladies' Miss'y Soc. of Essex-st. Ch.
by Mrs. H. T. Durant for a Bible
reader in Mexico.....120 00
" Mrs. Tower.....10 00
Cambridge. Mrs. Wyman.....5 00
" A friend.....5 00
Charlestown. Ladies' Bible Class in Win-
throp Ch.....5 00
Melrose. Cong. Chu. & Soc.....66 00
Winchester. Cong. Chur. & Soc.....92 18
Boston. Mount Vernon Ch. & Soc. in part
of which \$50 by T. H. Mead for
Colporteur in Mexico, also \$100
by Rev. Dr. Kirk for Miss Ran-
kin's Seminary, and \$50 by Rev.
Dr. Kirk for the "San Giovanni
Cong. Ch." in Italy, and \$20 by
Julius A. Palmer to complete
L. M. for Emily J. Palmer.....1,082 85
" Park-st. Ch. & Soc. in part.....108 73
Foxboro'. Cong. Ch. & Soc. for L. M. of
Albert E. Forrest.....41 50
Neponset. R. F. Fuller.....1 60
Webster. Cong. Ch. & Soc.....16 25
Roxbury. Elliot Ch.....134 54
W. Medway. Cong. Ch. & Soc.....20 88
W. Cambridge. Orthodox Cong. Chur. &
Soc.....196 62
Grantville. D. D. Dana 2d instalment for
L. M.....5 00
Boston. Miss L. Thompson.....20 00
" Mrs. A. F. Ames.....10 00
Dorchester. Of which \$100 by D. Wallace
for L. D.....180 19

RHODE ISLAND.

Pawtucket. A friend.....50 00

CONNECTICUT.

Woodbury. Henry S. Curtiss.....6 00
East Lyme. Joseph Ayers.....5 00
Rockville. 1st Cong. Sab't. Sch't. for Sab.
Schools, and to make Rev.
H. C. Butterfield a L. M.....39 00
New Haven. Rev. Wm. Patton, D.D., for
Rev. Mr. Hall's Chapel in
Italy.....25 00
Farmington. 1st Cong. Chur. by William
Gay.....36 72

NEW YORK.

New York. Individuals through Dr.
King for Mr. Sabellarus.....106 00
Middletown. 1st Pres. Ch.....42 50
Brooklyn. Mrs. Lewis Tappan \$10; Mrs.
Austin \$10, for Miss Ran-
kin's field.....20 00
New York. Rev. Mr. Striker's Sab. Sch.
for Miss Rankin's field, in gold.....20 00
" Mrs. Neabitt's school in McD.
street for Miss Rankin.....2 00
Brooklyn. Mrs. J. B. Hutchinson \$10;
Mrs. Steller \$5; Mrs. Cald-
well \$5, for Miss Rankin's
field.....21 06
Millville. D. N. Potter.....1 00
Rochester. U. Presb. Congrega'n for Rev.
G. W. Moorehead's field.....24 25
New York. A friend for Miss Rankin.....25 00
Chaumont. Legacy of Mrs. McPherson,
by Wm. McPherson, Exr.
to make H. Mordough and
Sarah Mordough L. Ms.....100 00
Chester. Pres. Ch. by J. G. Clark, Tr.....30 00
New York. Spring-st. Pres. Ch. to consti-
tute Rev. J. D. Wilson an
L.D.....112 00
New Woodstock. Mrs. O. D. Huntley &
Mrs. N. Munford \$1
each.....2 00
New York. Madison Av. Bapt. Chur. to
make Jacob F. Wyckoff a
L. M.....30 00
" 63d-st. M. E. Ch.....7 50
Troy. 1st Chur. to make Rev. Marlon R.
Vincent a L. M.....65 00
Fairport. Cong. Ch. to make Rev. J. But-
ler a L. M. and M. F. Howard
L. M. in part.....45 37
Utica. 1st Pres. Ch. to make Messrs. Ed-
win Hunt, E. A. Hammond, Ely
Marsh and Lydia Marsh L. Ms.....181 00
E. Bloomfield. Cong. Ch. to make Lyman
A. Beach L. M.....38 05
Prattsburg. Cong. Church to make D. W.
Hotchin a L. M.....32 25
" Bapt. Ch.....4 42
Silver Creek. 1st Pres. Chur. by G. Tew,
Tr.....18 66
New York. J. D. Wolfe \$50; U. S. Gil-
man \$25; A friend \$2; A. K.
Ely \$100, for Miss Rankin's
field.....177 00

NEW JERSEY.

Newark. Wm. Rankin \$50; Wm. A. My-
ers \$20; S. P. Smith \$5.....75 00
Orange. 1st Pres. Ch.....90 00
Deekertown. Mrs. S. Cooke for Santiago.....5 00
E. Orange. 1st Pres. Chn. in full of L. M.
for Rev. F. L. Henion.....13 96
Reaville. Rev. N. S. Upham.....5 00
Kingsco. Pres. Ch. C. F. Fisher.....19 79
" C. F. Fisher.....5 00
Camden. Messrs. Stevens, Voorhees and
Seovel \$5 each.....15 00
Fairton. N. S. Pres. Ch.....6 73

PENNSYLVANIA.

Bushanan.	Rev. T. Edwards and wife.....	2 00
Cochokaling.	Pres. Infant Sab. Sch.....	10 00
Elmhorough.	R. D. Ch. of Addisville by G. Cornell, Tr.....	5 50
Reading.	Evangel. Ass. add.....	1 00
Westchester.	Union Meet'g, which makes Rev. John Bolton, Rev. Jas. Trickett and Rev. C. F. Turner L. Ms.....	64 00
Philadelphia.	Theo. Potter \$50; Messrs. White, Scott, Tenbrook, Myers, Faber, Hovey, \$5 ea; B. Colwell \$50 add. to \$50 before; Mrs. Gillett \$10; Cash \$1; Mrs. C. R. Wurts \$100, for L.D.....	241 00
"	Mrs. Ann Graham.....	1 00
"	Asbury M. E. Ch. to make Geo. W. Quigley a L. M.....	44 00
"	Nareth M. E. Ch.....	15 00
Westchester.	1st Bapt. Sab. Sch. for L. M.....	30 00

KENTUCKY.

Danville.	Mrs. B. Caldwell.....	1 00
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MISSOURI.

St. Louis.	S. M. Edgill for the support of a Bible Woman at Milan, \$120; Mrs. S. A. Collier for support of one of the six Sab. Sch. Missions in South Am. \$100; Messrs. Hall and Noyes \$50, each for support of second Bible Woman at Milan; J. B. Lamoin \$50 for Italy; Messrs. S. M. Dodd for L. M., and Flak, Knight & Co., G. P. Plant and S. Copp \$30 each, for third Bi- ble Woman at Milan; Messrs Comstock & Co.; Noyes, \$30 ea; Messrs. Yeager and Mc- Cum, \$25 each.....	630 00
"	Mrs. W. H. Markham \$25 in full of L. M. for Fanny G. Markham, Messrs. Whit- more, Drake, Whitmore, Blood, Plant \$20 ea; Leslie Garnet \$15 in full of L. M.; Mrs. Andrew Johnson \$15 in full of L. M.; Smythe, Down- ing, Field, Wahl, Nanson, Hamel, Sell, Ames, Graham, Strong, Gale, Kellogg, Roe, Goodman, Kennard, Hub- bell, Marmod, Nicholson, Keith, Allen, Jaccard, Mer- rill, Fogg, Nicholson, Bro- therton, Copelin, Laffin, Holmes, Dameron, Eager, Collins, Camden, Greeley, Sawyer, Gazzam, Davis & Co., Havens, Chapman, Mrs. Aull, Hamet, \$10 each.....	555 00
"	Messrs. Stobie, Whitaker, Smith, Weirick, Mullikin, Stannard, Archer, Jackson, Campbell, Garretson, Field, Clark, King, Stinger & Co., Field, Patterson, Richardson, Heed, Wells Bros, Allen, Buckland, Baker, Pittman, McCartney, Rogers, Schre- der, Southern, More & Co., Ballantine, Godfrey, Largue, Chamberlin, Boden, Moreau, Hitchcock, Holmes, Pratt, Tensdale, Holmes, Mont- gomery, Childester, Cum- mings, Thompson, Rumbold, Thompson, Cochran, Gay, Breed, Jones, Tuttle, Leslie, Cottin, Lake, Leslie, Sum- ner, Porter, Hazard, Buxton, Kingdom, Easton, Pawley, Hogan, Handy, Freeman, \$5 each.....	320 00

St. Louis.	Messrs. Hancock, Gardner, Peobles, Manning, Otthant, Stevenson, Gamble, Benham, Dickey, Ladd & Co., Baker, Webb, Edgar, Platt, Bonner, Witzer, Mrs. Murphy, Stiek- ney, Sibley, Ladin, Burchard, Blair, Bryan, Campbell, \$5 each.....	120 00
"	Messrs. C. C. Whitteley and Mrs. J. S. Durham, \$4 each; Biggers, Gray, Wade, Mc- Neeley, Stoddard, Mrs. Foun- eroy, \$3 each; Drew, Wood- ruff, Blossom, Spencer, An- derson, Smith, Springer, Tensdale, Finley, Ausmerle, Tensdale, Warden, Champ- lin, Nelson, McKinstry, Ful- ler, Case, Tensdale, Kippy, Weed, Holcomb, Mrs. Fil- ley, Tandy, Weaver, Cooper, Snow, Miss Bailey, \$2 each; D. T. Wright, \$2 50; Davis, Chambers, Green, Steadman, McClanahan, Scott, Hol- man, Trevor, Uetok, Bryan, Sturges, Barnard, Sayers, Pohl, Martin, Jacobs, Sher- wood, Whistinger, Horton, Ober, Gonkin, Hart, Norris, Surtees, Cooper, Mrs. Burns, Barnhurst, Spencer, Manny, Black, Moreton, Stagg, Blair, Wilson, Keith, Keith, Misses Cook, Markham, \$1 each.....	122 50
"	Mrs. Samuel 50c.; Little G. D. Markham, 30c.....	80

ILLINOIS.

Princeton.	Pres. Ch.....	15 25
"	Cong. Ch.....	16 00
Aurora.	1st Cong. Ch. which makes Rev. W. L. Bray a L. M.....	37 02
Rockford.	Mrs. Mary A. Jacoby add. for L. M.....	5 00

INDIANA.

South Bend.	Bapt. Ch.....	3 20
"	Pres. Ch. which makes J. N. Massey L. M.....	35 35

OHIO.

Cincinnati.	C. G. Rogers first instalment of three months support of Cincinnati Missionary.....	33 33
Springfield.	Meth. Prot. Chur. add. Mr. Trumbo.....	25
Chardon.	W. K. Whisterton.....	15 00
Oberlin.	2d Cong. Ch. add.....	3 00

MICHIGAN.

Olivet.	Cong. Ch.....	20 70
Alleghan.	".....	5 40
Lodi.	".....	5 00
Port Huron.	".....	11 31
Hudson.	".....	21 25
Raisonville.	".....	6 00
Jackson.	".....	19 00
Grass Lake.	Rev. H. Bates.....	1 12
Detroit.	C. Brown \$1; B. Wight \$5.....	6 00
"	United Pres. Ch., John McBride \$4; Others \$5.....	9 00

WEST VIRGINIA.

Wheeling.	Rev. T. G. Addison in part of L. D.....	50 00
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MISCELLANEOUS.

Mendocino, Cal.	Mrs. Elizabeth Wheeler, in gold.....	2 00
Brownsville, Ora.	" World Prayer Meet- ing, by Wm. C. Baird.....	23 00
Galveston, Texas.	James Burke for Mexi- co.....	50

THE

CHRISTIAN WORLD.

Vol. XVII.

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No. 6.

SEVENTEENTH ANNIVERSARY

OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

THE Annual Sermon before the Society was preached on Sabbath evening, May 8th, in the Fourth Avenue Presbyterian Church, by the Rev. HOWARD CROSBY, D.D., pastor of the church, from the 9th verse of the 2d chapter of II Thessalonians: "Even him whose coming is after the working of Satan with all power and signs and lying wonders." The working of Romanism, the means employed, the instruments used and the results attained, were pictured in colors so bright and likeness so accurate as to show at a glance that the Apostle meant Popery, and Popery alone, when he uttered the words of the text. The building was crowded by an intelligent and appreciative audience, who felt that the Doctor had done well in bringing before them, in so masterly a manner, the designs of the great Anti-Christian power of the world.—We hope to publish the sermon in our next issue. Rev. Drs. DeWitt and Campbell took part in the opening exercises.

ANNUAL MEETING OF THE SOCIETY.

The Seventeenth Annual meeting of the Society was held on Tuesday evening, May 8, in Rev. Dr. RICE's Church, corner of 19th street and Fifth Avenue. The Rev. Dr. DE WITT presided. Prayer was offered by the Rev. Mr. Babbitt, pastor of the Presbyterian Church in Hoboken. The Rev. Dr. Campbell, Financial Secretary of the Society, read the Treasurer's Report, which will be found at the close.

Rev. J. Scudder, Corresponding Secretary, read an abstract of the Annual Report of the Board of Directors, giving a brief summary of the work of the Society at home and in foreign lands. The

following verses of the Missionary Hymn were sung by the audience rising :

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation, oh salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learn'd Messiah's name.

Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till like a sea of glory,
It spreads from pole to pole:
Till o'er our ransom'd nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Rev. Dr. Campbell then read a series of resolutions, which at a later stage of the meeting were submitted and adopted. They are as follow :

1. **RESOLVED**, That the Reports now read be accepted and adopted, and referred to the Executive Committee for publication.

2. From the statements made in the Report, it is manifest that the Society is engaged in a work intimately connected with the growing interests of the kingdom of Christ; and, as such, should hold a place in the affections and contributions of the people of God second to no other.

3. That while vigorous efforts have been made to propagate the Gospel in heathen lands, many seem to forget or overlook the fact that there are millions on our own Continent, in our own land, at our very doors, who are bound down under the chains of a false system of Christianity, having no correct views of the great plan of salvation, and needing equally the labors of the faithful Missionary, the Colporteur, and the Bible-reader.

4. That the success attending the labors of our devoted Missionaries in Europe, Mexico and South America, and the efficient work of the more than fifty native helpers in Italy, Greece, and other parts of the field, call for devout thanksgiving and gratitude to God.

5. That the open door for the labors of the Missionary, the Colporteur, and the Sabbath-school Agent, in almost the entire portion of the nominally Christian world, is a loud and imperative demand upon this Society to redouble its efforts, and cultivate to the fullest extent the fields entrusted to its care.

6. That the blessing of God upon the Sunday-school work of this Society, during the past year, especially in Germany, Belgium, and Italy, has greatly cheered our hearts and encourages us to renewed zeal and more vigorous efforts in the prosecution of this department of our labors.

The Rev. Dr. Sunderland was now introduced, and gave an interesting sketch of the Chapel in Paris, and the Americans in the habit of attending it. He said that it was a privilege to bear testimony to the kindness, courtesy, and generosity of the gentlemen who composed the committee. He found in Paris some of the most worthy and earnest Christian people he had ever met. During the war, the American colony were somewhat divided, but after April, 1865, another tide flowed in, and the Chapel since then has been thoroughly filled. How Americans felt at the joyful news of the re-election of Pres't. Lincoln, the surrender of the rebel armies, the assassination of the President, the celebration of the Fourth of July, and the thanksgiving on the 7th of December, it was impossible to describe. The Chapel is neat and commodious. By the side of it stands an open lot, just suitable for a

parsonage, which is very much needed, and a reading room and a library where Americans could meet and enjoy a home feeling. Will not some generous men put up such a building? Then, too, there is a debt of \$12,000 on the Chapel, which ought not to remain. Will Christians in this land allow it to be an incubus any longer? The Doctor then gave an account of the happy fellowship they had enjoyed with Christians of the French Evangelical Church. They had shared their Chapel with a French congregation, whose church had been torn down by the opening of a new street. He then, in a most eloquent strain, recounted the causes which kept the people of so large a portion of Europe in spiritual ignorance and bondage. The Chairman next introduced

The Rev. Dr. Schaff, who gave an eloquent history of Christianity in Germany. Twelve hundred years ago the religion of Jesus was carried in small boats by Germans to the coast of England; now England, or rather America, was returning the compliment, and gives back something to Germany. And what is this? Germany had the same truth. She acknowledges the Bible. She has a Protestant faith, evangelical ministers and churches. She has, however, until lately, lacked one thing. While she has preached to her adults and instructed her youth, she has not had the perfect system of Sabbath-schools which we enjoy, and it was left to the persistent efforts of an American layman to introduce the system. The difficulties in the way were many, the obstacles seemingly insurmountable, but these were all overcome. The effects of the Sunday-schools in Germany were already visible. In Berlin alone there are now eight schools—some can be found in all the principal cities. The Doctor spoke of the influence Germany was exerting on our country, and how necessary it was that the children should be trained to become loyal and good citizens of our republic. New-York city alone, he said, had as a part of its population one hundred and fifty thousand Germans, and the neighboring cities one hundred thousand more. It is thought that more than two hundred thousand Germans will come to this country this year.

The Rev. Mr. Pascal, from the Central Evangelical Society of Paris, gave an account in French of the origin and work of that Society. His remarks were most admirably and correctly translated by A. Peroin, Esq.

Though now late, the audience remained to hear the Rev. Dr. Storrs, whose matchless speech we hope to obtain in full at some future time. The recent developments, he said, of Romanism in this country and England, forced the question, How shall Protestantism meet this aggressive movement? It was a subject vital to the church, and required careful attention and study. There appeared in some quarters an excessive apprehension that Romanism would spread over the republic. There is no danger, unless our countrymen lodge political power, which it was seeking, in the hands of the Roman Catholic Church. It was true that Rome had obtained ascendancy over many minds of late. She had done it by her very boldness. The contrast between the language of Protestants and Roman Catholics was often very striking. While Dr. Pusey, who was really a man of higher intellect and culture, speaks cautiously. Dr. Manning's answer was like the stride of a giant, of a

man accustomed to success, of a leader of a great army. Romanism is striking at the principal powers of the world. Here are two great countries which public opinion governs, and Romanism strives to sway public opinion both in England and America. And how does she do it? She uses Protestant weapons. She preaches from her pulpits with a power, fervor and energy which has never been surpassed. A large number of her sermons might be preached in any of our orthodox churches. Public lectures, Tract Societies, and protracted meetings, two days' meetings—yes, twenty days' meetings, were now the order of the day. Things unheard of before in her history. Romanism is truly on a new crusade. You do not, as in other countries, see the priest with a cock under his arm hasten Mass in order that he may reach the spot where he can bet on his favorite rooster. Romanism is out-methodizing Methodists—out-Presbyterianizing Presbyterians. Romanism, they say, is the religion of the Son of God; and it would not be very strange if she should become before many years the fashionable religion of New-York, for she seeks to attract those who are pleased with the magnificent ritual and splendid music. Up to this time she has had influence mainly with the poor and ignorant. Many of the neglected have found a priest by their side ready to give them just enough to lead them into their church. Will Romanism then, by using the weapons of Protestantism, be successful? He thought not—for the question was, Can she stand it? If she goes on as she has done, she may get all of Protestantism into her church, and how is she to get rid of these reforms? Then, again, Romanism makes but little headway among the middle classes, and we Americans are middle class people. Culture and education may and will raise us in the intellectual world to a high position, still as a nation we are of the middle classes. The Doctor spoke also of the causes which kept Ireland bound to the Papacy. Were she as free as Scotland, she would soon be as independent as Scotland. Look at the Irishmen of this country. When the Archbishop tells them not to go to the Park on the Sabbath, one hundred thousand go there on that day. In conclusion, the efforts that we should put forth were forcibly described. Romanism will melt when you bring it before the bright light and power of Protestantism—melt like the peaks of the lofty iceberg when the rays of the sun strike upon them—melt as its huge base when it meets the waters of the Gulf stream. The devil would as soon pass the pearly gates and walk the streets of jasper, as Romanism would seek to surround itself by the usages and appliances of a pure evangelical Christianity.

We regret that the Doctor felt constrained to abridge his remarks on account of the lateness of the hour, for we look upon this view of the subject as the most important we have seen. The doxology followed, and the benediction was pronounced.

The Society then came together and elected a Board of Directors for the ensuing year, passed a vote of thanks to Rev. Dr. Crosby for his excellent and appropriate Sermon, and requested a copy of the same for publication. The Society also passed a vote of thanks to the several speakers for the kind service they had rendered on the occasion, and to the trustees and congregations of Drs. Rice and Crosby's churches for the use of their buildings. Our prayer is that the great Head of the Church will follow with rich blessings these interesting anniversary exercises—to Him be all the glory of our success.

SEVENTEENTH ANNUAL REPORT.

As a Society, we have arrived once more at a stage where we must stop and recount the mercies which have attended us thus far. At our last Anniversary, Peace had just dawned on our beloved land. We saw its light, however, only a far off upon the mountains tops. During the year it has flowed down their sides with daily increasing brightness, and filled our plains and valleys with noonday glory. To the Author of light and life be all the praise. Our country's honor is no longer veiled. Our flag floats in every harbor more proudly than ever, with the motto, "Let the people go free," written on every fold. To God our only King we give thanks. We speak thus as it most intimately concerns our work. America has her missionaries all over the world, and no one has felt more keenly than they their nation's hour of darkness.

The inquiries we are to make at this time are these: What have we done for the moral renovation of the people who dwell amid superstition and error, and how far have our labors been crowned with blessing? The measure of apparent success does not always compass the full amount of real progress. And yet we have no reason to complain. Our work is not to preside over churches, and roll up numbers. It is to enlighten, by the preaching of the truth. We sow; others gather. We furnish the material; others put up the building.

HOME WORK.

The public generally have mistaken views in regard to our home work. Because our mission stations are not numerous, we hear the complaint, "You are doing but little within your own borders." 'Such forget that we have five able District Secretaries, and two agents, who travel over all our Northern States; and not only preach on the subject of Romanism two or three times on the Sabbath, but labor on every day of the week to open the eyes of our pastors and the great body of evangelical Christians to the rapid increase of Roman Catholicism in this land. They beseech the pastors to blow the trumpet of alarm loud and long. They urge the laity to be up and doing—to go out each Lord's day into the highways and hedges, and find the little ones and the adults straying hither and thither, and compel them into the Sabbath-school and into the church.—These Secretaries make Popery a constant study; and would the pastors and people but listen to their entreaties, a work might be commenced which would ere long thin the numbers that now swarm into the numerous, huge Cathedrals of Roman Catholicism.

Our space will allow us to give the report of only one, from which we think our friends may judge of the labors of our Secretaries. He says: "My work consists in the supervision of our missionaries, the presentation of the cause, and the collection of funds. During the last year, I have traveled 4616 miles, labored in six States, made 6520 calls, preached 59 times, delivered 129 addresses, addressed 140 congregations, and written 618 letters. Every where in this District is the interest growing and deepening. I hear our Magazine spoken well of.—Pastors tell me it is the best one they receive."

Will it be doubted, brethren, for a moment, that the power of Anti-Christ must be met and overthrown in this land by the efforts of the regularly established church organizations of the various evangelical denominations? We trust

our Secretaries will be able to tell us, at the close of another year, that Christians of every name have buckled on the armor, and are determined not to put it off until the Man of Sin shall be destroyed by the brightness of His coming whose right it is to reign.

The reports of our Home Missionaries show the amount that can be done by those whose hearts burn with a holy jealousy for Him whose kingdom they seek to establish. The Rev. Mr. Sadd and wife have continued to labor in Louisville. Mr. S. reports: "I have distributed more Bibles and Testaments in destitute Irish and German families than in any year before. Our schools are more prosperous, and have a larger supply of good teachers. The trustees of the public schools have granted us the privilege of having our Mission Sabbath-schools in their buildings. I have the general superintendence of six hundred of these poor children, mostly Irish and German. In the coming year we hope to have four more schools. Here I believe is our great field of usefulness, and I trust ere long we shall have one thousand of these little ones. They improve rapidly. One little boy said the other day, 'I hunted up Jesus and I found him.' The teachers visit their scholars and pray for their classes every Sabbath in concert. I have preached and lectured 115 times; made 570 visits; distributed 480 Bibles and Testaments, 15,000 pages of tracts, and 1,200 papers and periodicals. Received and distributed to the poor \$450; in coal and groceries \$250; clothing \$220; garments made by the children of the Industrial School for the poor, 117,—amount collected of individuals \$108."

We cannot give the report of all our Home Missionaries employed. Still some idea may be formed of their labor from the extract given above.

BIBLE WOMEN.

We will now mention briefly the work of one of our Bible women. For nearly three years, she has labored for us in Cincinnati. She has during this time conducted three Industrial schools, numbering four hundred girls. Four hundred and fifty garments, besides three bed quilts nearly completed, have been made by these little ones. She has made two thousand visits to the ignorant and degraded, largely Roman Catholic, praying with and counseling them. The last year, she has extended her labors to the city prison, county jail and hospitals, conversing with the inmates and distributing religious reading.

One of our secretaries writes: "Our Home work in this District has been remarkably blessed. Each station shows progress and success. We commenced, eight years ago, by the inauguration of schools, Sabbath and Industrial, into which we gathered the children of our foreign population, especially Roman Catholic—where they were taught cleanliness, industry, morality, and religion. Thus we opened the way for the visits of the missionary to the family. During this time more than two thousand girls have been taken through these schools, who have introduced the missionary to more than 2,500 families, where the Bible has been read, prayer offered, and every possible effort put forth to direct them to Christ as the Saviour of men. The result has been that a church, organized by our first missionary, now exists of something like two hundred members, with as many more in attendance. Recently we have employed a corps of female missionaries."

NEW-YORK CITY.

Our Italian Missionary in New-York has labored faithfully, and with a good degree of success. He visits daily four or five families, reads and explains the Bible, and where permitted offers prayer. On the Sabbath, he has a Bible-class for adults, a Sabbath-school for the children, and regular preaching service. His audiences are sometimes large and attentive. He has reported during the year several cases of conversion, and some intensely interesting triumphant death scenes.

Though loth to omit a more extended report of the work of our other Secretaries and Missionaries, we will not weary our friends farther than to call upon every Christian who loves his country to co-operate with us in seeking to enlighten the Roman Catholics that crowd to our shores, fill our houses, our factories, our farms, and our counting-rooms. Every Christian lady might do something for her Saviour in her own family. We know that there is but little romance in working for Jesus in our kitchens. But, Christian lady, we pray you try it.—Those who have labored persistently in love have been abundantly rewarded.

Christian Merchant, will you not speak to your carman, or your porter, and point him to a precious Christ, who can alone satisfy the cravings of his immortal nature? Wealthy Manufacturer, God has sent under your care a host of foreign operatives. You give them their daily bread; have you ever offered to take them to that spiritual table loaded with heavenly manna, at which you profess to feast? Christ-loving Farmer, have you once thought that your plowman, who was hourly adding to your riches, was spiritually poor indeed—walking in darkness, superstition, and error, while one word from loving lips might throw a flood of light into his soul, and make him rich for eternity?

God in his providence has given the churches of our land a great work to do. They are abundantly able to do it. By their city missionaries, and by their neighborhood missions, by their unpaid Evangelists and Colporteurs and Bible-women, many of them are doing great deeds for the thousands who come to our shores from Papal countries. And why should they not? No one can know the wants, the peculiarities, and the spiritual destitution of the foreign population of a particular locality so well as the clergy and laity who live near them. We have been rejoiced to see how thoroughly this plan is carried out in some of our large centres. We wish all American Christians could visit for example Utica, and examine the neighborhood mission, conducted by the First Presbyterian Church, of which the Rev. Dr. Fowler is pastor. The church members are all, both old and young, put into harness, and no one who is unwilling to work would occupy a pew in that great edifice. We hope it may not be long before every church in our land has either such a mission of its own, or joins with others to conduct one in its vicinity. We generally find that churches, like the one mentioned, give most liberally for foreign missions.

FOREIGN FIELD.—PARIS CHAPEL.

The American Chapel, under our care in Paris, has continued during the greater part of the year full to overflowing. The Rev. Dr. Sunderland was obliged, by the urgent repeated requests of his church in Washington, to return home. The regret at his leaving was unanimous. Many are the testimonials received at our office of the success of his ministerial and pastoral labors. No

congregation could have mourned more at the loss of a faithful and long-tried pastor. His eloquence, his patriotism, and his social qualities won the hearts of Americans sojourning in Paris.

The Rev. Dr. Van Nest, who had been appointed by the Society to take Mr. Hall's place, was requested to go at once and occupy the pulpit at Paris until the time of Mr. Hall's leaving Florence. The Doctor very cheerfully acceded, and sailed almost immediately. Not knowing of Dr. Van Nest's coming, the Committee at Paris engaged Dr. Burlingame to preach for them until a successor to Dr. Sunderland should be sent by our Society. These two brethren have shared the labors of the Chapel between them. The Rev. Dr. Eldridge, well known in this country, has been appointed Dr. Sunderland's successor, and will soon sail for his destination.

OUR CHAPEL IN ROME.

When Dr. Van Nest left Rome, our American Minister invited a clergyman of the Episcopal Church to officiate as pastor of the Chapel.

ITALY.

Since the days of primitive Christianity, evangelical religion has perhaps never spread more rapidly than it has done during the past few years in Italy. The religious movement had its origin in the general political upheaving in Europe in 1848. The object was to emancipate Europe from the feudal and monarchical despotisms which for a long time had crushed out all the life and liberty of the different nations. A powerful secret society was formed, which embraced Italy, Austria, Switzerland, France, Spain, the States of the Church, and extended even into Russia. The leaders saw that the greatest obstacle to the successful accomplishment of their grand design was the tyranny of the Papacy. They then began a resolute and deadly struggle with Roman Catholicism, and almost succeeded in overthrowing it. Then came the flight of the Pope, the establishment of the Roman Republic by Mazzini and Garibaldi and the war with Austria. In order more successfully to combat the power of Pope and priests, many, in Tuscany especially, from purely political motives, began the study of the Bible. God used this means to bring them to a knowledge of the truth as it is in Jesus. About this time also the Bible was carried by a sea captain into the Island of Elba, was read by himself and a few of his neighbors, and thus the foundation was laid for the prosperous work which has been done in that Island.

FREE ITALIAN CHURCH.

The first great religious awakening was mainly in connection with the Plymouth brethren. A few zealous and excellent members of this sect labored with great success among the first Italian converts, and imparted to them their fervent piety and zeal. The first churches were therefore modified somewhat by Plymouthist influence, and this for the very natural reason that the converts, being inexperienced themselves, were guided by their religious friends and counsellors. The Italian converts would not, in a body, join any existing sect or denomination, as they felt this would be a sacrifice of their intensely strong national feeling. They wanted an organization of their own; and hence arose the Free Italian Church. With its growth, the original peculiarities of the Plymouth brethren have been gradually disappearing. Our missionaries were hailed at once as friends, for they came not to establish a denomination, but to help the young soldiers of the Cross

in their endeavor to conquer that beautiful land for the Captain of their salvation. They found in the Free Church most excellent religious elements. The Spirit of the Lord was there, and the churches themselves were by far the most popular, and regarded with the most favor every where by the Italians. It is true they found much that needed reform, but with it they found also a willingness to take counsel and advice. Order, system, organization, and co-operation were the ends the Italians themselves longed to accomplish. The meeting at Bologna last year was a great step towards the fulfilment of their desires. The scattered elements, so precious, that were existing in various churches in different parts of Italy, then came together and formed an alliance. They can no longer justly be called Plymouthists, or a church of Plymouth brethren.

Our missionaries have most heartily joined hands with this noble movement, and many of the helpers employed by Mr. Clark are members of the Free Church. If our benevolent men could read the many, many letters which the Corresponding Secretary has received, begging American Christians to come up to the help of this, the youngest member of Christ's household, we think they would respond far more liberally than they have hitherto done. The chief want now of the Free Italian Church is money. The reformation has not yet reached the wealthy classes. The converts are mostly from the poor, though many of them, such as Oddo and DeSanctus, and a host of others, are intellectually rich. Speaking to us, one of their leading evangelists said, "only a short time since : "If you love Italy, give us just now a strong assisting hand, and help us to raise ourselves, and form an Italian Church that shall be an honor and a blessing to Italy. Now is the time to help us. The cry is, Save us from all isms." When we remember that these poor Christians have been driven from their churches and their cathedrals, and have been forced to meet in barns and work-shops and in the open air to discuss the doctrines of the Bible,—so new, so wonderful to them,—is it not enough to wring from us the reply : We will, we must help you, dear brethren ? And yet, what can this Society do, when the Churches will not respond ?

The Italians are an intensely national people. This is the reason why they look to our Society with so many ardent longings. We allow them to choose their own form of worship and church government. To prove their sincerity, they have ever been ready to listen to those who represent us. They seek their advice, they take their counsels, they are glad to have their faults pointed out. In the August No. of the "Christian World" can be found a statement of the doctrines which have been received by the Free Italian Church, as its Confession of Faith. Could we but much more liberally aid this body, we might have under our care the noblest mission in the world, as to numbers, piety, and Christian enthusiasm. We should not have to help them long, as there are even now signs of the Gospel's reaching many, whose conversion from Romanism would soon bring substantial aid towards making the churches self-sustaining.

FLORENCE.

Rev. E. E. HALL & Mrs. HALL, Missionaries.—27 Italian helpers.

It is with the deepest sorrow that we have to announce Rev. Mr. Hall's intended return to this country. Ill health in his family has forced him to take this step. We can but earnestly pray that God in his kind providence may open the way for his speedy return to the field he so dearly loves. From the united

testimony of travelers, we learn that he has worked nobly, prudently, triumphantly. Mr. Phelps, not long ago, on his return from Italy, told your Secretary that there was not a man in Italy who had been more successful in inducing Italians to study their Bible. While having the care of an English Chapel, which, during the year, has been so filled as not to have a vacant seat, he has superintended the labors of twenty-seven helpers.

Mr. Hall says : " It may be proper to state that no agency at work in Italy is more highly valued, and its co-operation more earnestly sought by the Italians, than the American & Foreign Christian Union. The work of the Society here has been limited only by the amount of funds placed at my disposal, while with a sad heart I have been obliged to decline the most pressing calls for help, where the prospect of doing much good was all that could be desired. At the same time there is abundant cause for gratitude to God that he has permitted our churches, while passing through fiery trials at home, to aid in carrying the Gospel to many souls among the deluded and superstitious victims of the Papacy in Italy."

The following is an abridgement of Mr. Hall's intensely interesting report :

Foiano.—A faithful man has labored here two years. He has sold a large number of Bibles and religious books. He gives many incidents of interest, arising from his work. Many have been led to a knowledge of the truth, and abandoned the Romish Church. He has lately held a series of meetings, and speaks of the results as truly the work of God.

Sienna.—An evangelist and colporteur have labored here for the Society.—Though changes have been made in the men, the work has been constantly carried on. Much opposition and persecution, yet at times the work has been very promising. Many Bibles and religious books have been circulated, and some have been brought to the knowledge of the Gospel. A church has been organized of thirty members. A school for boys and girls, and an evening school for adults, have been sustained.

Florence.—A school, which Mr. H. has been obliged to discontinue, has had, during its existence, in all three hundred boys, some of whom having been taught to read and cypher, have found places in shops. Such has been the moral influence of this school that Roman Catholic mothers have asked for Bibles, saying 'our sons can read to us.' A girls' school was also sustained for several months. A boy and girl have been supported at one of the best schools, as they are preparing for the work of evangelization. A truly excellent man has sold a large number of Bibles and Testaments, held meetings for prayer and conference every week, visited the sick, and performed numerous Christian duties. He has been the instrument of good to many souls.

Island of Elba.—Here the Mission was established by Mr. Hall in 1861, at the head of which he placed a most efficient colporteur. This man has lately been appointed Captain of the Municipal Guard at Porto Ferraio, which proves his merit and the influence of evangelical religion in that city. In 1862 the Vaudois Commission recommended an evangelist as a co-laborer. His salary was also paid by our Society. Two flourishing churches have been organized, one at Rio Marina, the other at Portoferraio : two good schools for children, and an evening school for adults, have been conducted. Religious services have been held from time to time in other places. The Vaudois evangelist having been removed,

the church at Portoferraio asked for a minister. A young man of piety and ability was sent, who, after preaching for a few months, was called as pastor.—Messrs. Hall, Moorehead, and Perrazze were invited to conduct the ordination. Mr. Hall could not go; the others went. Mr. P. preached the sermon. Mr. Moorehead questioned the pastor elect. The church was then asked whether they still wished to have the evangelist set apart as their pastor. All answered affirmatively. Then came the laying on of hands, while Mr. M. made the prayer and read Paul's solemn exhortation to Timothy (2 Tim. 4 : 1-5.) The brethren came forward and gave their pastor the right hand of fellowship. The room was crowded, and all seemed deeply impressed. The young pastor reports that forty brethren and sisters lately sat down at the table of their Lord.

Carrara.—The Mission here has had a greater degree of prosperity than was anticipated. A good work has been accomplished. The minister has gained the confidence of parents, and thus given a great impulse to the three schools: two for boys and one for girls. The church numbers fifty communicants.

Casano.—A mountain village. The minister from Carrara has preached here from time to time. The people begged for an evangelist, but Mr. H. had not the means. They exhibit much simplicity and sincerity of character, and the truth makes good progress among them. At four other stations little churches, numbering from twelve to twenty communicants, have been formed.

Livorno.—A church of twenty persons has been organized, and a Sunday-school, attended by parents and children.

Bologna.—The Society has supported an evangelist here during the last year. He is a laborious, self-sacrificing man, preaching with much ability, and to the spiritual profit of a large and interesting congregation. His audience exceeds two hundred and fifty, half of whom are communicants. Bologna not long since was one of the strongholds of Papal power, excluding all light and truth. Now an important work is going on, and visible impression made on the darkness and superstition of Romanism. The people need much a church edifice. Will not some wealthy reader give them one? Constant changes both discourage and injure them in their work. At four other stations little churches, numbering from twelve to twenty communicants, have been formed. Besides the ones mentioned, four colporteurs have been in the service of the Society. One of these sold in the last five months nearly two hundred copies of the Scriptures. A young man has been sustained in the College at La Tour, preparatory to the study of theology."

Mr. Hall concludes thus. "Christians in America, through whose liberality the Society has carried on this work in Italy, may see by this report how they have been made the instruments of great spiritual benefit to many souls, and find reason to praise God for the evident tokens of His blessing on the work which has been accomplished. The field is wide and promising. A deeper interest in the work may find full scope and larger contributions used with the promise of most important results. Let Christians, with the aid they give, pray earnestly for the outpouring of the Holy Spirit on the growing churches of Christ in Italy. His sanctifying influence is essential to their prosperity."

MILAN.

Rev. Mr. CLARK and Mrs. CLARK, Missionaries.—20 Italian helpers.

Mr. Clark has continued to labor during the past year in Milan, superintending the various helpers under his care, directing the education of several young men preparing for evangelical work, and counseling the devoted men who are laboring for their Lord. Could we give his whole report, we are sure our readers would look upon Mr. C. as a most zealous, indefatigable, and successful missionary, whose heart is burdened with the many spiritual wants of Italy. We give but a mere sketch of his numerous labors.

He says : " We should consider ourselves unfaithful to our Lord Jesus Christ if we omitted to make known to Christians who have taken an interest in the cause of evangelization in Italy, some portion of the blessings which our God is continually shedding on this work. 1st. At the commencement of our labors a weekly prayer-meeting was established. On account of the pressing demands on our time, it was after a while discontinued. It has been revived, as we found we could not do without it. Many have taken courage to engage in prayer. 2d. We are doing something towards the instruction of the women, and at the same time rendering a service to our poorer brethren. A female association has been formed, which devotes a part of every day to working for the poor. The articles made are sold at half their value. The meetings begin with prayer and close with the study of God's word. 3d. A similar association for men will soon be established. 4th. An evening school is held for the brethren and others of our church who labor through the day. 5th. During the year between 60 and 70 have been admitted to the Lord's Supper. A few who walked not according to the Gospel have been disciplined. 6th. Instances of remarkable conversion, which are singularly interesting. Some of these cases can be found in the " Christian World" for April. 7th. A narrative of several who have died in the Lord.—Some of the death-bed scenes have shown to beholders how triumphantly the Christian can die. A marked impression was made upon those to whom these scenes were entirely new. We hope to publish some of them in a future number of our Magazine. 9th. Twenty children have been dedicated by baptism to the Lord this year. 10. Six marriages have taken place, but the evangelical pastor could only pronounce the benediction. The new law on marriage shows perhaps more than any other individual circumstance that the power of coercion is fast slipping out of the hands of the Pope and his lordly ecclesiastics. Hitherto poor Milanese girls have been entitled to a certain donation when they were married. To obtain it they were dependent on the priest. The poor Christian girls could get nothing. The new law, it is hoped, will remove this difficulty. 11th. The daily schools have been attended by a goodly number of pupils, male and female. The greater part of the male scholars are Roman Catholics. 12th. The Sunday-school numbers seventy children : they meet at 11 A. M. : sing, pray, and have the Scriptures explained."

Mr. Clark has had in all about twenty helpers and twenty-five persons in connection with our Society. Five of these and one woman were supported by the Bible Society. A report of their labors was sent to Rev. Dr. Holdich, who has expressed his great satisfaction. Four Bible-women were employed by funds

sent expressly through us by friends in the West. Reports have been sent semi-annually to the donors, giving some facts relating to each.

Mission Stations.—An evangelist has labored faithfully in Milan.

A Professor has instructed theological students, taken charge of the evening school, and preached from time to time at Carsanaggio, where there is a church of about sixty members, and a flourishing day and evening schools. An itinerant evangelist has labored in the Canton Tecino, in Lecco, and upon the Lake Como. This is a faithful and devoted laborer, and his work has been greatly blessed. He has visited during the year a great number of other places. He goes from house to house, reads and explains the Scriptures, prays in families, and holds meetings for prayer and exhortation where ever and whenever possible. A place of worship would have been opened in Lecco, but funds were wanting.

Evangelists and colporteurs have labored faithfully and constantly in Parria, Lodi, Ferrara, Beveno, Sielta, Fara, Novara, and in neighboring towns and villages.

The high school in Milan, composed of boys selected out of the most promising in the Italian Church, with a view of their becoming evangelists, was conducted by a competent teacher. For want of funds this school was discontinued for a time; but, thanks be to God, he has put it into the heart of Charles Thompson, Esq., of Paris, to make the princely donation of 10,000 fr. for the education of twelve young men, for one year. William E. Dodge, Esq., has also given \$250 for this school. Two young men, who are studying theology, have been assistant teachers in the evening school. Prof. Oddo, preacher and teacher, is not only one of the best writers, but one of the most eloquent speakers in Italy. He has visited, during the year, the various stations occupied by our helpers. His audiences are large, and are only limited by the building in which he speaks. In Milan the hall is always crowded long before the time of service, and many are obliged to go away for lack of room. A larger hall is greatly needed. But here comes the distressing old obstacle—NO FUNDS.

One of the most interesting letters your Secretary has ever received, contains the report of the Bible-women employed by Mr. Clark. In reading one would imagine he had dropped into a company of American women. The Exposure of Romanism, Arguments against the Worship of the Virgin, the Folly of Idolatry, and the Impossibility of Transubstantiation, are all set forth with such ingenuity, keenness of sarcasm, and readiness of wit, combined with loving words and persuasive eloquence, as to carry conviction to the minds of honest inquirers.

The report concludes thus: We feel that a great step in a religious sense has been taken. The political changes, the position in which Rome is placed, the spreading of knowledge, and the superstitions that are disappearing, permit us to hope for a very marked revival even here. Many cities and towns are petitioning for the preaching of the Gospel. Many even of the priests are speaking of reform, and with this view are drawing near to us throughout Italy. They are ashamed of the past, and aspire to a future less degrading. Among the learned and the gentry there is a strong party bent on reformation. The fabric of Romanism is being shaken. He who has worked, gives abundant evidence that He is still working, and will yet work until the final victory is achieved.

The Church in Milan, grateful to God and to the Christians who have aided the work of evangelization in Italy, send salutations to all who love our Lord and Saviour Jesus Christ.

SIENNA.

Rev. Mr. MOOREHEAD and Mrs. MOOREHEAD, Missionaries.

Our dear young brother has labored a part of the past year in Carrara and Torano. The remainder of the time he has spent vigorously assisting Mr. Hall in the care of the various stations, of which a report has been made. His excellent knowledge of the language gives him great power in conveying truth. Speaking of Carrara and Torano, he says: "Two flourishing little congregations, through the help of God, have been planted: schools, Sunday and day, organized; and the work is extending further and farther into the mountain towns and neighborhood. Carrara numbers thirty members—Torano twenty. The evangelists in these two stations are Sig. Perazzi, a converted priest, and Sig. Luquet, an excellent French Christian, who has labored in Italy ten years, whose knowledge of the word of God is deep and extensive. Would there were in Italy a thousand sincere, devoted men, such as he.

The Church at Torano was organized by me: seventeen persons united. Soon we expect to hold another communion there, when a number more will be received into the brotherhood, as they beautifully say in Italian." He also speaks of the ordination, of which Mr. Hall has given an account, in the Island of Elba. His present location, Sienna, is a hard, unpromising field; and as soon as the health of his family permits, he hopes to go forth, and, by the guidance of God's Spirit, find a place where His word may be more visibly blessed. At present he is engaged in translating from English into Italian, hoping to publish a little historical account of the corruption of the Sabbath by the Romish Church. The United Presbyterian Church, to which Mr. Moorehead belongs, have much cause for thankfulness, in having so able a representative in Italy.

FAVORABLE SIGNS.—The day seems truly to have dawned for Italy. First—Every where the Papists have put forth superhuman efforts to maintain their power. Every where they have met with signal defeat. Every where they had their own candidates, whose platform was the laws of the Church rather than the unity of the nation. The result is, that of the whole number of 444 deputies, only a dozen of the clerical party were elected. The voters of Italy have thus declared, that they have ceased to respect the laws of their church in temporal matters, and that the thunders of the Vatican can scare them no more.

Second. An eminent member of the clergy offered to loan the Government of Victor Immanuel, whose financial affairs are in a most perplexing condition, the enormous sum of six hundred millions of francs, on condition that the property of religious corporations should not be touched. The Government, much as it may suffer, was not to be bought with such a bribe. It refused the loan.

Third. Parliament has decreed that marriage henceforth shall be a civil rite. This is a great boon to Protestants.

Fourth. In Milan alone, the Roman Bishops report seventy thousand less in the number of those who attend Mass.

We offer with satisfaction the report of our work in Italy to the public, and ask with joy and thankfulness, Can an equal amount of labor performed be

shown any where else for \$25,000 in currency, the sum appropriated the last year for Italy? We wish we could tell our missionaries that it will be doubled this year! Will you give us leave to say so, dear brethren?

AUSTRIA.

To carry out the noble wishes of Mr. Goodrich, of Boston, who promised to support a missionary in Austria, Mr. Clark applied to the Basle Society for a suitable person. They have generously sent an able and efficient missionary, who labored for several years in India, to explore the field and report. We hope he may soon enter upon his duties in connection with our Society. Mr. G. has added to his noble deeds by the promise of \$5,000 to aid in the erection of the first Protestant Seminary in Mexico.

GREECE.—ATHENS.

Dr. KALOPOTHAKES and Mrs. KALOPOTHAKES, Rev. Mr. CONSTANTINE and Mrs. CONSTANTINE, Missionaries.—Lay Missionaries, Mr. & Mrs. SARCULARIUS.

We are sorry that we cannot report the details of the successful labors of our missionaries in Greece. We omit such details at their particular request, as the time has not yet fully come for toleration. We can say this much: their success has far surpassed their and our anticipations. Dr. Kalopothakes continues to publish his paper, sending light and truth throughout the whole country. Mr. Sarcularius, a native Greek, an earnest Christian man, who has spent several years in this country, has been sent out by our Society to aid Dr. Kalopothakes in the publication of the "Star of the East."

In the March number of this Magazine can be found an intensely interesting account of the origin and establishment at Demerdesh of the first Greek Evangelical Church ever erected, together with the severe persecutions that its members have from time to time suffered. The pastor of the little church, which is composed of forty-two persons, writes thus: "In regard to the future prospects we can say, they will be glorious. We are in great hopes that many will join us."

The history of the labors of Mr. and Mrs. Constantine form one of the most interesting reports we have received this year. It is truly trying to withhold it from our friends. He writes: "Many have been the discouragements, yet there has been a silver lining. Since the expulsion of King Otho and the formation of a new Constitution, both civil and religious liberty have made considerable advances, and the people seem more inclined towards toleration than before. The dissemination of the Scriptures goes on unmolested, and other evangelical efforts meet with partial encouragement." Mr. C. speaks of the importance of stationing a missionary at the Island of Lyra, the first commercial port of Greece.

MEXICO.

Our devoted Missionary, Miss RANKIN, has continued to labor for the spiritual benefit of this country. As soon as the war closed, she opened her Female Seminary in Monterey, which was soon attended by a large number of Mexican girls. The priests looked on with jealous eyes, and, taking advantage of a law, from month to month they induced successive landlords to notify Miss Rankin that the buildings she occupied were needed for relatives. Finding that her school must be thus interrupted monthly, she determined to come home, and plead for means to erect the first Protestant Seminary in that land. The Lord has kindly

put it into the hearts of friends to help her. Nearly \$10,000 have been promised. She will soon return, happy that God has so signally answered prayer. The main instrumentality employed for the evangelization of Mexico has been the Bible. The Scriptures were at first carried by the girls from the Seminary at Brownsville into their families. Soon the demand was greater than the means of supply. The people were astonished that so good a book should have been prohibited, and declare that the priests have deceived them. The result has been that numbers have abjured the faith in which they were nurtured, and embraced the religion of the Bible. Among these are many priests. When the liberal party was in power, they banished, as was reported last year, the Bishops, confiscated much of the Church property, and proclaimed religious toleration, which was hailed with joy by the masses. The French invasion, though it has hindered, has not put a stop to the spread of the truth. Wherever there are Liberals, and they are found in many parts, the priests have to dress in citizen's clothes. The Liberal soldiers carry in their breast pocket a Testament, partly exposed, as their badge. In some instances, they have entered churches, taken down images, and hurled them into the street. A larger number of Bibles have been sold than ever before: three times as many as the year previous. A church of fourteen Mexicans has been organized in Monterey. At Cadereita, thirty miles distant, are gathered twelve more. At Saltillo twenty-four Mexicans meet every Sabbath, to study the Bible; and in the villages around are many who have embraced Christ. San Louis, Potosi, Zacateas, and numerous important places, say, "Send, do send ministers to preach the truth to us."

Among the converts, Miss R. reports eight who are fully capable to impart Scripture instruction to their countrymen. She has secured nearly means enough to employ four of this number for a year, who have already entered upon their work. The money only is wanting to commission the rest. An institution, such as Miss R. hopes to establish, in which native teachers can be educated, will greatly facilitate the work of Mexican evangelization. Rev. Mr. Hickey, Bible Missionary, has aided Miss Rankin greatly in all her labors.

Never has the Bible done a greater work than in Mexico. With scarcely a teacher, God's word has broken the chains of Papal power, and brought numbers to embrace the truth in the love of it. In the city of Mexico, an aged priest was converted by reading the Bible. In a letter he says: "I have suffered extreme poverty, but I will not yield. No, never will I waver nor relinquish my faith in God's word. I will carry with me to the tomb the happy consciousness that I am true to God and my conscience."

ORESTES.—The Rev. Mr. Orestes has labored in connection with us. He has visited, with the Secretaries and Mr. Riley, many churches. Much interest has been manifested in his statements. He would gladly go back at once to Mexico. But the time has not yet come when a converted priest can offer salvation through Christ to his countrymen. He will probably go for a time to South America, and there labor until the way is open for him to return to his own land.

Maximilian, finding that he cannot resist the current, has granted religious toleration. It is left for our churches to say what more shall be done the coming year for Mexico.

SOUTH AMERICA.—CARTHAGENA.

The Rev. R. Monsalvatge has continued to labor here. By the kindness of Messrs. Riley and Bishop, he was enabled to start a week-day and Sunday-schools, and to employ two native assistants, earnest Christian men. Forty have attended the day and seventy the Sunday-school. He has held regular services on the Sabbath. A gentleman in Baltimore, last year, kindly offered to give \$1,500 or \$2,000 if a similar sum could be raised to put up a chapel. We are sorry to report that the latter sum has not been obtained, and the work is greatly hindered in consequence. The field is open every where in the States of Columbia.—Romanism is hated, the priests are despised, and the people long for a vital, energizing Christianity. Mr. Monsalvatge is often called upon to visit the sick, to bury the dead, to marry the young, and baptise infants.

SANTIAGO DE CHILI.

Rev. Mr. GILBERT and Mrs. GILBERT, Missionaries.

Marked progress has attended the faithful labors of this dear brother. He has gone on quietly, but persistently, amidst many discouragements. This year he reaps the reward. A chapel has been hired and fitted up, at an expense of \$800, raised on the spot. It will accommodate 125 persons. At the dedication the Rev. Mr. Trumbull, from Valparaiso, preached the sermon. The congregation has nearly doubled: every seat is taken. All the principal English families attend. The Sabbath-school has received a new impulse.

Mr. Gilbert conducts also a Spanish Bible-class, which is well attended. Some, from fear of persecution or ridicule, come by night for instruction. The public opening of a church has produced a deep impression upon the community in general. The political press is almost unanimous in advocating toleration, and speaks in the most exulting strains of the public consecration of a Protestant house of worship. The conduct of Spain in declaring war, has awakened a thorough disgust for her religion, and the young hesitate not to ridicule it in the streets.—The large mass of the thinking community are ready to discard Roman Catholicism, but what shall they substitute? Ignorant of Bible truth, they will inevitably run into Infidelity, unless we hasten to give them the Gospel. There is a pressing need of religious books. Mr. G. is now superintending the translation of two volumes. How sad the thought, dear brethren, that there are only seven missionaries on a coast of four thousand miles! A country open to the Gospel, and every where craving knowledge. We beg our friends to read Mr. Gilbert's last appeal in the May number of the "Christian World."

VALPARAISO.

Here the Rev. Mr. TRUMBULL has long labored, not only for the English-speaking population, but for the entire Spanish race. He has steadily marched round the great walls of the Roman Church, and blown with no uncertain sound the trumpet of the Gospel. He has lived to see these walls fall, the banners removed, and the Word of God enter and have free course. For years he has challenged amicable discussion, and put to flight the enemies of the truth. The correspondent of the British Standard attributes the religious toleration which Chili now enjoys, mainly to the faithful and untiring labors of this devoted missionary. His church, established wholly through his own efforts, has during the past year contributed, besides supporting itself, more than \$2,000 for evangelical labors

in Chili. Many of its members have also been engaged in voluntary labors for the spread of the truth. Mr. Trumbull was originally sent out by us, in connection with the Seamen's Friend Society. Though his church is self-sustaining, he has repeatedly requested that his name should not be stricken from our list of missionaries. By his counsel and example, he has been of great service to South America. Messrs. Trumbull, Gilbert and McKim have constantly pleaded for reinforcements. We are happy to state their prayer is about to be answered.—Two young men, whose standing in the Theological Seminary at Princeton is of the highest order, have dedicated themselves to the work in South America, and we hope to send them to their field in the fall—viz.: the Rev. Messrs. Merwin and Sayre. We wish all our Churches could know these dear young brothers. We are sure they would follow them with their earnest prayers and liberal contributions. Oh, brethren, how can we answer for our neglect of South America and Mexico? They belong to us; they are a part of our Continent. They hunger and thirst for the bread and water of life. Had we the means, instead of only two, we might send six or seven young men, who have asked to go.

Mr. Morgan, of the Union Theological Seminary, has requested the Society to send him to Bogota. We trust we shall not be obliged to say, No!

LIMA.

Rev. Mr. McKim, Missionary.

For more than a year and a half, the Rev. Mr. McKim has occupied this station. On the anniversary of his arrival, he wrote thus: "For a year I have preached Christ as the Spirit has taught me, offering salvation publicly to about sixty souls. I have visited some, kept up a weekly prayer meeting, and established a Sabbath-school." Since this letter was written, a church has been organized of twenty-four hearers and ten members, with one elder and two deacons. On Christmas, sixteen of the little congregation met at Mr. McKim's room, and presented him with a fine chronometer, in appreciation of his faithful ministry. "I thank you," he writes to the Secretary, "for your advice to be diligent in acquiring the language, and reply in the words of Paul: 'The same which I was also forward to do.'"

FRENCH CANADIAN MISSIONARY SOCIETY.

By special invitation, your Corresponding Secretary visited Canada during the last winter. It was pleasant to witness the enthusiasm manifested by our neighbors in the labors of this most useful mission. The anniversary of this Society was by far the most interesting of the many held during the week. Thousands crowded into the immense building: every corner was filled, and yet many went away for want of room. The Society, although having had to contend against the increased vigilance and opposition of the Romish hierarchy, gives satisfactory evidence of progress. The educational department has grown in importance. Many of the public schools in Canada are wholly under the control of the Romish clergy. This makes it imperative upon the Mission to establish Christian schools throughout the province. God has blessed the institution at Pointe Aux Trembles most signally. Every season, more or less, the youth attending the school have given hopeful evidence of conversion. Three young men are reported as under the charge of the committee with reference to their preparation for the ministry.—Besides three ordained pastors, thirteen missionaries were employed as evangelists

and colporteurs. The Bible is regarded by this Society as the chief means of overthrowing Romish error and superstition ; and great efforts have been made to circulate it every where. This Canadian Society has made during the year the most pressing applications to us for aid. There is no body we would help more willingly ; for it is indeed doing a noble work on our Continent. We pray God that funds may be placed in our hands, so that we may respond liberally to the earnest entreaties of the many Societies working for the salvation of Roman Catholics. We cannot do this with our present receipts. Our own work is hampered and suffers for the need of money.

BELGIUM.

The Evangelical Society at Brussels reports : "It is between the constant assaults of two enemies, modern Rationalism and Priestcraft, that we continue our labors with peace and joy from above. Far from being intimidated, we feel ourselves armed with fresh courage and strength for the combat. We have already gained the victory, and no outward defeat can hurt us. Many have been awakened and turned to a Saviour. Churches grow in sanctification, and some have rejoiced in hope on their death-beds."

The report then goes on to give instances of striking conversions. The Society has suffered for the want of funds, arising from a decrease in the aid received from England and America. Our own work has been so large that this year we have not been able, as formerly, to help this Society. We have begun, however, our Sabbath-school work in Belgium, which gives promise of great good.

FRANCE.

Until within a year or two, our work in this country has been carried forward through organizations on the ground. This year our direct contributions have not been as large as in former times, for the reasons that the Rev. Mr. Monod was sent as a delegate of the Evangelical Society, who had access to our influential churches, and received large and liberal contributions, which passed mostly through our hands. The Christian ladies of New-York also held a fair, which realized \$4,000. In addition to these sums, a generous Christian lady has sustained in France a colporteur, that she might receive his reports and thus interest her children in the work of missions. The Word throughout France is described as developing itself : the Gospel is honored more and more—it has been announced to sympathetic crowds. Several striking conversions have taken place in Paris and elsewhere. A wealthy lady is erecting a commodious chapel and school-rooms in one of the most crowded parts of the city. Throughout the various districts the work progresses. Wherever the missionaries go, they find some inquiring after the truth. The Society is still laboring under a heavy debt, which seriously cramps its movements.

LYONS.—Here the work of evangelization continues, both within the city and in the out-stations. The friends of the Gospel, however, seldom escape difficulties on account of their change of religion : in some instances the trial is severe. A case is reported where a family was disinherited and lost 30,000 *f.* because they embraced the truth. They faltered not. A poor sick man was offered a barrel of wine on condition of his ceasing his relations with heretics. He replied : "I will be thankful for the wine if you will give it me, but I cannot refuse the visits

of those who, though they make me no presents, are doing me good." The wine did not come. The Sabbath-school Report will show what has been done at Lyons. This Society also labors under the burden of a heavy debt.

In concluding our Report, we are happy to say that many Churches are taking a deeper interest in our work. Wherever your Secretaries have been able to go they have met with a hearty welcome; and in some places their statements have been received with marked enthusiasm. Christians acknowledge that we are right in working so largely abroad. In doing so we attack Romanism at its great centres, where it has had full sway and where its unmasked mummeries and cruelties have begun to disgust the millions who have blindly bowed down before its idolatrous shrine. By winning these nations to Christ, we are preparing multitudes to become good citizens of our Republic. We confess that the work in America seems more discouraging. We find it hard to convince a majority of Christians that we have any thing to fear from Popery. Rome too has pursued here a different policy. She has arrayed herself in shining garments and gorgeous trappings. She strives to make her religion fashionable. She builds her stately cathedrals with foreign gold—yes, and sometimes with Protestant money—adorns them with jewel and tinsel, and hires the most expensive and superb music. She erects her nunneries and convents, and ensnares the young by teaching, free of cost, the German and the French. She takes good care, however, to cover her face with a veil so thick that the innocent and the worldly cannot detect her designs and terrible determination. We can do but little until the Churches are aroused. If our countrymen will not heed our words in time, Rome will gain the reins of government, and then the cry will be: 'Oh, why were we not warned?' We wish it distinctly understood, that we would not place any hindrance in the way of the thousands of Romanists who come to this land. We welcome them to our shores. They are not to blame for the ardent attachment they now feel for their religion, for they know no better. But we do blame the large body of Christians who are unwilling either to work personally for their conversion, or give of their substance to aid those who would win them to Christ.

We are happy also to state, that during the year our Magazine has increased in circulation, and that we have often received pleasing testimonials of the value placed upon it by its readers.

The amount of money received is in advance of the sum given last year; still it has not been such as to warrant a liberal increase to our Missionaries. Monthly have we received the most pressing entreaties to expand our work in Europe and South America; but, alas! we have been obliged to refuse.

Brethren, you have heard our Report. What command do you give us? What are your purposes? The very fact of our undenominational character should be an advantage. Sad it is, we find it a hindrance. Why should we not stand by the side of the American Board? Is our work less imperative? Is our progress less rapid? Is our success less complete? We believe not. We think we have proved not. Will you, then, bid us go forward? Will you insure us increased contributions? May God in His abundant mercy, through our Lord Jesus Christ, give the Churches of our beloved land the ability and will to help us both with enlarged contributions and earnest prayers.

FIRST ANNUAL REPORT OF THE SUNDAY-SCHOOL DEPARTMENT.

FIRST—WHAT IT HAS DONE.

As the Sunday-school work abroad had been commenced before this Society assumed it as a fundamental principle of evangelization, its results, within the year, are to be considered as somewhat dependent on what had gone before. The division, however, can be made sufficiently distinct to enable any one to judge of its fitness, as an instrument to do the work which the Society has undertaken to do.

In France and Switzerland the institution had existed, though in a very imperfect form, for some years anterior to any influences put forth by any one connected with this Society. But, as an organization, the institution could hardly be said to have had an existence in Italy, Belgium, Holland, Germany, or the South American Republics. While space does not allow us to speak of the immense improvements in the schools of the former countries, we may not omit to specify what has been done in the latter, by the Sabbath-school Department of this Society.

ITALY.—In Italy, where a few months' labor had planted ten or twelve schools, there are now from thirty to forty. So far as heard from, but one has failed. Mr. Bolognini, (see page 238 of the *Christian World* for Aug., 1865), who has been, from the commencement of the work in Italy, the editor of the little paper called the "*Scuola della Domenica*," and has spent only his day-school vacations in the work of going from place to place to establish Sunday-schools, receiving for the same a salary of only \$140 a year, has recently been appointed a Sabbath-school Missionary at a salary of \$800, to devote his whole time to the work.—Many of the Sunday-schools in Italy have been commenced through the influence of these visits and of the little paper. An extract from his first report will best exhibit the adaptation of the system to the wants of the nation. He was directed to survey the whole field, and so far as time would permit, organize schools; first, where there was any form of religious organization; second, where there were any Christians, without organization; who could be induced to begin; and, thirdly, where there were neither, to preach the Word privately or publicly, until there were some converts; under these instructions he remarks thus in his report of 3d February, 1866:

"From Ancona to Bologna there are many towns, where, I was told, the people thirst for the word of God, but we want men. In Bologna there was the most splendid Sunday-school I have ever seen in Italy. Some 70 to 80 children. The school was organized by me the last time I was there, and is now conducted on the same method. I visited Ferrara, where I met a rather good congregation, conducted by a colporteur. I spoke and proposed the Sunday-schools. I was promised that one should be commenced. So in Modena, in Carpi, in Parma, in Migrano Inferiore, either directly or through evangelists or pastors. In Milan there were three, and I hope there is now another."

In this strain he writes for three pages, and again continues:

"Some schools I visited which were established on my first visit, some were reduced to our system, some new ones were organized (2 or 3) and some promised to be organized. I think it was the most I could do, for I think it necessary to stay every where two Sundays at least, in order to prepare teachers and to have

a school commenced. Now I have seen where I may be wanted, and I will go there and not leave the place until a school is established."

But we must be limited to one other extract :

"In Foiano there is a small congregation. We had soon a small Sunday-school. The priests were alarmed by the conversion of a whole family (except the father), seven children and the mother. They called one of their best preachers, who excited the mob against the few Christians. I had just returned to Florence, when I was requested to go to Foiano. I went there, and preached for fifteen days, even twice a day, and the large hall which we had was not large enough to hold all the people. The monk who preached against us, being challenged, ran away, and we were the masters of the place, where all the people say that we are the true Christians. They are now begging for some one to preach, and I have no one to send. I hope your committee will not object to my preaching as well as establishing Sunday-schools."

In the absence of ministers, students, theological seminaries, and a Christian literature, to meet the wants of that new-born nation, what friend of Italy will not rejoice to see the Sunday-school star rising to shed a clear and hopeful light on the future of that interesting people? The wants of our friends there are many and very great. A little Sunday-school paper which we publish in Florence, contains the only religious reading for children, the only music, the only hymns, the only system of questions, the only help for the Sabbath-school teacher in all Italy. The people are utterly destitute of commentaries on the Scripture, Bible dictionaries, or any religious reading so indispensable to qualify the Sabbath-school teacher for his task. It should be mentioned with gratitude and thanksgiving to our heavenly Parent, that Henry Banbey, Esq., of Geneva, Switzerland, has just completed the translation of Cruden's Concordance into Italian—a most laborious and important work, for which he deserves all praise.

BELGIUM.—If we were asked for an exact exhibition of our theory of evangelization by means of Sabbath-schools, we could not better present the first stage of it than by giving the actual reports of our missionary, Mr. Barneveldt, who was appointed eight months ago, with a salary of \$300 and traveling expenses. He says in his first report, "We hope to put forth every effort in the strength of God." He then describes his teachers' meeting, saying: "We have eight teachers, two only of whom possess the necessary qualifications." For their improvement, he continues: "Sabbath evening we attend to Bible history; Monday, Wednesday and Saturday evenings to the description and geography of Palestine; on Tuesday and Thursday evenings to the subject of faith." With such a drill of teachers, which is necessary in Catholic countries, there will be success; and three or four successful schools are the result of his labors. We are not informed that these schools are connected with any religious organization, but they all prosper, and will soon become the foundation of churches.

If we say that our first object in the establishment of Sunday-schools in Catholic countries, is to convert the souls of men, especially children,—we avow our second to be, a presentation to the Protestants of these countries of a most cheap, simple, and efficient method of evangelization. How well we have succeeded in eight months' labor, let a report, which has just been sent us from the Synod of the National Evangelical Church of Belgium, say:

"This branch of our labor, so interesting, has been remarkably favored by the

arrival of Mr. Barneveldt, who, for more than six months, has been laboring among us ; and it is rejoicing to see, here and there appearing, the fruits of his labors. This brother is paid by the American & Foreign Christian Union, not only to give instruction in the Sunday-schools, but also to form, under his own superintendence, excellent teachers. In Belgium, where the Sabbath is a day of diversion, where the parents give without ceasing to their children the example of its profanation, it costs infinite pains and trouble to convince them of their sacred duty of consecrating the day of the Lord to the service of the Lord.—That is what renders the action of the Sunday-school so indispensable, and causes us to rejoice so heartily in its progress.”

MEXICO, SOUTH AMERICA.—But not alone in Catholic countries in Europe have the benign influences of the Sunday-school Department of the American & Foreign Christian Union been felt. Almost immediately after its organization, the religious and political revolutions of Mexico threw upon our shores a large number of refugees from French invasion, some of whom, being pious and qualified, have been set to work, preparing Sunday-school books and papers in the Spanish language. These are now nearly ready, and will soon be sent forth to Mexico, South America, Spain, and wherever the Spanish language is spoken ; and preparations are being made, not only for their return as Sabbath-school missionaries, but the cause of South American evangelization has been presented in more than forty public meetings, which have, to a greater or less degree, contributed to the object of evangelization in the Spanish tongue. On application of the department to the American Tract Society, it nobly granted \$500 for the printing of a Sunday-school literature, to be distributed in South America, and other Spanish-speaking countries. These books, papers, and music, are nearly completed, and constitute one of the most useful helps which could be placed in the hands of those who wish and pray and labor for the good of the Spanish race.

The moral condition and wants of our Mexican and South American neighbors, as well as our peculiar relations and obligations to them, have been presented in Theological Seminaries and colleges, and several young men are, as a consequence, qualifying themselves to become Sabbath-school missionaries in papal countries. Other young men are learning trades and arts, with a view of becoming self-supporting missionaries in these countries.

Within the year, the Rev. Mr. Monsalvatge has returned to his field of labor in Carthagena, United States of Columbia, and organized a Sunday-school with eighty boys and girls. Within a few months, Mr. Hicks, not in the pay of our Society, but self-supporting and in correspondence with us, has commenced the work of Sabbath-school organization in Panama. Three schools are the result of his labors. Two young men from Princeton Seminary are under appointment of the Board to the South American field. They will probably go forth in the autumn, practically acquainted with our plans, and able to avail themselves of all the voluntary aid they can obtain on the ground, to accomplish the designs of the Society.

HOLLAND.—In Holland, although we are without a missionary, by mere correspondence we are enabled to keep a work moving forward, which commenced in a single week's visitation in that important and interesting country. In Rotterdam, in the room where a single night was spent, and a single meeting held, to consider the subject and hear it described, a Sunday-school was soon organized.

Now, the cities of Hamburg, Amsterdam, and Utrecht, are united in a Sunday-school Union, and a children's Sunday-school paper has been or will be quickly issued, and preparations are being made to organize several schools upon what they call the American plan.

GERMANY.—To bring Germany from her sad state of skepticism, rationalism, and infidelity, and place her side by side with Great Britain and America, where she belongs, is of all the moral enterprises of this century the most important.—How the Sabbath-school has begun to do this, can be ascertained by reading the religious papers of that country and the pages of the "Christian World" for the past twelve months. The progress achieved can be made apparent to the intelligent inquirer, by comparing some sentiments uttered in the first meeting of ministers in Prussia, after the work had become of sufficient importance to invite their attention, with the fact that not two years have elapsed until it has been placed on the record of the National Church, as a means for the interior regeneration of the nation. In the first meeting above alluded to, a pastor, who was the consistorial counsellor, Segemund of Frankfort, after a full explanation of the design of the Sabbath-school, objected, saying: "The representations which have been given present us no clear view, and it is impossible to adopt a system of which we have no clear view." Another pastor objected, saying: "It is against these Sunday-schools, that the children are permitted to attend or not, as they will. Freedom of action is for men, but discipline for children." A friend of the new system interposed, saying: "I do not value highly coerced prayers and singing." But the objectors continue: "If in America, where religious instruction is excluded from the common schools, the Sunday-school is indispensable, it is not so with us, where another system has been handed down from our fathers." Counsellor S. resumes: "Our day-school accomplishes what the Sunday-schools would undertake, therefore the latter are superfluous." Again: "It is not to be imagined that laymen, to whom this work is to be entrusted, are adequate to it, or that they can become so in the way proposed." And yet again: "The Sunday-school would have no other result than to make them mere machines, and teach them unintelligible formulas, and to induce them to talk much nonsense." Another pastor conceded, that where the conditions of popular life are as corrupt as they are in many places, both in England and America, such arrangements as Sunday-schools are to be permitted. There were friends of the system who answered these objections, triumphantly, as fast as they were brought forward. There is lying before us, while we write, a pamphlet, just come to hand, giving a list of all the Societies adopted by the Prussian National Church; and the Sabbath-school stands conspicuous among them. The friend from Berlin who sends us the pamphlet, observes in a letter: "I send you herewith a report of all the organized works of Christian love in our parish, that you may see that our Sunday-school is no more a private establishment, but that it constitutes a part of the church and parish work."

But neither facts like the above, nor statistics which follow, convey any adequate idea of the interest now taken in Sunday-schools in Germany, or the rapid changes which, if the Lord continues his blessing, they are destined to work in German society. In the brief space of two years (see page 78 of the March No.

of the "Christian World"), by means so simple as to seem foolishness, Northern Germany has been changed from a persecuting ecclesiastical power, into the patron of voluntary efforts to bring the sanctifying truths of the Bible into contact with the masses of her population. Reflexively, then, this little beginning has already arrested religious persecution in Germany, and rendered a union of denominations possible. In Italy, Holland, France, and Switzerland, religious bigotry has been perceptibly abated, and the true nature of Christian union shown to consist in combining systematic efforts for the salvation of men.

ENGLAND.—But we may not close this part of our Report without referring to the steps which have been taken in England to stand side by side with us in the work of which we have hardly given an inventory, much less have described.—The English Sunday-school Union, as soon as made acquainted with our movements (see March No., page 81, of the "Christian World"), justly, and strange to say, for the first time, felt an obligation to join us in extending across the English channels the blessings of an institution so nobly born and so generously cherished upon her own soil. A large and efficient committee, having a special and competent secretary, entered upon the work with wisdom and caution, and yet with energy. For the first time in their history, they appointed an agent to collect funds in England, and immediately employed some missionaries to explore the field and organize voluntary schools in several countries on the Continent.—Thus profiting by each others' experience, negotiations are now pending by which some division shall be made of the fields, which cover two continents, Europe and South America, so as to render the work of each most thorough and effective. Were ever two countries united in a work so strongly appealing for the sympathy and prayers of all who wish for the advance of the Redeemer's kingdom?

AMERICA.—There are those who wish us to abandon our aggressive policy among foreign nations, to encounter the enemy now besieging the citadel which holds in it the germs of civil and religious liberty for all mankind. Nor should we disregard these appeals if we believed that additional agencies, for a kindred object, could be more effective than those already employed; for it is beyond all question of paramount importance to keep the fires upon our own altars glowing and hot. But just here we ask whether it will be possible to keep the safety boat afloat, if we cannot check the torrent rushing into it? We ask whether the work we are doing directly in foreign countries does not reflexively do more for America, than we could do if we were to restrict ourselves to the field occupied by the Home Missionary and Sunday-school Societies, and we ought to be able to add, the combined powers of all evangelical denominations, which ought to be directed specifically to home evangelization? (See October number of "Christian World," 1865, page 296.)

Aside from the omnipotent power of God and truth, the two hundred millions of the Catholic world hold in their hands more moral power than all the millions of the heathen world. That power, left to itself, will not only hold its own, but will keep up a threatening contest with us. It is there, beyond a question, that this Society can better do its work by combining its strength with all the latent energies which are available in Romish countries, in order to keep the enemy occupied at home. Our work at home is incidental—abroad it is funda-

mental. Our war cry is "Onward to Rome." But let us drop the figure of war, for we would not fight Rome with other than weapons of love. We do not ask her to join our communions, but to purify her own. We ask her not to become Protestant, but to become pure. We urge her, not usward, nor onward, but heavenward. With help from above, we will go to her and show her the way.

In illustration of what has been said above, both in regard to what has been done and in vindication of our manner of doing it, we refer the reader to the Sabbath-school Department of the Christian World for the past year. To that Magazine it has contributed from five to eight pages monthly of original matter, much of which has been extensively copied into the religious papers of this and other countries. The receipts of this and the Mexican Department have been a little over five thousand dollars. It was hardly to be anticipated that they would be equal to its expenditures, but they have exceeded it, notwithstanding nearly half of the above amount has been expended in preparing books, paper, etc., for the work in Mexico and South America.

II. HOW THE WORK HAS BEEN DONE.

First—Each Missionary, as in the cases of Mr. Bolognini in Italy, Mr. Barneveldt in Belgium, and Mr. Brockelmann in Germany, (see Sabbath-school Department of the Christian World,) immediately brings into active co-operation an indefinite number of voluntary coworkers, who, upon this system, can multiply themselves and their influence by hundreds or thousands, in those who may be found and induced to work on a plan so mutually blessing and blessed.

There are in correspondence with this Department, through these three missionaries, and organized by its direct or indirect agency, probably not less than five hundred voluntary laborers, and six or seven thousand children. We deem it no extravagance to say that in every Catholic country, after a few months' labor, each Sunday-school Missionary can organize from twenty to thirty of these schools, and induce and supervise the labors of three or four hundred coworkers who shall represent the true spirit of Christianity.

Second—The importance of evangelizing Romish countries has drawn to our aid, at home and abroad, the labors of several intelligent gentlemen, who have arduously and gratuitously devoted their time and their money to help forward a work which, they justly conceived, furnishes the only true foundation for the regeneration and prosperity of Catholic countries, as well as the ultimate safety of our own.

III.—WHAT IT PROPOSES TO DO.

First—To increase the number of Sunday-school Missionaries in every Catholic country, that, wherever practicable, Sunday-schools may be formed, and all who can be made willing be induced to work in them.

Second—To prepare books and papers for the help of teachers, and libraries for the use of children, especially in Italy and for all Spanish countries, which are entirely destitute of them.

Third—To get up a system of Christian emigration, for purposes of evangelization in Mexico and in the countries of Central and South America.

Fourth—To elaborate a system of correspondence between the Sabbath-schools of this country and all those newly formed in Catholic countries.

Fifth—There is now a sufficient moral force in the Protestantism of Christendom, were it properly combined and organized, to secure religious liberty for all nations.

As fast as possible, and to the extent of our ability, we should seek to unite the labors of churches, Sabbath-schools, City Missions, and Tract organizations, for districting and systematically visiting our home population on the plan published in the October No. of the *Christian World*, page 296—so that in the end it be not said of us, "Mine own vineyard have I not kept."

This work is most intimately connected with that on the foreign field. But we record the fact with great pleasure, that our five able District Secretaries and two Agents, while collecting funds, are visiting the congregations and preaching from Sabbath to Sabbath and helping the pastors in this most important object.

As the source of all success is from God, ought it not to be among the first objects of this Society to convene monthly to implore His blessing, without which all our efforts are a waste of labor, time, and thought. Considering that a large per centage of the money contributed for foreign missions is neutralized and lost, by the efforts of Romish emissaries, educated in Italy by French and South American money, is it too much to ask that at each monthly Concert of Prayer the blessing of God shall be implored upon the operations of this Society?



We give the following extract from a letter to "The Independent," as it bears upon a portion of our Report :

LETTER FROM ITALY.

BY REV. J. C. HOLBROOK, D. D.

ROME, APRIL 19, 1866.

"I spent an evening in conversation with Rev. E. E. Hall, of America, the representative of the American & Foreign Christian Union, who has spent the last five years in Florence, and has established a church. I am sorry to say, however, that the ill health of his wife compels him to leave this interesting field ; and he will return to the United States in a few weeks, and be succeeded by Rev. Mr. Van Nest. From Mr. Hall I learn that there are some forty of the Free Italian churches, of which I spoke in my last, most of them prospering and becoming vigorous. * * These brethren have been misunderstood and misrepresented, as if they eschewed all order. They have been identified with 'Plymouth Brethren,' and regarded with suspicion by those who have no conception of a church except in connection with some grand organization, like Episcopacy or Presbyterianism ; whereas these Italian churches are independent in the strictest sense. This fact has grown out of the circumstances in which they have been gathered. They have sprung up here and there in the land, unconnected with each other—mere local associations of Christian men, newly converted from Popery. In these circumstances they have gone on and maintained worship and exercised discipline, with no 'book' but the Bible, and amenable and controlled by no superior earthly power."

CONSTITUTION.

ARTICLE I.—This Society shall be known by the name of THE AMERICAN AND FOREIGN CHRISTIAN UNION.

ARTICLE II.—The object of this Society shall be to promote a pure Evangelical Christianity, especially in countries most corrupted, and to diffuse the principles of Religious Liberty and Spiritual Union. Among the appropriate agencies that may be employed to secure these ends, special prominence shall be given to the labors of Evangelists, and to the introduction of the Sabbath-School institution in foreign lands, to Colportage, and the Press.

ARTICLE III.—Any person may become a member of this Society by contributing annually to its funds. Thirty dollars, paid at one time, shall constitute a Member for Life; and one hundred dollars, paid at one time, shall constitute a Director for Life; and any person on the payment of a sum which, in addition to any previous contributions to the funds, shall amount to one hundred dollars, shall be a Director for Life.

All Life Members and Life Directors of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors, and of participating in their deliberations and discussions.

ARTICLE IV.—The Officers of this Society shall be a President, Vice-Presidents, Corresponding Secretaries, a Financial Secretary, a Recording Secretary, a Treasurer, and a Board of Forty Directors, who shall be chosen annually, as hereinafter described; and in default of an election, the Directors last chosen shall hold their offices till others are elected.

ARTICLE V.—The Board of Directors, one-half at least of whom shall be laymen, and twenty-four at least of whom shall reside in the city of New York and its vicinity, shall be chosen from the several evangelical denominations of Protestant Christians, but no more than one-fourth part from any one denomination. The Board shall be divided into four classes of ten persons each, one of which classes shall go out of office at the end of each year, but shall be re-eligible. The President, Secretaries and Treasurer, shall be, *ex-officio*, members of the Board.

ARTICLE VI.—The Board of Directors shall have the control and management of the affairs, funds and property of the Society, and the direction of its concerns; shall meet at least once in three months; and seven members shall constitute a quorum for the transaction of business, at any meeting regularly convened. The Board shall form their own rules for the transaction of business, take such security of the Treasurer as shall be deemed proper, fill all vacancies that may occur in their body during the year next following their election, and also all vacancies that may occur among the officers till the next annual meeting; appoint such committees as the interests of the Society may require, and employ such means for the accomplishment of its object as occasions and exigencies may demand; keep regular minutes of their proceedings, and make an annual report of the same to the Society. The Board shall meet within fifteen days after the Annual Meeting of the Society, for the appointment of officers of the Society and Committees, and the transaction of whatever other business may come before them; and subsequently every three months, or on their own adjournment.

ARTICLE VII.—The Board at its first meeting, after the Annual Meeting of the Society, shall appoint from its own body an Executive Committee, to consist of not more than seven members, of whom five shall constitute a quorum, and of which Committee the Corresponding and Financial Secretaries and Treasurer shall be *ex-officio* members. It shall be the duty of this Committee to take the active conduct and management of the affairs of the Society, appoint its Missionaries and Agents, assign them their fields of labor, and their duties, fix the rates of their compensation, and direct the management of the same, superintend its work at home and abroad, and in general to attend to all the

details of the business and operations of the Society, and report to the Board at each regular meeting thereof.

ARTICLE VIII.—The Board of Directors may admit, as an Auxiliary, any Society or Association organized to labor in the same field, according to the principles and upon the plan proposed by the Society, which shall agree to pay its surplus funds into the treasury of the Society, which shall send to the Corresponding Secretary a copy of its Constitution and Annual Reports, giving the names of its missionaries and fields of their operation. And every auxiliary which shall pay the whole of its funds to the Society shall be entitled to a missionary or missionaries to labor in such fields as it may designate, at least to the amount of its contributions, provided such designation be made at the time of payment. The officers of all auxiliary Societies or Associations shall be, *ex-officio*, Directors; and the annual contributors to their funds shall be members of the Society.

ARTICLE IX.—The Annual Meeting of the Society shall be held on the Tuesday preceding the second Thursday of May in each year, when the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

ARTICLE X.—No alteration shall be made in this Constitution, except by the Society, at an Annual Meeting, on the recommendation of the Board of Directors, and by a vote of two-thirds of the members present.

GENERAL PRINCIPLES.

THE AMERICAN AND FOREIGN CHRISTIAN UNION has taken the place and assumed the responsibilities of the Societies known as "The Christian Alliance," "The Foreign Evangelical," and the "American Protestant" Societies. In conducting its affairs, the following principles are faithfully preserved, namely:

1. All donations made specifically for the work in the Home or Foreign Field are faithfully expended in that field, in strict accordance with the wishes of the donors.
2. In the employment of laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and the work contemplated, determine the choice of the Board, irrespective of the ecclesiastical connections of the candidate.
3. In its operations abroad, the Society acts, wherever it is practicable, through the organizations, societies, boards, and committees on the ground.
4. In publishing Books, Tracts, etc., the Society neither publishes, nor circulates, nor aids in publishing or circulating, anything that is of a sectarian character.
5. When it becomes necessary for the Society's Missionaries to organize churches, whether at home or abroad, those churches are at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer.
6. In prosecuting its great work, THE AMERICAN AND FOREIGN CHRISTIAN UNION cheerfully extends its aid to the several branches of the Church of Christ which are found within the sphere of its labors.

IMPORTANT FACTS.

1. "The Society presents to the observation of the world a practical union of Evangelical Christians, of different denominations, harmoniously engaged in the defense and propagation of the Gospel.
2. "The Society occupies a field of great extent and importance, to whose culture no other Society is exclusively devoted.
3. "The Society seeks the salvation of people whose numbers are immense, and whose religious condition is extremely unhappy.
4. "The Society is fitted for the work for which it was designed.
5. "From the nature of the case, the hope of comparatively early and valuable returns to the cause of evangelical religion is warranted for all the outlay on the part of the Society.
6. "Past experience has demonstrated that other agencies patronized by the Christian community were not fully adequate to the work which needed to be done."

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WE learn from "The Independent" the following interesting fact in regard to the massacre of Protestants at Barletta, and the mob incited by the Roman Catholic priests: "It is that the judge who is to try the guilty parties is a Protestant, and was not long ago the minister of one of the Free churches. He is a lawyer and an exceedingly eloquent man, and has been appointed to the bench in the district in which Barletta lies, where the outrage was committed. It may be anticipated, therefore, that justice will be meted out, and the law of religious liberty and toleration will be vindicated, which is the law of the land in this new and vigorous kingdom of Italy."

WE have been obliged to omit our money article in the present number. It will be given next month.

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MAY 7, 1866.

BY REV. HOWARD CROSBY, D. D.

2 THESS. 2: 9—"Whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish."

THERE are about 1,000,000,000 of human beings on this earth. Of these nearly two-thirds are pagans, worshipers of idols, who exhibit a condition of barbarism, or at best a low type of civilization. The Brahmin or Buddhist populations of India and China are the fairest specimens of heathenism, and may be reckoned as portraying heathenism under the greatest advantages of government and education. But even when including these, we unhesitatingly go to Paganism to find the most debased portion of our race. It is not only or chiefly that the arts and sciences are but little cultivated or altogether unknown among them, but as we sweep all Paganism with our view from the pedantic Chinese to the naked and animal Polynesian, we find that the moral sense is blunted, the evil passions unrestrained, and the notion of God reduced to that of mere physical force. If we take the remaining third of the race, we discover a grand improvement in these features of the higher manhood: Polytheism has given place to Monotheism, or else Monotheism has never yielded to the degrading worship of many gods—and this one fact of itself raises man *to*, or sustains man *in*, a loftier sphere of moral and religious appreciation and interest. Truth, justice, honor begin to have a meaning under the one central light of the sole sovereignty of One Eternal God, while the many cross lights of Polytheism utterly confound these fundamental ideas. Of this more exalted third of our race, which we count about 360,000,000, we find 100,000,000, or more than a quarter, to be Mohammedans, followers of the bold and ambitious Arabian leader. We survey their countries from Northern India through Persia and Arabia to Turkey, Egypt, Algiers, and Morocco—and see a refinement and order unknown in Pagan lands, yet with little or no progress. These people have reached a degree of moral and social propriety, but have there stagnated. Out of Paganism, their better creed brought them to a far higher plane of civilization, but the progress was not

enduring. The remaining 260,000,000, if we omit some four millions of Jews, are Christians, called by the name of the Son of God, who became man that man might receive God into himself, and thus find his highest possible elevation.—Among these 260,000,000 we discover the most complete development of mankind. Elaborated governments, delicate and accurate machinery of trade and commerce, social amenities, the triumphs of inventive genius, the administration of general justice, the prosecution of arts and sciences by the devotion of professional lives, the potency of public conscience, the diffusion of information and the association of interests—these characterise the 260 millions of Christians upon the earth, and make the nations which they compose the leading nations of the world.

This general view of the three main religions of the earth furnishes a powerful external argument for the truth of Christianity. That form of religion which uniformly raises man to a higher rank in mental, moral, and physical relations—which carries him in this progress far beyond the utmost that all other religions can do, must be the religion of the true God. Its effects on the outer man are a seal of its truth.

But after this general view of the race, let us look more narrowly into Christianity itself. Is every individual man in this 260 millions in perfect parity with his neighbor in regard to his reception of the spirit and power of Christianity? Or are there great diversities and even antagonisms here, which only go to make the growth of Christianity in spite of them a greater marvel, and support the largest expectations of the progress, universal and rapid, of a *pure* Christianity? A cursory inspection shows this latter supposition to be the true one. In this direction we see not only the personal distinctions made between the possession of different degrees of personal faith or none at all, but the grand, generic distinction between Ecclesiasticism and Protestantism, between the blind adherence to a visible organization, which may have much good mixed with much evil, and an individual judgment and independent conscience before God and the Gospel. In this grand distinction we find on the side of Ecclesiasticism two hundred millions, and on the side of Protestantism only sixty millions. A careful examination of the history of the last three hundred years will show that the remarkable progress of the world in knowledge and wisdom and their applications has been made by the small Protestant side of Christianity. The Ecclesiastical side has gradually received them in part, and even at last helped them in part, but always under protest. All the ideas of human freedom and liberal government are purely Protestant, and hence any nation desirous of reform, even though it be in name and tradition an Ecclesiastical nation, turns instinctively towards Protestant sympathy in its crisis. Protestantism holds the spirit close to God and his Word. Ecclesiasticism holds the flesh subject to human commandment, and lets nothing reach the spirit from God and his Word except through these gross media. Protestantism is Christianity using its divine wings. Ecclesiasticism is Christianity grovelling, holding back from its inspiration, and adopting by adapting the methods of Paganism or Mohammedanism.

Now, if we take another view of our race, which shall have regard to territory and not to numbers, we find that of the fifty millions of square miles of land upon

our globe, the Mohammedan population cover only about seven millions, and the Pagan and Christian populations divide the rest equally, each taking about twenty-two millions of square miles. Now if we add to this that Christian powers hold sway direct over several millions of these Pagan peoples, and sway indirect over nearly all the rest, we see that Christianity by its territorial dominion with its smaller numbers bears witness to its exalted character. We also see by this latter view how Providence has reserved the great extent of nearly half of our earth for the religion of Christ to grow on ; the whole Western Continent being kept through fifty centuries from the knowledge of the mass of mankind, and held only by a scattered few as a temporary garrison, until Christianity should be ready to go in and take possession. But in all this great Christian power, we are again to recognize the distinction between the purer and corrupter elements of Christendom. We find, of the twenty-two millions of square miles occupied by Christianity, only seven millions occupied by Protestantism, and fifteen millions (more than two-thirds) by Ecclesiasticism. A careful examination will, however, reveal a condition of things between Protestantism and Ecclesiasticism in Christianity, analogous to the condition of things between Christianity and Paganism with Mohammedanism. Protestantism is growing, constantly making inroads upon Ecclesiastical countries, establishing the rules of governmental conduct and the systems of national progress the world over ; while Ecclesiasticism makes only a show of increase, and that only in this country, by a mere transfer of population. Wherever religious toleration is established, there Ecclesiasticism is sure to decay, and Protestantism, with its spirit of free inquiry, universal education, human equalization, open Bible and individual responsibility, supplants it not only in the sentiments and convictions, but in the professions and practice of the people. Mexico, Central America, and the South American Republics, as well as Italy itself, are examples of this truth. Ireland appears to be an exception, through the two adventitious facts that the Irish are a persecuted race, whose oppression causes a reaction in their feelings, and that the Protestantism which deals with them has a very large mixture of Ecclesiasticism in it. If Ireland had been as free as Scotland, it would to-day be as Protestant as Scotland, or if the Protestantism of England had been the open, free, pure Protestantism of this country, the Irish would to-day, as a people, be as Protestant as the second or third generation of Irish becomes in this country after immigration. Ecclesiasticism generally has to be fastened on a nation by the law. It must be nailed down and rivetted by ignorance and caste. Hence it joins Church and State, debauching the Church in order to give it power. Take away this outward pressure, and you have the condition for Protestant expansion.

The form of Ecclesiasticism which comes nearest to us in our personal and national life, which is most shrewd in its management, most complete in its organization, and most formidable in its power and prestige, as well as most extended in its sway, is Romanism ; and against Romanism chiefly the weapons of this Society, whose anniversary we celebrate, are directed. They are not carnal weapons—they are not the weapons of intrigue, misrepresentation, slander, and abuse. We believe that these latter are as unchristian and unsuitable for spreading Christ's honest Gospel as are the sword and bayonet. We hold that the very

characteristic of Protestant Christianity is human liberty, individual judgment, truthful simplicity—that the only sword Christ permits in his cause is his blessed truth, and the only object of its attack is the personal conscience. We work against Romanism, simply because it perverts and covers up the truth, and tyrannizes over the conscience. Inquisitions and penances are the expressions of its despotic soul. We endeavor to throw the rays of Gospel light through the defences of Rome. We have no secrets—we wish no strategy. After the example of the Apostle, we would go to Athens or to Rome and preach Christ and his free salvation, subserving no human interests and ignoring all political ends.—According to the direction of the Master, we will not oppose evil to evil, cursing to cursing, or cunning to cunning. We would not so degrade the lofty cause of Jesus—nor would we entangle ourselves in such human manœuvres. We would meet all forms of violence or craft alike with open simplicity of word and act. We believe and know that Christianity must conquer the whole earth—we also know that Protestant Christianity contains the true spiritual life, by which alone such conquest is possible. We know that the truth of Christ is divine, and is not to be beholden to earthly methods or joined with earthly interests. We know that the great spiritual truths which Protestant Christianity upholds in the word of God are the seeds of the world's conversion to the Redeemer's service and glory, and so we are determined, in God's strength, to scatter those seeds. In this work, we find a nominal Christianity with some truth and vast error—a Christianity, which embraces many individual Christians within a most unchristian system, as the chief antagonist and obstacle to the Gospel dissemination. It burns Bibles and curses their distributors, and destroys personal religion by making itself keeper of the conscience. It has added to the simple truths and few simple rites of God's word an immense mass of intricate human doctrine, which generally hides altogether the original truths, and a ceaseless round of ceremonial observance which excites the imagination while it debases the understanding. It has introduced force and fraud as the means of accomplishing its purposes, and has allied itself to human politics, entering into the arena of party strife, and adding the chief element of confusion to the history of Christendom, not by the exhibition of passive virtue, but by the heat and fury of vicious excess. This system fidelity to Christ and love to our fellow-man alike compel us to denounce. We do not attack individual men. We do not use vituperation and personal abuse. We respect the conscientious work of the most extreme errorist. We recognize the spirit of the Master in some of the earnest services of the iniquitous system—but the *system* we must utterly and entirely denounce in the name of the Holy Christ, the Prince of peace. We should be false to God and the Gospel if we did not plainly and fearlessly and always, with the earnestness of truth, not with the bitterness of passion, hold up to the appreciation of the world the enormities of Romanism, a system which lays its ruthless hand alike on public policy and domestic privacy ; which, by means of indulgences, penances, purgatory, masses, priestly absolutions, and the confessional, exercises an absolutism and a terrorism both fearful and disgusting, and under a heavenly name does the very work of hell. It is not my purpose to catalogue the gross evils either in principle or practice, which obtain in Romanism, and make up the bone, mar-

row and sinew of its being. I purpose only to call your attention, briefly, to its two Satanic characteristics, as indicated in the text. The mystery of iniquity had already begun to work before Paul had more than half completed his ministry. Ecclesiasticism, ritualism, formalism, church absolutism, or whatever else you please to call it, grew up from man's wicked heart at the very beginning of the Church to overlay its spirituality. This appearance of active error in the very midst of the church was the "Anti-Christ." It sat in the temple of God and acted as God, becoming thus God's worst enemy, both in subjective character and in objective injury to His holy cause. It only wanted political power in order to be fully developed. The Pagan Empire of Rome, however, prevented that for three centuries; when, however, that *letting* (or hindering) power was taken out of the way, then was that pre-eminently Wicked one revealed in his fulness. As we have already seen, Romanism has been the most eminent example of this great Anti-Christ. Its repulsive outlines are pictured in the chapter we have read, from which we take our text, a consideration of which will show us the true position that a disciple of the Lord Jesus should take and hold as toward this system of sin and danger. The text declares this ecclesiastical monster to be *Satanic*—"Whose coming is after the working of Satan." Satan is the master, and this Anti-Christ is an apt scholar. As Satan works, so works he. The ends which he pursues are Satan's ends; the motives which actuate him are Satan's own; and the methods he uses are Satan's methods. I omit enlargement on the ends and the motives, and confine myself to a review of the Satanic methods which inhere in Romanism and have always been distinctive marks of its history.

I. *It practices fraud upon the intelligence.* "With all power and signs and lying wonders," says the text. The adjective "lying" belongs to all three nouns. It may read "with all sorts of false miracles and signs and wonders."

Man will not believe, unless his intellect is addressed. Even the benighted African worships his fetish only through the conviction of his intelligence. Man's heart is reached always through his mind. He is formed with an instinctive demand for evidence, and it is Satan's work to frame and present false evidence, so that man's heart and affections and allegiance may be given to falsehood. Rome has ever obeyed this Satanic law, trying to save her reputation by calling it "pious fraud," and making it a virtue to "do evil that good may come," and then interpreting the good by her degraded standard. Determined to have an implicit obedience to her human commandments, she must make men believe them divine, and hence she manufactures fraudulent evidences, while she cunningly uses her political power to keep men so ignorant and uncultured that they may not detect the atrocious forgeries. An educated people know too much to believe her lies and see through all her stage machinery. Hence the masses must be kept in ignorance, and the few who are rich and noble and educated must be flattered and honored by her into a friendship which will prove as good as faith. To maintain, then, the divinity of this false god, we have, first, a vast array of Romish *saints*, who wrought wonders, always in a past age—some carried their heads in their hands, after they were beheaded—others put out by a breath all the fires that were kindled around them—others went into the deserts and slew

dragons by the score—others lived without eating—and so I might continue the list for an hour. Secondly, we have *modern and present miracles*—winking Madonnas, bleeding stigmata, the liquefaction of St. Januarius' blood and such like, by which juggleries and superstitious people are readily enchained. Thirdly, we have an endless quantity of *relics*, as evidences of the truth of Romanism. We have the stone on which the cock crew for Peter's sake, pieces of the cross, a feather of the angel Gabriel's wing, a bottle of the tears of the Virgin Mary, the skulls and skeletons of some fifty thousand saints and martyrs, the seamless coat of our Lord—in short, enough of such curiosities to stock all the museums of the world, to which men make pilgrimages, before which they bow in homage, and which, they are led to believe by priestly hocus-pocus, work wonders of cure upon the sick. Fourthly, we have the *daily sacrifice of the Mass*, wherein the priest pretends to transfer bread and wine into another substance altogether. The bread is no more bread—the wine is no more wine. Then the cunning priest drinks the liquid, lest the people, if *they* should drink it, might discover that it was still wine. The bread can be disguised and thus avoid detection.

In our rapid survey, these four examples will be enough of the “lying miracles and signs and wonders” by which the Roman Anti-Christ practices fraud upon the intelligence of man. But Romanism

II. *Practices fraud upon the heart.* This is far worse than the other. It is a fearful thing to misinform and lead astray a man's intellect in relation to eternal truth; but the guilt assumes a deeper dye when sin is made to appear virtue, and when the heart is perverted to vice by means of a conscience carefully and cunningly deceived. This is the utmost stretch of Satanism. “With all deceitableness of unrighteousness” are the words of the text. That is “with a deceit which has sin as its consequence and end in the heart of the deceived.” And how has Rome proved faithful to the Devil in this deepest of debasing crimes? First, by her scheme of absolutions and *indulgences*. Men may sin by the payment of money for the luxury, as they pay for a dinner or a ride. In this enlightened country Rome keeps her mouth nearly shut on this subject; but in less favored lands, the indulgence-broker has his sign on every corner. After you have eased your conscience by paying five dollars for a sin to the priest, how easy it becomes to sin that same sin again, and how soon that sin loses its sinful character to your apprehension! Receiving absolution at human hands, or obtaining from the same source a curtailment of purgatorial suffering, can only be the propagation of sin and the terrible seduction of the human heart. God alone can pardon—God alone can punish. Any human assumption here shows the monster who sits in the temple of God and proclaims himself to be God.

Secondly, Rome practices fraud upon the heart by her *doctrine of implicit obedience*. Only to God is man responsible. To his own Maker he standeth or falleth. Obedience to God must be unqualified—obedience to aught else is relative and qualified. Rome utters her fierce anathemas against the soul that dares the slightest infraction of her behests. Here again is Anti-Christ, the monster who acts as Christ. The soul of the Romanist is thus led to worship the human, and often in the human to forget the divine.

Thirdly, Rome practices fraud upon the heart by *presenting low objects of ambi-*

tion and indulgence before the heart. She will amuse the immortal soul with music and painting and architecture—or, if of coarser texture, with bear-batings, bull-fights, horse-races, and Sunday frolics, her priests openly attending upon and often conducting these shows—willing, as she is, to allow cruelty and impurity, if only her people be submissive to her sway.

Fourthly, Rome practices fraud upon the heart by *teaching and training her Jesuits and others to live in and by deceit.* The constitution of the Jesuit fraternity imposes obligations to obey the will of the Superior of the order, even “*ad peccatum mortale vel veniale*” (to the extent of mortal or venial sin)! From 1540, when Pope Paul 3d confirmed the order, for more than two centuries they were the great missionary power of Rome, the supporter and extender of her life. They visited all parts of North and South America, the most distant parts of Asia and Africa, and the islands of the sea, using falsehood and treachery with a deceived and seduced conscience, to bring the nations to Rome’s feet. Rome had trained their souls to lying. Their hearts had been married to falsehood, and conscience had been prevailed upon to perform the ceremony. At length these chosen representatives of Rome became so odious to the public sentiment, that they were expelled from almost every country, and Pope Clement 14th, in 1773, was obliged to annul their order, for which he soon paid the penalty of his life. After forty-one years, Pius 7th, in 1814, restored the Jesuit order, and they now swarm forth over the world as tokens of Rome’s practice of fraud upon the heart.

Fifthly, Rome practices fraud upon the heart by *her alliance with absolutism.* She thus identifies subjection to tyranny with religion. The heart that receives this teaching becomes depraved by it. It can see no truth or justice in human affairs, and yet believes that this is all divine. Its idea of the divine is debased and paganized. The instincts of human freedom, which are the beginnings of national growth and progressive civilization (and which the Gospel encourages and sanctifies), Rome extinguishes. She thus sets the heart to sinning against God’s word and will, and so her dupes are found the world over fighting against light, and truth, and reason, and Bible, and freedom, and education, and God.—Political liberty and spiritual religion go hand in hand. A spiritual religion is the religion of the individual before his God and Saviour—not the worship of a Church. Ecclesiasticism makes religion outward, formal, ceremonial, and with the same iron hand crushes political liberty. The individuality of each is fatal to it. The absolutists of the world are enemies to God, and Rome makes them so. Rome is responsible for their sin. She has been their instructor.

In a very rapid and partial way, we have noted how Romanism does the arch-work of Satan by practicing fraud upon the intelligence and practicing fraud upon the heart of men. In this work it shows itself the child of Satan, the great liar and deceiver. We must not with a false courtesy or a false gentleness gloss this prominent Bible fact that Rome is Satanic. With perfect charity to every Romanist, with kind desire for their enlightenment, with cordial respect for their consciences, with full belief in the sincerity and in the piety of many of them, with the wish and determination that so far as we have power, they shall have full religious liberty, with true and friendly social relations with them, we sepa-

rate the *system* from the persons who may be ensnared by it, and from God's Word declare the system to be the Devil's own. When we thus tear away its coverings, and look at it in its diabolic nakedness, we shall know, First, *how to avoid its strategy*.—Timeo Danaos et dona ferentes. We shall beware how, under the argument of Christian liberality and mercy adroitly used to us, we contribute to its asylums and hospitals. The *system* uses these as baits for its enormities, and most admirable and successful baits they are. What! shall I not help the cause of the poor and the sick? Shall I not assist these self-denying "Sisters of Charity" in their visits to the suffering? It is very hard to resist such an appeal. It seems contrary to the Gospel of Jesus to refuse, much more to oppose it. Ah! let us give to Rome's hospitals and asylums, if the money only goes to the sick and the poor for their relief; but if it goes to buttress a vast system of Anti-Christ—if it is committed to the treasury of Fraud—if these poor and sick are only made avenues for the nourishment of the Great Dragon who oppresses the peoples of the earth and treads out their liberty, their manhood and their religion, then let us give our money—yes, to hospitals and asylums, but to such as are out of Rome's crafty clutch. We shall also beware how we patronize Rome's schools and seminaries. Protestant men and women, you will not be lured by the exquisite music and the rarest foreign instructors with which Rome allies herself with the rich and fashionable, and so fascinates all others—I say, you will not be lured by these specious advantages to put your daughters within the perilous influences of her educational institutions, when you see clearly that Romanism is Satanism by the word of Paul and the Holy Ghost, and remember that Satan does his work in the aspect of an angel of light. When we see this truth so as to realize it, we shall also beware how we listen to the plausible arguments by which the Bible is to be taken away from our public schools, and its light of regeneration and liberty extinguished, and we shall see the cloven foot beneath the proposition.

But, secondly, we shall know *how to contend with Rome*—how to take the initiative and positive. Satan's strongholds are to be pulled down by the use of spiritual, not carnal, weapons, as we are expressly told by the Holy Spirit. The sword of the Spirit—the great spiritual weapon—is the Word of God. This also we are expressly told. It is the only offensive weapon the Christian soldier can wield in Christ's cause. We may not, we must not, use Satan's own methods in fighting him. He can manage *them* better than we can, and we shall be worsted. Persecution, personal attack, slander, falsehood, intolerance, trick—let us leave these means to Rome. Let her boast of her Loyolas and Torquemadas and Tetzels, while we seek to imitate the Master and his faithful apostles in gentleness, guilelessness, and abounding charity, holding up God's own Word, as addressed by a God of grace and salvation to every man alike. "The Bible—the Bible is the religion of Protestants." God's Spirit and his Providence always accompany his Word. If we go forth to carry this Word in his strength, that strength will not be wanting. He will honor his own Word and his people's faith, and by the weak overturn the strong. Let us keep to this simple but divine means to destroy Romanism, and never turn for an instant to the low, human means of arms or diplomacy, of personal bitterness or uncharitableness.

Rome's power is fast waning, as the world gets more light. Ecclesiasticism is like the fungus of the cavern—it dies in the sunshine. As intellect is disenthralled, Romanism must give up the ghost. Let truth be at the same time spread abroad—God's holy truth—and man then can find refuge from Rome, not in the license of infidelity, but in the liberty of Christ. Already, in France, more than half of that once bigoted nation despises the Papal throne, and Italy holds scarce a man who can speak of Rome without a sneer of scorn. Austria and the Spanish peninsula are all the props that sustain the decrepit dragon on the continent of Europe. In South America, Central America, and Mexico, Romanism is an image of straw. Our sister republics of America are rising constantly in intelligence and true liberty, and as *they* rise, Romanism falls. Human liberty cannot consist with Ecclesiastical tyranny, and human intelligence cannot consist with a system of cheats and baubles. In our own country, Rome seems to swell herself, because, as we have seen, Ireland is pouring its population upon our soil—and because, too, Rome disguises herself in this dear, good land of ours. If she wore her full European aspect among us, with her paraphernalia of monks and street mummeries, she would not be suffered here a month. The good sense of the land would spew her out. Public contempt would wither her to her grave. She may use politicians and politicians may use her in this country, and in this way some local troubles may arise, but I have no fear of Ecclesiasticism in any form—especially in the form of Romanism—rearing its throne over the land. The open Bible is here, and that forbids it. Let us send that open Bible to our brethren in other lands where Rome has the prestige of centuries in enslaving men.

Ah ! how the countries are opening for us ! how the very strongholds of the Beast are driving him off ! The Bible is sold and read in the market-places where it was formerly burned. It touches the heart and awakens the love where for ages Rome has gnashed its teeth and vented its rage upon it. Every where God is urging us to push on with this heavenly boon, whose light alone can dissipate the darkness of sin, whose power alone can break the bondage of Satan. When Ecclesiasticism is abolished, and Christianity presents an undivided front of Protestant individuality and Bible spirituality, how long can the fortresses of Mohammedanism and Paganism hold out ? The collapse will be universal and contemporaneous. The Devil's reign is at an end. Lord Jesus ! come thou in thy majesty, and rule thou only over thy redeemed earth ! Amen.

“ AS SEEING HIM WHO IS INVISIBLE.”

WE read that Rev. Charles Simeon kept the picture of Henry Martyn in his study. Move where he would through the apartment, it seemed to keep its eyes upon him, and ever to say to him : “ Be earnest, be earnest ; don't trifle, don't trifle ;” and the good Simeon would gently bow to the speaking picture, and with a smile reply : “ Yes, I will be in earnest ; I will, I will be in earnest ; I will not trifle, for souls are perishing, and Jesus is to be glorified.”

O Christian, look away to Martyn's Master, to Simeon's Saviour, to the Omniscient One. Ever realize the inspection of His eye, and hear His voice of tenderest importunity : “ Be instant ; entreat with all long-suffering and tears. Be faithful unto death ; for lo, I come quickly, and my reward is with me.”

WHAT I LIVE FOR.

I LIVE for those who love me,
 Whose hearts are kind and true ;
 For the heaven that smiles above me,
 And awaits my spirit too :
 For all human ties that bind me ;
 For the task by God assigned me ;
 For the bright hopes left behind me,
 And the good that I can do.

I live to learn their story
 Who've suffered for my sake ;
 To emulate their glory, ,
 And follow in their wake :
 Bards, patriots, martyrs, sages,
 The noble of all ages,
 Whose deeds crowd History's pages,
 And Time's great volume make.

I live to hold communion
 With all that is Divine ;
 To feel there is a union
 Twixt Nature's heart and mine :

To profit by affliction,
 Reap truths from fields of fiction,
 Grow wiser from conviction,
 And fulfil each grand design.

I live to hail that season,
 By gifted minds foretold,
 When men shall live by reason,
 And not alone by gold :
 When man to man united,
 And every wrong thing righted,
 The whole world shall be lighted
 As Eden was of old.

I live for those who love me,
 For those who know me true ;
 For the heaven that smiles above me,
 And awaits my spirit too :
 For the cause that lacks assistance,
 For the wrong that needs resistance ;
 For the future in the distance,
 And the good that I can do.

THE HOME FIELD.

[We shall, during the coming year, endeavor to give a larger share of our Magazine than we have done to a record of our Home work. Our foreign letters have so crowded upon us that we have not given a due prominence to the interesting work now going on in our own loved land. We are sure our readers will peruse the following report of the labors, during the last month, of one of our Bible Women.]

DEAR SIR :—It is not so irksome to perform the labors of a month as to report them at its close. The works of a day performed in hope seem considerable, but when reviewed appear insignificant. Who can suppress a sigh when the inquiry is made : Where are the days and hours of the past, and what are their results ?

I cannot say there are no tokens of good from my efforts. Grateful for these, the final results must be left for the Lord of the harvest. The work to which you have assigned me seems almost boundless, and the laborer finds no excuse for idleness. If the field does not bud and blossom, it at least seems to expand. One cry for help opens the ear to many others—one errand of mercy opens the way to a score of others. If God's word is welcomed in one poor ten-

ement, why should not the next be visited ? If one poor soul is comforted by prayer and counsel, can the multitude be passed by ? If a few blind souls suffer themselves to be led to Jesus, are there not thousands in this city equally willing to be led ? If quiet, peaceful homes can be found for a few poor children and for some hapless inmates of the prison, shall a deaf ear be turned to the cry of hundreds without a home and without a friend ? The Bible, tract, and book are the companions of my visits, and are freely distributed. Hundreds call after me in the streets for these leaves from the tree of Life. Some real sufferers solicit food and clothing, and, so far as our Father gives the means, they are relieved. Letters must be written for the sick and helpless, and replies to these must be answered ; but this furnishes an

opportunity to plead for the poor, and to entreat them also to turn to the Lord.

Each Saturday has been spent in the schools. There seems no diminution of interest there, and no reason appears why they should be discontinued through the summer. Every Sabbath afternoon has been passed in the Jail. Last Sabbath a sermon was read; all listened with perfect quiet and apparent interest. The sentiments were from the text, "The way of the transgressor is hard." After reading, some one was requested to pray: with some hesitation the request was complied with: two hymns were sung, from a Catholic prayer book, with which many of the prisoners are supplied: two excellent prayers were selected, and by request read by one of the number, while all knelt, and, before rising, repeated with me the Lord's prayer. The meeting was very solemn and pleasant; and after distributing religious papers and addressing words of cheerful counsel, one turned to me and said, in an earnest manner—"Pray for me!" Another said, "God speed you!" and a third, "Won't the Lord forgive me, although I've been so wicked?" The reply was, "Yes, it makes no difference how great or how many our sins, they can and will be forgiven, if we confess them to the Lord Jesus, and are grieved because of them and forsake them, and trust in Him alone for salvation."

At the City Prison on Front-street, the prisoners received us cheerfully, listened respectfully to the reading of the Scriptures, and I felt constrained to precede the reading by audible prayer. Books and papers were distributed, and so far as time would permit personal conversation was held with the inmates. The story of the wrongs, sin, shame and sorrow of these is truly heart-rending.

Visits to the Hospital have been very frequent, at least three or four times a week. Special cases have required my attention, and when there the tone of sorrow, the imploring look, or the despairing countenance of the sick or dying make me forgetful of other duties. Then to seek homes for the convalescent here, the hopeful penitents in prison, and the unemployed, taxes my time, and, in some little measure, to relieve the

pressing wants of the poor, daily exhaust the scanty means at my disposal. But the work is the Lord's, and if he will accept the unworthy service, it shall be esteemed more than my meat and drink.

In visits to families about eighty have been made—in nearly all the Scriptures have been read and prayer offered. The objects of my mission are readily found: a cluster of wretched tenements ordinarily indicate the place of effort, though dwellings of respectable appearance are not passed by, for wealth and intelligence are no security against error, superstition, and sin. In the hovels of the poor these things are not concealed. In one place, perhaps formerly used as a pig-sty or chicken-coop, was found a widow and five children: only dirt, rags, and want were visible. She asked for books for her children, but objected to the Children's Home, lest they should become Protestants. How can such superstition and bigotry be overcome? The Light they obstinately refuse. Is there any thing left but patient, persevering love?

But the report is already longer than intended. Below you will see an account of moneys received and expended. Pray for me, dear brother, for I need more wisdom and grace—wisdom to direct my steps and grace to perform my work acceptably to the sinner's Friend.

FOR THE SEWING SCHOOL.

H. Simkinson, six pair children's shoes.
Mrs. H—— \$5.00. A Friend \$5.00.

FOR THE POOR.

Mrs. Merrel, \$1.00. Mr. Kidd, \$1.00—
Rev. Mr. B—— \$5.00. Mrs. B—— \$3.00.

The amount above and some other donations not credited, have been expended, but the particulars cannot be remembered.

By request, one visit was made to the House of Refuge, and a personal interview was had with each one of the girls there on the subject of religion: some were believers, some were seeking for the Way, the Truth, and the Life, and a few were yet in their sins. Words of encouragement, entreaty, and warning were given in the spirit of love, and received patiently and kindly. To each one a small religious book was given, and many thanks and tokens of their affection received. Yours truly, L. P.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN GERMANY.

NO. VI.

ASSUMING the reader to be our traveling companion, let us leave the good seed in the good ground of Halle, and take our way through Saxony, where Luther and Melancthon first met together to rock the cradle of the Reformation. Was the death of the great and pious Elector at the commencement of the reform, a presage that true Protestant principles should find their grave where they had their birth? We shall see.

We find Leipzig to be a city of only sixty-five thousand inhabitants, yet its great fairs and a system of mercantile exchanges, which sometimes brings to it an equal number of strangers, makes it in some sense the commercial centre of Germany. Here again a book-store serves as an intelligence office, and we get upon the track of a truly pious young man. We call at his lodgings, but it being a Protestant feast day, he has gone to take a walk. At a call two hours later, we break to him the whole project of a Sunday-school in Leipzig. He hears us gladly, and he is sure he has only to name the thing to his pastor, and we shall have a meeting of several who will co-operate. But he returns to us with the answer, that neither the church nor any of its dependencies could be used for any such gatherings. Besides the objections of the pastor, so intimately allied are the Church and State, that the former has to ask permission of the chief of police before the church doors can be opened to any extra meeting whatever. When will church *anity* cease to oppose Christianity? There are dancing halls connected with most of the hotels in Saxony, and if permission can be obtained from the chief of police a meeting may be held in one of them. Several hours' search reveals to our wondering eyes in a banquet, for which Saxony is as famous now as five hundred years ago, the dignitary in full military uniform. We explain to him the object of the meeting, which he being entirely unable to understand, thought there could be nothing revolutionary in it, and therefore most graciously wrote us a permission to hold the meeting in a ball-

room. By the aid of a few who were friendly to the object, one hundred and fifty were convened to hear about this strange institution. After the meeting, some clergymen, who were present, lingered to express their disapprobation, which our friends heard, and mournfully told us there was no chance for a Sunday-school in Leipzig.

So similar was our experience at Dresden, that it needs not to be described to be understood. Yet here we scarcely feel at liberty to omit allusion to a fact, which occurred no where else. The minister of the English Chapel was present at our meeting, and at the close of it lifted his voice, and assured the audience that the half had not been told of the institution, which existed in England as well as in America, and nobly added: "Such a school I shall speedily organize for the English people residing here"—a promise which he was quick to redeem.

Before we enter Berlin, we remind the reader that it was not expected that this series of meetings, gotten up as it were in a day, would immediately result in the organization of schools. But it was expected that if time were taken in Berlin to organize well a few schools, which would live through the trying and forming period, the hope could be reasonably indulged that those who comprehended (though imperfectly) the plan, could be afterward induced to put it into practical operation. This hope has not been disappointed. So we go to Berlin to spend six weeks, but as many months do not suffice to fulfil the obligations which a favoring Providence had imposed upon us.

KNOX.

HOW THE WORK GOES ON IN GERMANY.

[Part of a letter from our excellent friend, Rev. J. D. Procknow, Berlin.]

MY DEAR BROTHER IN THE LORD—I have opened a Sunday-school in a new church, built only quite recently in a new part of the city, formerly a suburb, in our next neighborhood. I had only about eight or ten teachers to begin with, and expected only a few children; but lo and behold,

when we entered the church, the body of it was nearly full.

It was in November, and the number of boys and girls has steadily increased, and also that of teachers, young men as well as young ladies. I have now upwards of four hundred regular attendants, boys and girls, and more than forty teachers, young men and young ladies, students of the University, candidates for holy orders, as also pious artizans. Among the young ladies are daughters of Professors and Doctors of the University, governesses, and pious girls of simple education, a daughter of a friend of mine, and my two daughters of course; also the daughter of the President of the Consistory instructs a class in my school. The preparatory instruction on Saturday evening is exceedingly liked and enjoyed by all, and I must confess I receive great benefit and blessing from it myself. Some of the young ladies put down on paper my explanations afterwards, when at home, in order to fix it more in their memory and to keep it for their life time. We have also, frequently, visitors during the instruction, clergymen and laymen, who inspect the school in order to form a correct idea of it. You remember how hard I tried to find a locality and a suitable room for a Sunday-school in my next neighborhood,—but I could not. One or two suitable places were denied us on futile ground, so I was quite delighted when the clergyman of this new parish offered me the church. May the Lord continue to bless the work, pouring upon it His heavenly dew. . . . You will be glad to hear that, during Easter, the Minister of Instruction, his excellency Dr. Von Nuhler, paid us a visit in our Sunday-school with his lady and two eldest daughters.—They arrived quite unexpectedly in order to see and judge for themselves. After the instruction was over, before they left the church, they expressed their great satisfaction, and highly approved the system. The Minister invited me to spend the evening with him and his family, in order to talk over the matter. I had indeed a very pleasant and profitable evening, and was glad to observe that the whole family had but one opinion on the subject, the lady and daugh-

ter expressing their high gratification at all they had seen and heard. I am very thankful indeed to say that in general the prejudices begin to die away. If we only could rouse those who are not accustomed to think for themselves, but are always content to think and speak and write what some of the leading men say in their periodicals and lectures. We have to fight not so much against ill will, but against lethargy, indolence, and ignorance. But we will continue in doing what our hands find to do, and persevere in this good work. You will assist us in your prayers and supplications. It is quite indispensable, if the interest shall not die away, to have a missionary agent in a man who shall go here, there, and every where, stirring up, strengthening, and confirming the weak and faint-hearted. Since I have actively engaged, I feel the importance and the need of it. It will, perhaps, take some time, but I am sure the time will come when Germany will appreciate this splendid institution, and what an immense deal of good it will do.

ITALY.

[Extracts from a letter just received from Mr. Bolognini.]

"Here I translate a part of a letter I received from Mrs. C. W.— of Naples:

'I have had,' she says, 'the direction of a Sunday-school for three years, established here in my house, and I can acknowledge with sincerity that the progress and welfare of the school is due, in a large measure, to the distribution of your pretty paper, which is made every Sunday. Having begun the work with four or five children, we count now on our roll sixty-eight, but those who come with love and punctuality, and I hope with profit, are from forty to fifty. I can affirm that your paper is read with great pleasure in the families of our pupils, and I am persuaded that it contributes greatly to give force to Sunday-school instruction, and to destroy the prejudice existing among the poor class against our evangelical profession. If we had many teachers, I am sure that in every street of this town we could open Sunday-schools, which, like ours, would be appreciated and crowded.' So writes this

lady, whom I do not know, except by this letter."

Although the lady who writes the above letter is unknown to the editor of the little paper, she is not unknown to us. The circumstances attending the formation of the school, of which she speaks, were given in the July number of the "Christian World," 1865 page 209, named as the fourth Sunday-school formed in Naples. This lady's relation to the school since then is so full of interest and instruction, that we feel constrained to make them public, and give a few additional particulars.

The authoress of the letter above quoted had two daughters, one of whom was induced to attend the teachers' meeting by an English lady then residing in Naples. This mother, who was a widow, and her two daughters were among the wealthiest in Naples, and favorites at the numerous and costly entertainments of the court held there by the sister of Victor Emanuel. The daughter who became a teacher, grew more and more interested in the work; and after awhile, when the school-room had to be given up, the mother was induced by her daughter to take the school into her own house, where to this day it is bearing fruit more and more precious. The more interesting part of its history may not be written, but so much is given, First, to prove that the Gospel is like the leaven which a woman took, etc.: Second, that a Sabbath-

school will live if properly organized where ever there are one or two Christians to stand by it: Third, to encourage the labor of the Sabbath-school missionary and the individual Christian: and Fourth, to show the usefulness of a Sunday school paper in forwarding the Sunday-school movement in Catholic countries.

STREAMS AND BLOSSOMS.

"Give," said the little stream,
As it hurried down the hill:

"I am small, I know, but wherever I go
The fields grow greener still."

"Give," said the gentle rain,
As it fell upon the flowers:

"I raise up the drooping heads again,
And freshen the summer bowers."

"Give," said the violet sweet,
In its soft spring-like voice:

"From cottage and hall they will hear my
They will find me and rejoice." [call,

"Give," said they all: "for we
Have much received from heaven;
And we fain would give, yes, would only live
To give as God has given."

And you, dear children, too,
Have something you can give;
O, do as the streams and the blossoms do,
And for God and others live.

Child's Companion.

THE FOREIGN FIELD.

SOUTH AMERICA.

CHILI, April 10, 1866.

REV. J. SCUDDER.—My dear Brother: Though I wrote you recently, I write you again to beg you not to have your attention directed from this field by reason of the war now prevailing here. It will be found not for the hindering, but for the spread of the Gospel here, if the opportunity be improved. The fact that Spain, from whom they "received their religion," wages a war so relentless and august, will tend if any thing to alienate the people from Roman influences. There is a man now ready to work as an

evangelist, that is, ready in the matter of willingness. He will need guidance, etc.; but he is well posted on most points, and seems to have received the Gospel. Do not, then, allow the brethren, Merwin and Sayre, to be sent elsewhere. You will find this a radiating centre; and may disprove the idea that missions in Roman Catholic countries make slow progress. If it were possible, I would go to New York to persuade your Board to put forth their main strength here. Concentrated, not scattered effort, is what you need to make. Kindle one good warm fire and you will find it spreads, by natural

and gracious operation, through home-born agencies. Do not send the brethren here even with the idea suggested that they are, after a time, to go elsewhere, but that this is to be their life long field.

Through our local society we have put into circulation 1,300 copies of the Scriptures within a year, and 2,500 other vols., and all by sale. The welcome is daily becoming more cordial, and the opponents incensed, but unable to resist us. Just now I have received from a priest a most abjunctory letter, finding fault with me because I will not keep silence about the abuses of the Roman Church. It is of no use to repeat his arguments why I should keep silence; but his letter shows that the influence is felt even now when only occasional efforts are put forth by one who has his hands full with other work; but if you will send Brothers Merwin and Sayre for direct effort in the vernacular, it will be a hundred times more so.

An incident will interest you. Not long since I was in the cars, returning from Santiago after preaching at the opening of the church there, when in conversation with a gentleman near me, something was said about the religion of the country; and on learning who I was, he said, "Is it possible? is this the scourge of the friars? Why," said he, "they all fear you, but I am glad you speak out, and hope you will use every occasion." On separating, he gave me his name, saying it had been a pleasure to him to fall in with me. And this is no exceptional case. Can it then be wise to attempt another field? * *

According to the opinion of some, it was not safe for me to build a church here in 1855; it was not safe to call the Archbishop to account in the newspapers, in 1858, for saying in print that our Bibles are mutilated; it was not safe to organize a Bible Society and open a depository; and yet those things are now the delight and comfort of the work in Chili. And so it will be about the effort I now insist you should undertake. Those brethren, into whose hearts God has put it to wish to come to Chili, you must send. How shall the Chilians hear without a preacher? How shall they

preach except they be sent? How shall they believe except they hear? My life is going away. I have spent twenty years of it in this work, at and according to directions from your Society, and shall feel that you do my people, the Chilians, wrong, and me too wrong, if you let this opportunity for any reason pass unimproved.

But I am persuaded you will not let it pass. You will care for the field into which you sent your sower in 1845. It is your field. This is your church; you laid the first stone; you sustained its pastor for seven years in whole or in part; and your letter of instructions, written by Dr. Brigham, said that the native population was the ultimate aim. I was told to stand here, gathering a foreign congregation, and occupying a point of observation—"point d'op-pu" was Dr. Baird's phrase—and now fidelity to your constituents in the Churches of the United States, fidelity to your missionaries, Mr. Gilbert and myself, who have been sent here for a common purpose, and fidelity to the cause of Jesus Christ among these neglected people, all demand that what was projected be completed. Whether direct work among the natives was feasible twenty years ago, need not now be discussed; it was thought not to be, and another programme adopted; viz., to begin in English, to break up the way, to accustom these people to something else than what they had known before; and then to inaugurate, as God would permit, other work in the vernacular. I would not advise you to give up what has been attempted in English and for foreigners; but let that go on, and never take from direct duties in hand.

Yours,

D. TRUMBULL.

SANTIAGO DE CHILI.

APRIL 14th, 1866.

DEAR SIR:—You have before this seen through the secular press the news of the bombardment of Valparaiso by the Spanish fleet, on the 31st ult. The city had received four days' notice. The shortness of the time, there being but one main street thro' the city, and the fact that the people, till within twenty-four hours of the time for the bombardment, had hopes that Great Britain

and the United States would interfere, prevented the people from removing all their effects. The bombardment lasted three hours. A part of the Custom-house stores and five hundred yards of private property, mostly in Calle Planehada, were destroyed by fire. Mr. Trumbull's church received in the roof two shots. \$12,000,000 is estimated as the loss; but only five per cent. of this pertained to the Government or to the Chilians. The inhabitants remained on the hills to witness the scene. They conducted themselves with the greatest order and heroism. Here there was some mob violence. The poor people with clubs and stones hunted the few Spaniards who chanced to be in the city. The people's hate towards the Spaniards is very intense.

The war is becoming more serious, and is assuming greater proportions. When and where it will end no one can tell. That immense good for these people will grow out of the war there can be but little doubt.

This war does not materially affect our work. It is more favorable than otherwise. We learn with the greatest pleasure that two theological students have offered themselves to the Board for the Chili field. We need good men very much. Mr. Trumbull and myself are very anxious that you should send them as soon as possible, not keeping them one hour on account of the war. It is a maritime and coast, rather than an inland war. The Spaniards are the only class of foreigners whose lives are endangered.

The North Americans are in much favor. All other things being equal, missionaries from the United States are the right ones for these republics.

I join Mr. Trumbull in his observations quoted in the March number: "Work out from a centre is the wise plan." It is a necessary and important point gained to gather churches of the English in these fields, as has been done in Valparaiso and in Santiago, but all must see that this is but the beginning. It is clearing away obstructions. It is fixing a base of operations. Mr. T. and myself ought, in my judgment, to be relieved from work among the English, or at least in part, by helpers. Mr. T.'s long residence, success, and tried ability make him

eminently fitted to direct more vigorous aggressive effort.

"RAISE UP NATIVE LABOR."

I have before written you of a very interesting young man, a Chilian, who is ready to work in Santiago; but I am not quite sure that the Valparaiso Bible Society have funds in hand to send him. I think that Mr. T. has in view one or two in Valparaiso. In order, however, to raise up a sufficient number for the probable future wants of this republic, a school should be established, in which should be employed only the Spanish language. Sometimes I think that we should rather try to assume the entire instruction of children than to exert the main force upon trying to unlearn adults. You reply perhaps, Give them religious instruction, and let them receive the secular instruction elsewhere. This is rarely practicable, since parents would not brave the odium which would be cast upon them if they requested in the public schools that their children should not receive religious instruction with the rest, neither would the teacher allow it. Supposing we give them religious instruction, while at the same time a priest gives them lessons in religion, the priest would have the advantage of the prejudices of the people being against us. I more and more feel the need of a school.

"PRESS OF OUR OWN ON THE SPOT—
Translations, a Periodical and Controversy."

These Mr. T. urges. In all these things I am in perfect agreement with him. I believe a pamphlet here of thirty pages can be printed for \$12 a thousand. Labor is cheap. We have special wants here. Sometimes something comes up, and we wish to be swift to answer. For this end a periodical, say a weekly, is much needed. Well edited, it would soon become a power. The work we need to have done can never be accomplished through the periodicals now issued in Chili. The editors personally are favorable, but it is not for their interests to have their papers seem to be sheets for the Protestant propaganda. We need a press to publish books, since the large tract publishing societies have so many interests to attend to that it is reasonable to suppose that they will not attend to this matter as

promptly or so judiciously as the men actually in the field who know the wants. Our hands are very much tied by not having the printed matter required. I feel perfectly sure that the work in Chili will be greatly accelerated by just what Mr. Trumbull recommended.

Our Government does not seem to be inclined to send ships to Chili to assist her, but this the people can do—they can send their brother Americans the truth, and it will be well received by many. Send us a few more men, and a great deal of money, and you will see results that cannot fail to stir the Christian American heart.

CONVERSATION WITH A UNIVERSITY LAW STUDENT.

In a certain house, where a large number of college boys board, a Chilian friend of mine, who is a Protestant, also boards. He had told me of a law student who seemed to be the champion of the Catholic faith at the table. One Sunday evening, he requested my friend to take him to the Protestant chapel; being early, they called to see me. It so happened that on that evening I omitted the usual meeting, since there was much excitement, as it was the day after the bombardment. The mob the night before had committed some violence in their search for Spaniards—they had even come to my door, but learning who we were, they moved on. I entered the conversation by squarely telling him that there was not a single doctrine or practice in the Catholic church, differing from the Protestant that could be respectably sustained; that in all cases they would be obliged to fall back upon the error of the infallibility of the Church. "I believe thus because the Church teaches thus, and the Church is infallible." I told him to select any doctrine, and he would see that it was so. He chose the "Immaculate Conception of the Virgin Mary." "This," said he, "I believe, because it is philosophical."—Finding that this was untenable, he affirmed that the Bible taught it. Then it was necessary to resort to the Bible, and show, as by Rom. v. 12, that all men are sinners, and that it cannot be said of any one that ever lived that he was not a sinner, unless it can be proved that he was an exception to

the rest of the human race. "But," he said, "Christ was an exception, and can you show that he never sinned?" Afterward, showing him this, and that the Bible did not say a word about the mother of Christ being sinless, he was obliged to acknowledge that he believed the doctrine because the Church taught it. From this I was led to speak of the practice of praying to the Virgin. It was new to him that the Bible taught that there was but one Mediator. When he was shown that she could not hear our prayer, he replied, "Perhaps the archangel tells her."—"But," said I, "even he cannot hear our prayers. There is an infinite distance between God and any first created being: the omnipotence and omniscience necessary to attend to the prayers of millions at the same time cannot belong to any but to the divine Being." "Well, then," he answered, "Christ tells her." I exposed to him the sin and folly of taking Mary as our mediator. I then enquired for the ground of his belief that Mary died, arose, and ascended bodily to heaven. "The Bible says so," was his answer. I then said: "Any child ten years old of Protestant parents would know that the Bible said nothing about even her death, but you are not to blame—the Church is to blame for prohibiting the people from reading the Bible."

Then followed a conversation on traditions, confession, and the right of every one to read the Bible. The young man was serious, and seemed more than half convinced. After a discussion of three hours, he took his leave. He reached home in time for tea. He soon set the house in an uproar, advocating his new ideas. They were all violently opposed to him; displeased that he should have called on me, and troubled that he had imbibed heretical views. He told them that if they had heard me they would have been convinced. The next morning he came to my house, and bought a Bible, notwithstanding the outcry made against him. I said to him: "The priests will say 'You have no right to read the Bible since the Church prohibits it,' what will you say for yourself?" He answered, "I will say I am an ignorant man—I have never seen the prohibition; I should like to see and read it." "But,"

said I, "that is not a satisfactory answer. The priest or I could show you that prohibition in the Council of Trent. The best reply you can make in a few words is, that you have the authority of Christ himself: John v. 39, and the encouragement of St. Paul in his commendation of the Bereans for searching the Scriptures daily to test his preaching: Acts xvii. 11."

CONVERSATION WITH A PRIEST.

This priest professes to be a Protestant, but does not think it prudent to come out. My visits are confidential. He has corresponded with Mr. Trumbull; it was through this that I called upon him. He explains Revelations xvii. as referring to the downfall of the Pope. He professes to believe nothing but what he finds clearly taught in the Scriptures; rejects traditions, and says that the Bible is his meat and drink. He has one of our Bibles, but how he came by it I do not know. Celibacy he believes to be contrary to nature and to the Bible.—Denounces the Archbishop of Chili as a Pharisee. He is a man apparently past fifty, a little broken down. He seems to be a pious man, but timid. His mode of warfare, for himself, is indirectly through confidential friends. He advises us to instruct the people with plain truths and facts, making use of the phraseology of the people, and not to be very philosophical in style.

I should have said that the law student had once been a member of the Catholic Theological Seminary. Yet he had never seen the Bible there. His Catechism, and something which they call Sacred History, was all he knew of religion. He did not even know what traditions were. His religious books were to him precisely what the Bible is to us. They receive every word as Divine truth, and virtually as revealed truth. Once believe in the pretended miracles of the Catholic priests, it is logical to believe in the infallibility of their Church. This infallibility established, its teachings must be received as either new revelations or authoritative explanations of the old.

MILAN.

MY DEAR BRO.—Not long since I wrote you of a very liberal donation of 10,000 *f.* by an American gentleman, CHARLES H.

THOMPSON, Esq., residing at present in Paris, given for the education of twelve evangelists in Milan for one year. I have now to report another liberal donation, secured through the agency of this same gentleman. April 8 he wrote me as follows:

"MY DEAR SIR—My esteemed friend, Mr. J. H. BURCH, of Chicago, kindly manifested an interest in the work in which you are engaged in Italy, and has placed at your disposal for that cause \$500, leaving it to your judgment as to the best way of using the same. Will you be so good as to inform Mr. Burch, through me, how you would like to dispose of the same, etc.?"

In reply, I remarked that if the disposal of the sum was left to my judgment, I should certainly employ it in educating and training Italian Christian female teachers for our evangelical work. April 26 Mr. Thompson thus wrote me:

"Your kind favor of 23d reached me yesterday; fortunately during the evening Mr. Burch came in, and I gave him your letter. With his usual promptness he called at my bureau to-day, and left a check for twenty-five hundred francs, which amount I beg to hand you herewith in his behalf."

Mr. Thompson, who is thus so efficiently aiding us by his noble generosity and by interesting other friends in our work, is from New Haven, Conn., and visited Italy the last summer with Dr. Cleaveland of the same place. But few American travelers interest themselves in the religious work in Italy.—Even Christian travelers and ministers often pass weeks and months in this country, and know nothing comparatively of what God is doing for this people. The few, however, like Mr. Thompson, who come to see God's work in reforming Italy, as well as man's artistic power, can well appreciate how important it is to give this land the Gospel, and how favorable the moment for dealing an effective blow against the Papacy.

The class of twelve is already organized, composed entirely of pious young men from twenty to thirty years of age, all of whom, from two to five years, have been faithfully studying the Word of God, and some have already been successful laborers in the work of evangelization.

Yours truly,

WM. CLARK.

MAY 2, 1866.

GREECE.

GREECE AND ITS FUTURE.

To the eye of a politician, Greece presents at the present moment a very sorrowful picture. Her politics are nothing but base intrigues—her finances a mass of ruins—her morals on the decline—and her religion a mere form without any vital power. The whole country is in such an unsettled condition, that even her best friends find it difficult to cherish great hopes for her.

Yet to the Christian eye, that looks at things from a different point of view, Greece does not seem to be in a worse condition than most of the European nations. On the contrary, notwithstanding all her sins, faults and deficiencies, there are in her elements which need but to be sanctified, in order to develop and make of her a fine and goodly land.

In spite of all the obstacles which a centralising government has been throwing in the way of individual effort for improvement and progress, the Greek people have made considerable advancement in many things. Limited as it is, its shipping is considerable, its school system excellent, the advantages of a liberal education being freely offered to all classes of the people, both natives and foreigners. There are no ranks nor titles, and the enterprising spirit of the people is behind that of no nation on the globe. They are kind and hospitable, and these natural qualities need but be sanctified by the influence of true religion to be turned to good account in favor of the truth.

Such being the general aspect of Greece, let us turn now to a few particulars,—and, first of all, as to its religious condition.

The readers of the "Christian World" must know that with the exception of a few thousand Roman Catholics, a few Jews, and still fewer Protestants, the rest of the population of Greece consists exclusively of persons belonging to the Orthodox Oriental Church. These, however, may be divided into three classes: those who blindly believe all that the Church believes and practices, and these are mostly ignorant—those who are open infidels, and these consist mostly of the young and educated—and those who know the truth, but for personal interest and

worldly purposes assume the garb of the devotee and the defender of the faith of their fathers. There are several characteristics common to all these classes, the prominent of which are—first, *pride*—pride of descent and pride of religion. As the descendants of the ancient Greeks, they claim the respect and assistance of the world; and as the successors of the Apostles they believe themselves to be the exclusive depositories of the purest Christian religion and need not to be taught by others. Next to pride comes *indifference*, utter indifference to every thing that is spiritual. Being satisfied with the performance of a few external things, they feel that all is well with them, and turn a deaf ear to all they hear about spiritual things. Third in order comes an erroneous and most pernicious notion of making their nationality closely connected with, and dependent upon, their orthodox faith. This is so deeply grounded in the heart of all that it seems to form a part of their existence, and they cannot bear any one who deviates from the old Mother Church. There are some other minor points, but these three are the chief and greatest obstacles one has to battle against in endeavoring to introduce a purer or evangelical religion among the Greeks, and of these again the third is the greatest. Yet mighty as these obstacles are, they can now and then be overcome by the foolishness of preaching, or the reading of the Word of God, and some soul is redeemed from the power of superstition and error; and the time does not seem to be far off when the fabric which now lifts up its head so proudly, will tumble to pieces, and the pure religion of the Bible shall raise its standard on its ruins.

It is not long since the press of Greece commenced to advocate preaching in the churches, and there are several priests now who preach in different churches of the city. Especially during Lent, preaching is more common than at any other season of the year. Among the preachers here, there is one who has lately gained great popularity on account of his eloquence, ability, and boldness, and there was a time when the friends of the truth began to cherish great hopes of seeing a good effect produced by

his preaching. But he too, like all the others, was not actuated in preaching by the love of God and the truth, but by worldly interests, and therefore degraded it into an eulogy of ancient Greece and Hellenism.—This has given occasion to the editor of the "Star of the East" to write and publish in it an article—a translation of which I send you hereby, in order to give your readers a chance to see how that paper exerts its influence in favor of the truth as it is in Jesus.

"CONCERNING TRUTH.

"I shall preach the next time about TRUTH," said the preacher Latas a few days since, before descending from the pulpit,—and we, together with many others, believed that we would indeed hear the Truth, so seldom spoken among us. But we were unfortunately disappointed in our expectations, for all his eloquence was spent, not in preaching the truth as it is in Jesus, but in praising and exalting Hellenism. Yes, we say this with deep sorrow of heart, that in his three popular speeches in St. Irene and in the Piræus, Mr. Latas did not preach Christ and Him crucified, but Greece and Hellenism. By this he flattered the national pride but did not benefit his hearers—he excited the national vanity, but did not humble the hearts of his hearers. He sent them home, puffed up with enthusiasm, instead of dismissing them heavy-hearted and tearful on account of their sins—for this ought to be the ultimate end of all who preach the Gospel of Jesus Christ.

We could analyse one by one these sermons of his, and shew by his own expressions the truth of our assertions,—but our purpose in writing these few lines is not to condemn but to lead—not to discourage but to contribute our portion to the restoration of the preaching of the Word of God in its purity, which is mighty for the reformation of mankind.

God has endowed Mr. Latas with much of what constitutes a good preacher; and our desire and prayer is that he should use them for God's glory and the benefit of his fellowmen. Thus did the apostles—thus did the distinguished fathers of the church, Chrysostom, Basil and Gregory, as it appears from their writings—and thus must Mr. Latas and every other preacher do, if he desires to see fruits from his preaching. And if he does so he will have no need to address himself to the national vanity in order to move his hearers—"for the Word of God is quick and powerful, sharper," etc. He will have no need to argue in favor of the original rather than the translation of the Scriptures; for the power of making

wise unto salvation is in the nature and spirit and not in the words of the Scriptures; nor will he be obliged to address himself to the patience and noble feelings of his hearers, for the simple and pure preaching of the Word of God has the power to secure for him both. He will have no need, finally, to seek the shelter of earthly hierarchs, for that of the Great High Priest is sufficient to protect all who take refuge under it.—*Star of the East.*

ATHENS, Greece, April 20, '66.

PROGRESS AT THE GREEK CAPITAL.

Preaching in the Greek Church has been a luxury, although preachers for every county are appointed and regularly paid, who, for the sake of preaching, are exempt from other parochial responsibilities, yet their sermons are "few and far between." Many a church never resounds to a sermon for three, four, or five years, but lately it has been otherwise, at least in this city.

About three years ago, a young monk from Jerusalem arrived in this city, poor and friendless. His heart sickened at the abuses of monastic life, so he sought Athens, the pride of Greece, the great fountain of intelligence and philosophy, with its free schools, university, and free press—hoping to find the clergy more refined, more elevated, more pious. But, alas! he was doomed to disappointment; he connected himself with the University, attended the Theological department, and engaged to chant at one of the principal churches of this city as his only means of support. In the University he heard Christianity abused as a superstition, fit only for "old women." In society he heard the clergy scouted as ignorant, gross, and indolent. Every where he felt the universal lack of confidence,—in commerce, in the family, in the Church and State. His ears heard the most fearful blasphemies in the street, blended with the most obscene language, uttered by men as well as by children; and his heart was distressed. He was impelled to ascend the pulpit and preach, opposed and without permission.—At this the Metropolitan was a little chagrined; but afterwards when the marked ability of the monk secured the encomiums of the city press, and some influential friends, he not only gave the monk a general permis-

sion to preach, but also any other priest who could and would preach: thus during the last year the people have heard more preaching than ever before.

This monk would preach for two consecutive hours, without notes, in flowing language, rich in illustration and appropriate Bible quotations, which, with his wonderful power of memory, astonished every body.—The Church of St. Irene, one of the largest in the city, would be packed to its uttermost long before the beginning of the sermon; the people, standing two hours, would listen in solemn silence to the preaching of the Word. There, regardless of rank or position, stood shoulder to shoulder the lawyer and mechanic, the professor, the merchant, the Minister of State and the porter, crowding to hear the poor monk, who came to learn, not to teach. The chief attraction was not the eloquence of the preacher, but rather the liberal ideas which he advanced.

PREACHING.—Being satisfied with the doctrinal part, he called boldly for reform in the ceremonial part of the Greek Church. He publicly condemned the present mode of nasal chants and vain repetitions, and advocated regular and universal preaching of the Word, enforcing this by quoting Cor. 14th. "Preaching must be spiritual, evangelical," he said, "or else the churches will remain empty and desolate, while respect and confidence will vanish from society, and a worse evil than Turkish subjugation will sweep like a hurricane over the nation."

He encourages the circulation of the Bible. It was gratifying to hear a monk preaching in the Greek Church, praising the God of Pres. Lincoln and Queen Victoria, and recognizing their respective nations as great, because they are built upon the Bible; still more gratifying to hear him weave crowns of glory on the Missionary's brow who, Bible in hand, goes to the wilds of India and Africa for the cause of Christ. Loud were the praises for those who contribute means and labor for the wide circulation of the Scriptures.

RELIGIOUS LIBERTY.—He said, "It is better that I should be an honest Chinaman, an idolator, an honest Mohammedan, an honest Jew, than a Christian hypocrite—

The man who despises another, because, in conscience, he believes differently from himself, he is a devil and an Anti-Christ."

MARRIAGE OF PRIESTS.—Although the Greek Church allows the parish priest to be married, before ordination, yet for that, he condemns him to the office of presbyter forever. However great his ability and piety he can never be promoted. The high rank of Bishop is reserved for the monk. This regulation prevents intelligent and able men from entering the priesthood, for if they would be married they must live like beggars, collecting their support at weddings, baptisms, and funerals, saying masses, and sprinkling every month the houses in the parish with holy water. While, on the other hand, many ignorant and indolent people, who could make a living in no other way, are encouraged to enter this profession. On a certain Sabbath, when the church was crowded with the elite of the city, in the presence of several members of the Synod, this preacher boldly declared: "It is a sad thing that the priesthood is despised, and the representatives of God are looked upon with suspicion. This is wrong. Let the priesthood be repaired and follow the directions of Paul (here he quoted and expounded each verse of 1st Timothy 3d chapter), and then they will be respected and trusted. The Holy Spirit commands that the bishops, the presbyters, the deacons, must have the liberty to become the husband of one wife." These sentiments were proclaimed boldly, freely, and clearly in the midst of profound silence, admired by the people, and not a word of censure escaped from the Synod. Now, why was this? Simply because such views are too popular even for the fathers to attack, and strong evidence of progress at the capital of the Greeks. In this man we find superior natural abilities, earnestness of purpose, liberality of ideas, and boldness; to which, if a sanctified heart should ever be added, he will have all the requisites for a pioneer in the work of reformation.

But we regret that his talents, being so appreciated by the citizens here, they have contributed nearly \$2000 for his education, and he is about to leave for Europe.

MISSIONARY INTELLIGENCE.

SOUTH AMERICA.

BRAZIL.—The work of introducing the Gospel here is steadily advancing. At the celebration of the Lord's Supper, a few weeks since, a convert from Romanism was received to the church, while several others were under very serious convictions, giving evidence of being near the kingdom of Christ. A family of three, but recently strongly opposed to the truth, are now regular attendants on evangelical worship.

ST. PAULO.—At the last communion in that city, eight persons were received to the church, among whom were two young men of promise, having more than ordinary education. Another was a student at law, but studying with a view to the ministry of the Gospel.

INDIA.

The Gospel has at length shown itself at Cashmere, in the face of State authority.—Its first convert has been baptized, and is called Mohammed Hussan. He was twice imprisoned and fettered, but released thro' the influence of the British Consul. Another Mahomedan followed the missionary towards India, to be instructed in the truth. He was pursued, overtaken, imprisoned, and publicly whipped. For three months he was kept in chains; but no sooner was he freed, than he escaped to the missionary again.

IN TRAVANCORE, Southern India, during two years, four hundred and fifty heathen were received into the church in one district; in another, one hundred and forty. Another district, from which the Christians were driven out, the inhabitants have invited them to return.

Twenty thousand Bengalees of all classes have petitioned the Lieutenant-Governor of Bengal to put a stop to the revolting abuses of the practice of Polygamy; that the females of Bengal may be emancipated from the pains, cruelties, and attendant crimes of such debasing custom.

CALCUTTA.—A missionary of Calcutta writes: "It is a feature of peculiar interest

that inquirers from the upper ranks of native society are decidedly increasing. The new college is the means of bringing the upper classes within the sphere of our influence." Another adds: "The state of feeling among the young men in Calcutta is full of hope. The Scotch and London Mission Institutions are gaining fresh converts every week."

SIAM.

Dr. Dean, of the Chinese Mission of Bangkok, says: "Our work is full of promise. Three native preachers are now employed in circulating among the people, with Bibles and books in their hands, and words of glad tidings on their lips. I meet them, in company with others, for the study of the Scriptures and prayer every morning, and I meet the preachers alone five evenings in the week for the study of the Gospel. A few embrace the truth gladly."

BURMAH.

In June last, three Chinese were baptized, and on the 3d inst. eight were baptized.—Eight or ten more have come forward.—Adults and children come together for worship at Enma, and at other out-stations there are promising inquirers, and the inhabitants receive the native preachers gladly, and listen to them with interest. A good number have been baptized, and the church of Prome, including the out-stations, numbers nearly three hundred.

AFRICA.

The Missionary Advocate says, respecting the mission in Liberia: "The brethren are every where prosecuting their work with commendable zeal and with good success in several places. At Careysburg, an interior station, among the natives, there prevails quite an awakening among the people, and some are converted and added to the church. The church at Mount Olive has about forty-five native members, and are said to maintain their Christian profession well—and their influence on the surrounding savages is very obvious. The Liberia Mission is operating more efficiently among the natives than ever before.

THE JEWS.

At Jerusalem six Jews have been baptized. They form one family. There is now in Jerusalem a Protestant congregation of three hundred souls; six Protestant schools, with two hundred and twenty children.—Within the present century more than one hundred clergymen of Jewish origin have been ordained. One of these clergymen says: “Forty years ago, not one of my family had ever been known to become a Christian; since that time my father and mother, with eight children, have become sincere and devoted Christians; and out of forty-five relatives there are not ten who have not become Christians.”

The missionaries on the Youcon say:—“Our difficulties have been aggravated by the unrelenting opposition of the priests of Rome. In no part of the world does the antagonism of that corrupt system to the truth of God manifest itself more decidedly than in these remote regions.”

The priests not only followed, but, in some instances, actually accompanied our missionaries in the same brigade of boats, openly avowing their determination of opposing them to the uttermost. And this they have done. Nothing can surpass the zeal of these men in proselyting the heathen to the altars of the Virgin and the sacrifice of the mass; while, at the same time, they have labored to preoccupy their minds with the most deadly prejudice against the Gospel.

MADURA.

SOUTHERN HINDOSTAN—*Native Christians.* The number under instruction, in 159 congregations, is 6,177, of whom 1,164 are church members. Even the heathen will often remark on the more neat appearance and the improved moral conduct of the Christians. The greater part of our people, say the missionaries, form a respectable community, and by their lives commend the religion of Christ. Our common schools are eighty in number, embracing a total of 1,295 scholars, of whom 586 are from Christian families. There are thirty churches, with 1,164 members; added the last year 46. There are six native pastors, 83 catechists, 31 readers, besides teachers in the several schools.

TURKEY.

REVIVAL IN EASTERN TURKEY.—Mr. Kapp of Bittes, says, respecting “the first revival of religion in Bittes: The feeling appears to be deep and very promising, attended in some cases with very pungent conviction of sin. On the 16th of March, the morning prayer meeting was the most impressive they had ever had there. As many as fifteen came to desire prayers, many of them in tears. On the 19th, twenty-two persons went as inquirers to Mr. Kapp’s study, and the next day fifty were present at the regular meeting for such persons.”

SYRIA.

Mr. Jessup, under date of April 17, 1866, says: “I formed at Bano the school containing nearly fifty pupils, and a hundred or more boys would attend, if the accommodations were sufficient, but the room was full. Enemies of the school declared that the children were becoming Protestant; for, said they, “the boys don’t smoke, they don’t curse, and they spend most of their time in reading the Testament and Protestant books.” Mr. Jessup was greatly pleased with the progress of the pupils, but immediately after his visit the school was broken up by the thunders of excommunication from the Bishop of Akkar, and he learned that the Protestants were suffering much from persecution.

At SAFECTA the native converts were also subject to persecution. One of the natives, who comes to all the meetings and is a diligent student of the Bible, and thoroughly convinced of its truth, says, if he should declare himself a Protestant from conviction, he would be killed secretly the next night.

The persecution of the Protestants is in the way of false charges against them, by which they are thrown into prison. Such things are constantly occurring, the object of the persecutors being to turn back those people to their corrupt and false Greek religion.

AN OLD MONK ILL AT EASE.—“While sitting in a shaded corner, a gray-haired priest came and sat by my side, and told me many things that reminded me of what we read of the experience of the enlightened

monks and priests in the days of Martin Luther. He said his spirit was not at rest. The great fast was finished, but he stated that they always had a bountiful table, three times a day, during every fast. Among other things he said, 'Oh, that I had courage to go and preach the truth, as you do. The spirit indeed is willing, but the flesh is weak.' I have since learned that he was driven from the convent, and severely beaten and threatened with death for having preached the Gospel during one season in the convent chapel, and for having given spiritual instruction to the people. He was afterwards obliged to return to the convent, where he now is in constant fear lest he may do something that will bring new persecutions on him."

YOUNG INQUIRERS.—"While I was walking with him, a young monk came and seized my hand, saying, hastily, 'Sir, send me, I beg of you, such and such books, (giving their titles,) but don't let any one know it, for they watch me very closely

here;' and giving me his name, he disappeared in the darkness. The old man told me that the young monk knew him well, and that they study a good deal together; but he added:—'There is no freedom of thought or speech in this land, and especially in these parts.' When I had gone to my room, to retire for the night, another young priest came, with nervous step, into the room, and carefully closing the door behind him, asked me many interesting questions, and then bought a Testament of me, the smallest I had. I offered one with references for the same price, but he said that the old priest with whom I had been talking, owned one, and he himself did not dare to have one so large. He thanked me for granting him an interview in private, and left me to thank God that some light has entered into one of these seats of darkness. Let God's people pray earnestly that he will bless and increase such inquirers as these, and fill the convents in this land with men who, in time, may lead the people to better things. I shall not soon forget that visit."

MISCELLANEOUS.

AUSTRIA.—The following was a part of a report made by Dr. Craig, of Hamburg, to the Evangelical Alliance which met lately in London:—The work of the Lord was prospering. In Austria there was quite an hungering after the word of God. Had those present seen Austrians leaping for joy under the influence of the truth of God, they would never have forgotten it. When the Gospel was simply presented, the people seemed to hunger after it. There were Roman Catholics at work, but the testimony of Jesus Christ prevailed.

BAVARIA.—Here there was less of progress. In Worttemberg most interesting meetings were held. There was a kind of church within a church, the earnest members of which joined in prayer.

BADEN.—In Baden there were one hundred and eighty brethren working together in one central association, going round in the week as often as they could, but always Sunday after Sunday proclaiming the Gospel in circles that were continually increasing.

In HOLLAND there had come a mighty change, where once Rationalism prevailed over the church. In Central Germany the clergy were rising up.

In PRUSSIA, some years ago, the progress was among the higher clergy, now the growth was coming down to the lower classes.

PORTUGAL.—The priests here have taken alarm at the growing desire of the people to obtain Bibles without notes or comment, and the Bishop of the Ultramontane party has induced the civil government to order the seizure of what he is pleased to call adulterated copies of the sacred Scriptures. The colporteur who circulated them, has been admitted to bail in about 45 pounds, and proceedings against him are going on in the criminal courts.

The United Presbyterian Church of Scotland report the number of congregations as 592—an increase of 72 since 1856. The membership has risen from 152,622 to 172,752. Contributions amounted to 28s. 5d. per member. For missionary operations 51,000l. Number of ministers 620. Elders 4,466. Sunday-school teachers 8,977: scholars 72,501.

WAR NEWS.—The war news from Europe is exciting. Few seem to have confidence that any thing will result from the deliberations of the Peace Conference. Christians can but pray that God may overrule this great commotion for the good of His church. He used the cannon balls of a Roman Catholic sovereign, Napoleon, to open up a highway for the Gospel to the very seat of the Beast. He has also made use of her Catholic Majesty's gunpowder to disgust Chili with the religion of Spain. May He not in His mercy open Austrian gates, and Spain's seemingly impregnable doors, by the means of their own carnal weapons?

ITALY.—The latest intelligence from Italy describes the people as rising in great numbers, with the determination of winning back for their land their lawful territory. The enthusiasm is said to equal that which was witnessed here after the fall of Sumter. They believe that to follow their favorite leader is to march to victory. Our missionaries have applied to the Bible and Tract Societies to furnish colporteurs for this patriotic army. A great work can be done among the soldiers.

At a meeting held in London, to aid the French Canadian Mission, the Rev. Dr. Thompson, of New-York, after speaking of the deep interest which the American churches took in this Mission, observed that the Americans looked to Canada with no longing or covetous eyes. The Roman Catholic or Fenian movement had not a particle of encouragement from the American people, and was in fact looked upon as a gigantic imposture, the Government only waiting for some overt act to put it down. (Applause.) The element of hostility to Britain in America might be indeed reduced to the unity of the Roman Catholic body. (Hear, hear.)

BOSTON ANNIVERSARY OF THE "AMERICAN AND FOREIGN CHRISTIAN UNION."—The seventeenth anniversary exercises were held on Wednesday evening, May 20, at Mount Vernon church, Deacon Julius A. Palmer in the chair. Rev. Dr. Kirk read the Scriptures and offered prayer. A brief statement of facts was made by Rev. J. Emerson, District Secretary, showing that the receipts were \$92,614, about \$9,000 in advance of the preceding year. The various missions are all usually prosperous.

A hopeful fact in France is the formation of a Society under the auspices of members of the French Academy, to make a critical translation of the Bible into the French language. It is to be done by a committee of the ripest scholars—Roman Catholics, Jews, and Protestants.

Italy is the chief field of this Society, where fifty laborers are employed, partly of the Waldensian Church, and partly of the Free Italian Church. The last has grown up out of the freedom of Italy in the last six years. It now has forty churches. It stands wholly on the open Bible, where the Romish priests dare not meet it. It is in polity Congregational and in creed orthodox. In 1860 the membership in Milan was seven, now 1,000.

The rapidity of Romish decay in Italy is illustrated by the fact that the ninety scholars of the evangelical school of Leghorn belong to parents who, three years ago, were devout Romanists. The Sunday-school enterprise on the Continent of Europe, under Mr. A. Woodruff, is having marvelous prosperity, especially in Germany. It was shown by statements of Professor Tholuck of Halle, and Fillmer, the leading theologian of Hesse Cassel, that Romanism is rapidly increasing in the old Protestant countries of North Germany, and therefore that this pure Bible instruction of the masses comes very oppor-

tunely to combat both Romanism and Rationalism, which is showing itself unable to resist Romanism.

In Mexico, the mission under Miss Rankin is greatly successful. Three Protestant churches have been formed, 2,399 Bibles, 3,356 Testaments, and 1,956 Scripture Tracts have been distributed. An Evangelization Society has been formed at Monterey, of which M. W. Starr, once Deacon of Dr. J. P. Thompson's church, New York, is President. They have issued five volumes in Spanish and circulated three thousand of them.

Rev. Mr. Riley addressed the meeting, showing that Mexico and South America were in a favorable state of mind to receive all sorts of influences from the United States; that they are looking to us for examples, studying our laws, and importing our books. He read extracts from recent papers of different cities, showing that the hatred of Popery is rapidly growing.

Dr. Kirk read from a letter just received from Rev. Mr. Trumbull, of Valparaiso, begging for more men, saying nothing is wanting for large success but suitable laborers. A priest three hundred miles away in a hospital, wrote to him begging he would desist because he often met the bad effects of his preaching among the sick in his hospital. Mr. T. says, "The present war may seem to be a hindrance, but no, it will tend to the furthering of the Lord's work, it will increase hatred to Spain, and all that is Spanish and to the Spanish 'religion.' Spain, in her wicked aggression, will be a capital anvil on which to hammer the truth. Now is our time for sowing seed, the ground is broken up; now for healing, the waters are troubled."

Two young preachers are recently commissioned by this Society for the South American field. Three others have offered themselves, but cannot be sent for want of funds. Two new churches have been organized the past year, one at Lima and one at Santiago, also a house of worship publicly opened at Santiago to the great joy of all Liberals.

Albert Woodruff, Esq., of Brooklyn, N. Y., Secretary for the Sabbath school Department, next addressed the meeting. He illustrated the wonderful progress of the American Sabbath-school system on the continent of Europe by very interesting anecdotes, which our space will not admit. In Berlin and its suburbs there are fourteen Sabbath-schools, five hundred teachers, and six thousand scholars. Sabbath-schools are now found in all the large cities of Germany.

NECESSITY OF THE HOME WORK OF THE AMERICAN AND FOREIGN CHRISTIAN UNION. It is one of the signs of the time in which we live, in connection especially with our own land, that the influx of population from the Old World to the New, has of late been wonderfully accelerated. It is, too, the opinion of our best informed men—men whose relations to the Old World enable them to *know* whereof they affirm, that this emigration will increase *beyond precedent*. "People," they tell us, "are getting tired of the rotten state of conditions abroad, and are hurrying away to this country, where the *people*, and not a few sovereigns and diplomatists, are shaping the destiny of millions of men."

According to a late "Cork Examiner," upwards of 4,000 persons left Ireland during the first week of March last, coming to the United States by way of Queenstown. About 1,500 passengers are now waiting in Queenstown, to come hither by steamers."

A late Havre letter says: "The number of emigrants from Germany arriving at Havre, to take ship for America, has lately *increased* to an *extraordinary* degree." One of the Havre journals states that "there are not less than 10,000 emigrants now lodging in the quarters of Sish Fanes alone, awaiting vessels to take them out."

A Bremen letter says: "Emigration to North America is assuming greater proportions. Up to the end of May, 10,000 persons had then engaged to leave via Hamburg and Bremen." Another statement is, that "although the fare to this country has been raised from five to ten guineas, nevertheless four or five hundred emigrants are regularly put back from each steamer for want of accommodation."

There is not the least doubt that the emigration from Europe to us will reach, *this year*, 500,000 souls! What significant facts and figures these! And what momentous questions do they call up, challenging, aye, *demanding* the promptest and most earnest attention of every lover of his country, as well as of every friend of Christ and his church on earth. And not the least of these is this:—What is to be done with these incoming masses, in reference to their civilization, enlightenment, and assimilation to ourselves and to our institutions? *What, to make them good citizens—better, what to make them evangelical Christians?*

A sad picture in all this emigration is, that the great mass of it is *Roman Catholic and Infidel*. The one is indeed but the outgrowth of the other. 'In all enlightened communities and nations, an abandoned Romanism has always been succeeded by Infidelity. As the masses of Roman Catholics become enlightened among us, as become so they will, if they remain long here, and see the fallacy of many of the dogmas of their system, and their eyes become opened to discern what dupes they have been made by the holy men they had believed the *priesthood* to be, they will first lose confidence in *them*, and then in their *system*, and then in *all else*, and become Infidels by the thousand. The minds that have once been under the pupillage of Rome, are more disposed to reject all religion than to retrace the progress of papal errors and to be led to the Gospel of truth. Look at the older Roman Catholic nations, where the Papal system has longest preponderated, and had fullest scope for development and power, and are not the best informed classes Infidel, and often most malignantly so? Is it not so in France, in Germany, and the States of the Church, though they are known as Roman Catholic nations?

Thus must it be here. These ignorant and deluded masses, when brought into contact with the intelligence of our citizens and under the influence of our free institutions, must be divorced from their corrupt and effete superstitions and system, and if unreached by any thing better, must deteriorate into unbelief in all truth and pass into the Pantheistic Infidelity so rife at this time here and elsewhere.

Are illustrations of this tendency called for? Take the following. A recent metropolitan religious journal says: "We do not believe that there is any press in the world so utterly radical and destructive as the German newspaper press of the United States. Of some *sixty* journals, the *majority* assail every form of church institutions, make light of historical Christianity, in notorious instances deny the personality of God and the immortality of the soul, and teach the most thoroughgoing Epicureanism."

All this, when taken in connection with the tremendous growth of Romanism in our land, is of deep and solemn portent. We need not give statistics to show how rapid has been the increase of Papal institutions; the influx of Popish emigrants; the multiplication of Romish churches and priests and schools; the silent growth of Papal influence; the bold confidence of their hopes of supremacy. The "*Catholic World*," in a recent issue, thus describes this progress: "*No where*," it says, "has the Catholic Church *increased so prosperously*, within the last fifty years, as in the United States of America.—About two thousand churches and chapels built; an increase of one thousand and eight hundred clergymen; one hundred and sixty schools established for the Catholic training of 18,000 *boys*, and 34,000 *girls*. Moreover, there existed in 1857, *sixty-six* asylums, with 4,968 orphans, of both sexes; *twenty-six* hospitals, with 3,000 beds; four insane asylums, besides many other charitable institutions, all supported by the private charity of Catholics."

Now, how important the effort to stay this wave of infidelity—to throw up a barrier against these inroads of Romanism! And the only way to do this *effectively* is by the preparation of this extensive emigrant population—Roman Catholic and Infidel—for the reception of evangelical truth and piety. And, in this view of the subject, how important the objects and efforts of the "*American and Foreign Christian Union*," which seeks the accomplishment of this very thing, by taking the Gospel *directly* and person-

ally to these incomers in their dwellings, places of business, etc., by the voice and labor of the city missionary—the Bible-reader—and the Sabbath and Industrial School for the youth of such!

Is there *need* for this effort? There is. Who else can do it? The Bible distributor cannot; for the masses are unable to read the Word of Life, if left with them. The Tract colporteur cannot, for a like reason. The Domestic missionary cannot; for his field is already large enough, among the destitute *native* population to whom he is sent. The denominations do it not. *Nearly* every denominational effort fails in this regard. It is the observation of one, who for fifteen years has labored directly in this work, that *no agency* can successfully and extensively do this work, but one in which are united the different branches of Protestant Christendom. The laborers employed by such an agency find access where a Methodist, a Baptist, a Presbyterian, or an Episcopalian could not go, *as such*, or going, would fail to accomplish the result.

But was it otherwise, there is need for this special agency. There is more work than the denominations can do, among this emigrant population. The number thereof is so great; their prejudices are so strong; their delusions are so tremendous; and their incoming so continuous and enlarging, that all that the various denominations, together with a united organization like the "American and Foreign Christian Union" can do, the exigency demands should be done, and done *promptly and vigorously*. Besides, *but few* of the denominations are doing much directly in behalf of this special population, and the efforts they make are at a few scattered points only.

The crisis demands nothing less than a *union of hearts, and heads, and hands*, and a decided *concentration* of power and effort, to stem this tide of evil, and to civilize, liberalize, intellectualize, and *Christianize* these millions of ignorant and deluded masses, who, uncared for, will prove ultimately the shame and ruin of our beloved land. Oh, that the American Church would awake to the danger, and nerve herself for the exigency, and do "with her might whatsoever her hand findeth to do."

W. D. R.

VALPARAISO.—If we may credit a New-York telegram, there is much indignation felt at Valparaiso against the English Minister and the English Admiral. The English Minister had been ordered to leave the house *rented* by him, and no one would let him another. The Spanish fleet had sailed to bombard the northern ports, including Callao. The Danish Consul is said to have sent a note to the Spanish Admiral, informing him that Denmark would hold Spain responsible for the damage done to Danish property at Valparaiso. The Spanish Admiral refused to receive the note.

Mr. Layard's speech on the bombardment of Valparaiso has created great excitement at Madrid. There is a strong and a growing party in Spain who do not like the violent and lawless proceedings in which their country is being constantly engaged, and they will make some stir in the Cortes.—*British Standard*.

ITEMS.—It is proposed to erect a statue to Mr. Peabody, on some conspicuous spot in the city of London.

The first volume of a Hindostane translation of Shakspeare has been issued in Bombay. A rumor is circulating in Germany that in case of war General McClellan, who at present sojourns in Dresden, will be appointed Commander-in-Chief of the Saxon army.

A number of young Germans, engaged in commercial pursuits, are now compelled to leave London, having received orders to join the Prussian and Saxon armies. If they do not obey the summons, they lose their rights of citizenship, and any property they may inherit is forfeited.

The Gazette of Vienna says the Emperor of Austria has ordered all the treasures of the churches at Prague, in Bohemia, as well as all the crown jewels, to be sent to Vienna for safe keeping.

In the course of evidence given recently before the Deputy Recorder of London, it was stated that land near St. Paul's churchyard was worth one million pounds per acre.

Garibaldi has accepted the command of the volunteers, declaring at the same time that he hopes soon to be able to co-operate with the glorious army of Italy in accomplishing the destinies of the nation.

There are in Madrid no less than five hundred Protestants of various nationalities; they have two places of worship, one at the English embassy, the other at the Prussian.

A girl named Amelia Walker, aged fourteen, residing in Manchester, was about five weeks ago bitten in the hand by a dog, but the wound having speedily healed up, the child's parents entertained no apprehensions regarding it. On May 12 she went into the scullery and placed her fingers in some water, with which she moistened her lips. On tasting the water, she was seized with strong convulsions, foaming at the mouth, and barking like a dog, and she expired in the greatest agony a few hours afterwards.

A parrot, in a confectionery store at Waterbury, Conn., has been taught to say "pretty creature" to each lady that enters the store. The result is that the store is crowded all day—to see the parrot, of course, not to listen to its flattery.

The Newville (Pa.) Star says that Wm. Hatton, a young man residing in Shippensburg, recently vomited a live snake about eighteen inches long and more than half an inch thick! He swallowed it while drinking from a pool in Idaho, about four months ago, and has suffered great distress in his stomach ever since, complaining especially of a sensation of coldness. He returned to his home in Shippensburg, expecting soon to die. After undergoing an unsuccessful treatment by a great many medical men, he stated his case to a physician in Philadelphia, who prescribed an emetic, which was taken, with the above result. It came near strangling him.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
APRIL TO THE 1ST OF JUNE, 1866.

MAINE.		Rockport. 1st Cong. Ch. & Soc. for L.M.	
Washington. Calvin Starrett to make		of Rev. F. B. Fleck.....	35 00
Rev. F. V. Norcross a L.M.	30 00	2d Cong. Ch. & Soc.....	8 63
NEW HAMPSHIRE.		Whitinsville. Cong. Ch. & Soc., of which	
Meredith. Rev. Joseph Storer.....	1 00	\$100 by Hon. Paul Whitin	
Plymouth. Cong. Church by Rev. H. A.		for L.M. of himself and	
Hazen.....	8 25	Chas. E. Whitin, and \$100	
Heeniker. Relig. Charit. Soc. for L. Ma.		by Chas. F. Whitin for L.	
of John H. Connor and Na-		M., and \$34 for L. M. of	
hum Newton.....	60 00	Rev. L. F. Clark.....	436 00
VERMONT.		Mass. Sab. Sch. Soc. for Books for Greece.....	1 40
West Rutland. Luke Ward.....	12 00	Westfield. 1st Church.....	23 01
Castleton. Harvey Griswold.....	4 00	Agawam. Cong. Ch.....	8 32
Derry. Cong. Ch. & Soc.....	17 36	Soc. Hadley Falls. 1st Cong. Chur. & Soc.	
Castleton. Cong. Ch.....	14 00	Rev. R. Knight to	
Newbury. 1st Cong. Ch.....	23 00	make Geo. C. Sanford	
Berlin. Mrs. E. H. Evans.....	5 00	a L. M.....	45 00
MASSACHUSETTS.		Westhampton. Cong. Ch. by Joel Cook.....	21 29
Royalton. E. B. Ripley.....	5 00	Stockbridge. 1st Cong. Ch. & Soc. by D.	
Leominster. Evan. Charit. Soc.....	28 35	B. Williams.....	62 80
Boston. Essex-st. Ch. & Soc. in part.....	696 00	Amherst. Faculty and Students of Am-	
" J. M. Beebe.....	25 00	herst College to constitute G.	
Andover. Free Ch. & Soc.....	16 11	Frederick Zeigler a L.M.....	51 45
Braintree. 1st Cong. Ch.....	20 00	Lee. Cong. Ch.....	90 00
W. Boylston. Cong. Chur. for L. M. of		Warren. Cong. Chur. & Soc. for L.M. of	
Rev. J. H. Fitts.....	12 01	Rev. Edwin L. Jaggar.....	15 00
Boston. E. D. Goodrich for Sabb. School		Dorchester. Mrs. Walter Baker.....	20 00
work.....	100 00	Boston. Park-st. Ch. & Soc. add.....	9 00
Boston. Park-st. Ch. & Soc. add.....	9 00	N. Brookfield. 1st Cong. Chur., of which	
		\$20 to complete L. M. for	
		Ezra Batcheller.....	53 16
		" Union Cong. Chur. & Soc.	
		for L. M. of Rev. Luther	
		Keene.....	11 63

Pittsfield.	Walter Tracy for L.M. of Mrs. Ezra B. Tracy.....	35 00
Chelsea.	Mrs. J. A. Morrill for Miss Rankin's field.....	1 00

CONNECTICUT.

Hebron.	Jasper Porter.....	10 00
Stratford.	Col. G. Loomis.....	5 00
Easey.	Beld Comstock for L.M.....	10 00
Stratford.	Col. G. Loomis.....	5 00
Bristol.	Cong. Ch.....	35 36
Rockville.	2d Cong. Chur. to make Rev. Asa S. Fluke a L.M.....	40 70
Hartford.	Dea. John Beach to constitute John Beach Knapp a L.M.....	40 00
So. Glastenbury.	In part to constitute Rev. James Easton a L.M.....	6 10
Bolton.	Ezra D. Kinney for South America.....	5 00
Andover.	H. B. H.....	1 00
Enfield.	A friend.....	7 00
North Beauford.	James F. Linsley.....	10 00
Litchfield.	A friend.....	10 00

NEW YORK.

Glen's Falls.	Miss F. E. Berry for L.M.....	3 00
Rochester.	Theolog. Sem'y for Rev. Mr. Moorehead's field.....	8 00
New York.	4th Av. Pres. Sab. School for Dr. Kalopothakes' field.....	62 50
"	N. W. Ref'd Dutch Ch. Rev. H. S. Ganse.....	146 40
Port Richmond.	Ref'd D. Ch. by Miss E. F. Libbey, Tr.....	22 86
Poughkeepsie.	1st Ref'd Dutch Ch.....	28 13
Carlisle.	James Boughton.....	2 00
New York.	Collegiate Ref'd D. Ch. by Calvin E. Knox, Tr.....	170 64
"	D. Appleton for Miss Rankin's Seminary, \$50; Mrs. Stillman, \$3.....	53 00
Dobbs' Ferry.	So. Pres. Ch. Greensburg to constitute Rev. Wm. Meigke a L.M.....	35 47
Brooklyn.	Columbia-st. Cong. Chapel.....	7 46
"	Primitive Meth. Ch.....	8 15
New York.	James A. Raynor.....	5 00
"	Mrs. Turnbull \$25; Cash \$10; for Miss Rankin's Sem'y.....	35 00
Astoria.	Josiah Blackwell.....	25 00
New York.	Mrs. Durant \$30; W. W. S. \$25; for Miss Rankin's field.....	55 00
"	St. Paul's M. E. Ch. in part, which constitutes Rev. Cyrus D. Foss, Rev. D. C. Van Norman, C. C. Colgate, W. K. Martin and Edwin Mead L. Ms.....	250 00
"	Mrs. Stephen Griggs.....	25 00
"	Mrs. Striker's Bible Class for a Bible reader in Miss Rankin's field (gold).....	10 00
Port Ewen.	Rev. C. L. Van Dyke in full of L. M. for R. C. Hough-taling.....	20 00
Mt. Morris.	Presb. Ch.....	14 29
W. Bloomfield.	Cong. Ch. to make M. S. Hall a L.M.....	17 10
Bergen.	Cong. Ch. in full of L. M. for Jos. D. Duolittle and in part of L. M. for Horace Holt.....	20 25
New York.	Mrs. Dr. Purdy for Colpor-tage in Miss Rankin's field.....	20 00
"	Ch. of the Puritans, Rev. Dr. Adams.....	23 58
Oswego.	1st Pres. Infant Sabb. Sch'l. for Sab. Schools in Germany.....	8 54
New York.	14th Presb. Chur. per L. M. Keeler.....	220 89
"	Central Pres. Sab. Sch'l. Rev. Mr. Dunn, \$40; M., \$20; Mrs. Griggs, \$40; for educa-tion of Mexican Pupils by Miss Rankin; Mrs. Griggs, \$10; for Colportage in Mexi-co.....	110 00

New York.	A friend for So. America.....	20 00
"	"P." for Mr. Bonifas in France.....	100 00
Shanectales.	Almira Town.....	5 00
Albany.	Bequest of the late Margaret Clark by E. S. Clark, Ex.....	100 00
"	1st Cong. Ch. by W. Gould, Tr.....	68 00
Riverhead.	Cong. Ch. to make Hon. Jas. H. Tuthill a L.M.....	30 00
Hemstead.	A. V. Cortelyou to make Mrs. A. V. Cortelyou, Miss Char-lotte M. Cortelyou and Al-bert H. Cortelyou L.Ms.....	100 00
Meeklenberg.	Presb. Chur. add for Rev. A. O. Peloubet's L.M.....	2 00
Oswego.	A friend for Italy.....	2 00
Phelps.	George Hubbell, Ex., part of Mrs. Isabella Fulton's Bequest.....	105 70
New York.	J. D. for Miss Rankin's field.....	5 00
Port Jervis.	1st Pres. Ch.....	91 50

NEW JERSEY.

Somerville.	1st D. R. Sab. School to con-stitute D. Frelinghuysen a L.M.....	30 00
Paterson.	Mrs. C. B. Atterbury.....	15 00
East Milton.	R. D. Ch.....	7 22
Newark.	Mrs. E. S. Crane.....	20 00
"	2d Pres. Ch.....	78 04
Jersey City.	Judge J. F. Randolph for L.M.....	10 00
Camden.	Messrs. Scovel and Woodhull \$5 each.....	10 00
Blackwoodtown.	Mr. Livermore.....	10 00
Montclair.	Presb. Chur. of which \$50 by C. P. Baldwin, per W. S. Morris, Tr.....	178 10
Newark.	Central Presb. Chur. by W. A. Howell, Tr.....	70 00

PENNSYLVANIA.

Philadelphia.	M. B. M.....	1 00
Alleghany.	Mrs. J. Deane.....	12 00
Elizabeth.	U. Presb. Ch. in part of L.M. for Rev. Samuel Jamison.....	20 85
"	M. E. Ch. in part of L.M. for Rev. T. S. Hodgson.....	17 35
"	O. S. Presb. Ch. in part of L. M. for Rev. T. L. Sample.....	15 03
"	M. Prot. Ch.....	5 15
Brownsville.	To constitute Rev. L. R. Beacom a L.M.....	30 10
Bridgeport.	M. E. Ch.....	10 10
Pittsburgh.	1st M. Prot. Ch. in part for 2 L.Ms.....	57 30
"	2d M. Prot. Ch. in part of L. M. for Rev. J. Robinson.....	15 31
Norristown.	Rev. J. G. Raiston.....	5 00
Phoenixville.	David Reeves to constitute Rev. Wm. R. Stockton a L.M.....	30 00
"	Union Meeting in part.....	18 10
Philadelphia.	Messrs. Cunningham, Hogg, Ross, Hood, Andrews, \$5 ea; Hodge, Graham, \$10 ea; Cash, \$4; on Sub'n, \$1.....	50 00
Waynesburg.	Presb. Ch. in part of L.M. for Rev. Mr. Young.....	15 00
Rehoboth & Cookstown.	Pres. Ch. which constitutes Rev. L. Y. Graham a L. D.....	100 00
Cove.	U. P. Ch.....	1 00
Dunmore.	T. R. Townsend.....	10 00
Uniontown.	Meth. E. Ch., Messrs. Barr, Stewart, Wilson, & Cash, \$5 each.....	20 00
"	Oumb. Presb. Chur. Messrs. Stouffer and White.....	5 00
"	Presb. Church, Ewing, \$10; Others, \$10.....	20 00
"	Messrs. Cooper, Wilson, Boyd, Batley, Robinson, Lewis, Ewing, Thompson, Mercer, Smith Cash, \$5 each.....	55 00
Brownsville & Little Redstone.	In part for L.D. of Rev. J. H. Stevenson.....	65 90
Honesdale.	Hon. John Torrey.....	10 00

Brooklyn.	A member of Rev. W. H. Adam's Ch. for Italy.....	10 00
Pittsburgh.	1st M. F. Chu. in full of two L. Ms.....	2 70
"	2d M. F. Ch. add.....	1 50
Birmingham.	M. E. Ch. for L.M. of Rev. R. L. Miller.....	43 55
Lawrenceville.	U Pres. Chu. in part for L. M. of Rev. W. H. Andrews.....	22 31
Alleghany.	M. E. Chr. to constitute Rev. J. A. Swancy a L. M.....	30 00
"	South Common to constitute Rev. W. Lynch a L. M.....	40 00
"	1st M. Prot. Ch. to constitute its Sab. School a L. M.....	30 00
Pittsburgh.	Liberty-st. M. E. Ch. to constitute Rev. S. F. Jones a L. M.....	83 60
Coatsville.	M. E. Ch.....	3 82
Carbondale.	Presb. Ch., which constitute M. E. Marvin and S. E. Raynor L. Ms.....	60 00
Coatsville.	Pres. Ch.....	12 00
Hadesburyville.	Mrs. Long.....	5 00
Philadelphia.	James Otterson, \$2 75; S. B. Van Syckle and J. M. Atwood, \$5 each.....	12 75
Brownsville.	Add. from the Pres. Chu. of B. and Little R. in full of L.D. for Rev. J. H. Stevenson.....	39 00
Mechanicsburg.	Mrs. Lusk & Miss Dunlap.....	4 00
Carlisle.	Ev. Lu. Chr. in part of L. M. for Rev. S. P. Sprecher.....	18 00
"	P. Ch.....	10 90

MARYLAND.

Baltimore.	Ladies' Soc. of the Am. & For. C. Union.....	52 50
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KENTUCKY.

Louisville.	T. A. Morgan to make Rev. G. D. E. Mortimer a L. M. \$50; Messrs. Avery, Warner, Sample, \$25 ea; Miss Carrie Richardson in full for L. M. \$25; Messrs. Wilson & Co., Ainsley & Co., Lithgow, T. P. Jacob, Mrs. Dr. Short, \$2 each; Breden & Bradley, \$20 in full of L. M. for Jas. Brady; Mrs. P. Pope, \$15.....	285 00
"	Messrs. Young, Hamilton & Co., Brannen & Co., Handy & Co., Keith, Belknap, Morehead & Co., Woolfolk, Dix, Craig & Co., Carter Bros., Robinson, Pratt & Co., Robinson, Wheat, Lisby & Co., Pitkin & Co., Fink, Duplop, Skene & Co., Robinson, Snaddy & Co., Monks, Needham, Drulaney, Kalfus, Cotton, Graham, Morrell, Gardner & Co., Ferguson, Speed and Kean.....	330 00
"	Messrs. Hurlings, Stone, Dean; Weisiger, Hughes, Belknap, Dick, Kendrick, Benedict, Breckenridge, Fulton, Atwood, Hegan, Tucker, Hegan, Pindle, Hull, \$5 each.....	85 00
Louisville.	Messrs. Pettitt, Werne, Warren, Fletcher, Bennett, Powers, Morris, Whitney, Nash, Bridgeford & Co., Green, Henry, Cood, Owen, Frather, Ingalls, Maxwell, Fox, Cunningham, Glover, Waters, Lane & Co., Johnson, Karsnar, Joyce, Caldwell, Carey, Barrett, Snead, Muir, Jones, Caldwell, Homira, Morris, Ballard, Hyatt, Per-	

	the, Dix, Davis, Whitman, Kaye, Richardson, Duncan, Faulds, Lewis, Escott, Ranny, Tompkins, Kennedy, Gaulbert, Golderman, Brown, Hibbett & Son, Dennis, Bryan, Pyers, Bange, Carruth, Pope, Andrews, Crawford, Jarvis, Bayless, Young & Co., Judah, Mrs. Thurston, Hughes, Thompson, Robinson, Sadd, Tracy, and Miss Schroder, \$5 each.....	360 00
Louisville.	Messrs. Robinson, Hawkins, \$4 ea; Weller, Stouffer, Hewitt, Tait, Slaughter, Morse, Mrs. Conant, \$3 each; Irwin, Wheeler, Johnson, Netherland, Muir, Castleman, Esterle, Trabue, Mix, Bodley, Pope, Griffin, Neale, Hoagland, McPherson, Rupert, Parks, James, Mrs. Bayless, Grant, Phisaur, Whitney, Miss Dupont, \$2 each.....	75 00
"	Messrs. Lea, Sheerer, Stone, Crump, Griffith, Hull, Drake, Tigert, Sims, Van Pelt, Bacon, Bland, Erdman, Ramsey, Fitz, Dawes, Marshall, Van Buren, Fultz, Gault, Clark, Ronald, Slaughter, McCune, Mrs. Ore, Ditley, Williamson, Beatty, Davis, Lewis, Davis, Rowzee, Fetter, Eaches, \$1 each.....	34 00
Louisville.	Various individuals for special distribution of the L. Mission.....	130 00
"	Ladies' Soldier's Aid Soc. for Sick Soldiers and their Families in L. Mission.....	315 00
"	Numerous friends for Indus. Mission School.....	124 42
"	Do. for Festival, &c. of Mission W. B. Belknap, 26 Bundles Bed Clothing and other Sanitary Goods for distribution.....	118 65

MISSOURI.

St. Louis.	Prof. Kellar.....	2 00
"	Mr. Sleth. clothing.....	

ILLINOIS.

Galena.	Rev. A. Kent.....	50 00
Rock Island.	U Pres. Ch., H. Warnock, B. Ralston, M. C. Osborn, \$2 each; Others, \$3; in full of L. M. for Rev. H. Wallace.....	12 00
"	1st Presb. Church Mrs. Mylo Lee \$3; Mrs. J. Warner & Dr. Galt, \$2 each; Others, \$2 50.....	9 50
"	2d Pres. Ch.....	5 00
Galva.	Cong. Ch. by B. B. Guild.....	6 00
Roseville.	Cong. Ch. per J. A. Gordon.....	5 50
Young America.	U Pres. Ch.....	12 10
Aurora.	2d Bapt. Ch.....	9 40
"	M. E. Ch.....	15 84
Chicago.	3d U Pres. Ch. in part.....	8 15
"	Dr. Hamil.....	5 00
"	A lady of Dr. Humphrey's Ch.....	20 00
Lisbon.	Cong. Ch.....	37 08
Victoria.	".....	5 13
Spoon River.	".....	3 00
Jerseyville.	1st Pres. Chur. to constitute Rev. C. H. Foote and Hon. G. E. Warren L. Ms.....	60 00
"	Mr. B. of Illinois.....	1 90

INDIANA.

Cottage Grove.	S. G. McQuiston.....	1 00
Green Castle.	Sabb. School of 1st P. Ch. for Italy and Cincinnati Schools.....	5 55
Evansville.	1st Pres. Ch.....	29 23

OHIO.	
Medina. Mary E. Clark.....	50
Oxford. 2d Pres. Ch. add.....	5 00
Granville. Cong. Ch. add.....	4 25
Dayton. U. Pres. Ch.....	7 00
Chillicothe. L. W. Foulke, M.D., for S. S. Mission in So. Am. and for L.M. for Miss M. S. Foulke and L.D. for himself.....	120 00
" U. P. Ch., Messrs. Welch and McCage, \$3 each; Bonner & Howes, \$2 ea; Beach, Ghormley, Ferguson, & Mrs. Ross, \$1 each.....	14 00
" Prot. Epis. Ch., Dr. Doug- lass, \$5; Lansing and Smart, \$2 each; Mrs. Jones, \$1 50; Mr. Hol- comb, \$1.....	11 50
" 2d Pres. Ch., J. R. Whit- tamore.....	3 00
" Wall-st. Meth. Ch., Miss Hamlin.....	1 00
So. Charleston. 1st Pres. Ch. in full to constitute Rev. N. S. Smith a L.M.....	26 00
" M. E. Ch.....	5 46
Cincinnati. 1st German Pres. Ch.....	5 00
Woodstock. Thos. Cone.....	4 00
Xenia. J. W. King for Mrs. Moorehead.....	15 00
Wakeman. 2d Cong. Ch.....	2 71
Cleveland. Elizabeth E. Taylor to make Mrs. Lucy W. Kellogg a L.M.....	30 00
Youngstown. W. J. Edwards in full of L. M.....	10 00
So. Charleston. 1st Pres. Ch. bal.....	4 00
Cincinnati. For Indust. School, W. Ghormly & Co., 12 1/2 yds. Calico; a friend, 8 Pairs Shoes; L. C. Hopkins, Calico.....	
Cincinnati. Sabb. School of 7th-st. Cong. Chur., \$50; C. G. Rogers, 3d instalment for Cincinnati Mission- ary's Salary and in full of L.D., \$33 34; Messrs. Broadwell, Sumner & Co., Shilleto, Addy & Co., Moore, Chamber- lain & Co., Warren, Lane & Bodley, Carmichael, Taylor, Davis & Co, \$25 ea.; Glenn & Sons, Seeh- ler & Co., Stearns, Fos- ter, \$20 each.....	418 34
" Messrs. Roots, Daven- port, Davis, Perrin, Hill, Riggs & Co., Dean & Co., Barker & Co., Bur- ton, Minor, Bullock, Holden, Hopkins, Hay- nes & Co., Keyes, West, Keyes, Davis, Sellow, Williamson, Phipps, Mc- Keahan, Thompson & Co., Wynne & Co., Brown & Co., Falles, Merrill, Moore, Tweed & Co., McAlpin & Co., Cheever, Devon & Co., Foot, Sar- gent & Co., Morris & Co., Shaw & Co., Allen,	
Leonard & Co., Mores & Co., Harrison, \$10 ea.....	400 00
Cincinnati. Messrs. Bartlett, Good- man, Van Duzen, Clark, Morse, Hurlbut, Rich- ardson, Ferry, Morton, Neave, Laws, Brashears, Penny, Johnston, Leh- mer, Fuller, Haughton, Foster, Harvey, Talbot, Brown, DeCamp, Shays, Pendleton, Coe, Proctor, Emerson, McBirney, Merrell, Bradley, Healy, Huntington, Rathbone & Co., Burton, DeCamp, Richardson, Maddux, Gates, Waters, Macneal, Chambers & Co., Bur- net, Hedrick, Bunce, Prince, Herron, Church, Huntington, Smith, Al- len, Brown, Colburn, Pogus, Smith, Wilson, Thompson, Bird, Patter- son, Spinning & Bros., Vandusen, Hitchcock, Yeatman, Clark, Perry, Huntington, Brook, Mrs. Emerson, Wright, Gro- ver, Dandridge, Misses Wiggins & Campbell, \$5 ea.; W. M. Rameden, \$4 75.....	364 75
" Messrs. How, Jenks, Scott, Musten, Crane & Co., How, Mrs. Worthington, \$3 each; T. J. Briggs, Jr., \$2 50.....	23 50
" Messrs. Small, Hutton, James, Neave, Burton, Hutton, Skinner, Ran- kin, Dair, Beeson, Boyd, Burt, Gibson, Crosby, Fagin, Marthens, Brad- ley, Rolla, Cone, Stev- ens, Lehman, Toney, Mrs. W. J. Shultz, \$2 each; Mrs. C. Shultz, \$1 50.....	47 50
" Mrs. Hull, \$10; Mrs. Mer- rell, \$3; A friend, \$2, for distribution to poor of Mission.....	15 00
MICHIGAN.	
Detroit. Mrs. E. M. Braddy.....	1 00
Richland. Pres. Sab. Sch. by Rev. M. Brady for S. S. work.....	7 50
Detroit. 1st. Bapt. Ch.....	9 70
" Lafayette-st. Bapt. Ch.....	20 00
WISCONSIN.	
Kenosha. M. E. Ch.....	7 78
" Union Congregation.....	6 70
IOWA.	
Davenport. R. D. Ch.....	5 00
" U. Pres. Ch.....	2 25
" Rev. L. Barnes.....	1 00
Muscatine. M. E. Ch.....	3 75
" Cong. Chur. on L. D. of Rev. A. B. Robbins.....	52 00
McGregor. Cong. Ch. & Soc.....	25 00
TENNESSEE.	
Nashville. R. H. McEwen for Female School in Italy.....	50 00

THE

CHRISTIAN WORLD.

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THE LEGISLATURE OF MASSACHUSETTS

AND THE ROMAN CATHOLICS.

THE Legislature of Massachusetts has, during the present session, acted upon a petition presented by the Roman Catholics, asking for privileges and immunities "contrary to, and subversive of the fundamental principles of civil and religious liberty." The petition was referred to the Committee on Parishes and Religious Societies, of which Rev. S. M. Worcester, D. D., is the chairman. Their report places the whole subject in so clear a light, that we are sure our readers will be glad to see how old Massachusetts can penetrate darkness, and avoid hidden danger.

According to the laws of the Roman Catholic Church, the title-deeds of all church property are in the hands of the Bishop, and he at death conveys by will the whole to his successor. The object of the petition was to guard against the possible contingency of a Bishop failing to make the necessary will, and thus give by law to one man a controlling power—an influence both ecclesiastical and political, which would be at variance with and dangerous to our free institutions. As will be seen, the Legislature of the Bay State could not be caught napping. They were not willing that the Catholic population of this land should by law be deprived of their rights, if they choose to exercise them.—Many Romanists, while they live in this free land, would place themselves under the rule of the head of the Church, often times a tyrant, more exacting than any living monarch. Massachusetts says No! and we honor her for it. We believe the time will come when the great body of Roman Catholics will do so also, and thank the Legislature for having refused to grant this petition. We are indebted to one of our Executive Committee for the following.

HOUSE OF REPRESENTATIVES, March 30, 1866.

The Committee on Parishes and Religious Societies, to whom was referred the petition of John B. Fitzpatrick and others, praying for an Act to incorporate Roman Catholic churches or congregations, beg leave to submit the accompanying

REPORT:

The petitioners pray that an act may be passed by the Legislature, "authorizing the several Roman Catholic churches or congregations in this Commonwealth to assume corporate powers, with the same rights to hold property and estate which religious parishes have by law, and that such corporate powers, in every case, shall be vested in the Roman Catholic bishop and the vicar-general of the diocese in which such church or congregation may be—the pastor of such church or congregation for the time being, and two laymen thereof, to be appointed by the said bishop, vicar-general and pastor, or a majority of them."

The foregoing petition has received the most careful attention of the Committee. We regard it as involving questions of the greatest importance. On this account we propose to exhibit, clearly and comprehensively, the substantial grounds upon which we are obliged to report unfavorably to the prayer of the petitioners.

In some instances, religious societies have been incorporated by a name, which would be appropriate only for a church edifice, or for a collective body of Christian believers, associated by a covenant, and distinct from those persons who merely belong to the same parish or ecclesiastical society, having never made what is called a profession of religion. [Acts and Resolves, 1865, chap. 120.

But "churches," in distinction from parishes or religious societies, are not now incorporated by the legislature. And for at least half a century our courts have refused to recognize them, either as corporations or *quasi*-corporations.*

The prayer of the petitioners, therefore, could have been at once dismissed from our attention, if by Roman Catholic *churches*, it was not intended that we should understand *congregations*, or assemblies for public worship.

The petition before us is in two parts, which are very different, and singularly in contrast.

In the first place, the petitioners pray for an "Act authorizing the several Roman Catholic churches or congregations in this Commonwealth to assume corporate powers, with the same rights to hold property and estate which religious parishes have by law."

* Deacons of churches, however, church-wardens and other similar officers, are recognized as quasi-corporations by the courts and the General Statutes.

If the petition had ended here, our answer might have been, that no Act of the Legislature is necessary for this purpose. The General Statutes have abundantly provided for all such corporations, of whatever sect or denomination.

"A religious society that is not incorporated, or which may be unable to assemble in the usual manner, if it contains ten or more qualified voters, may organize and become a corporation with the powers, privileges, duties, liabilities and requirements of such societies, and may hold so much estate, real or personal, as may be necessary for the objects of such organization, and no more; but all the powers derived from such organization may be revoked by the Legislature.

"Any justice of the peace for the county in which such society may be, upon application in writing by five or more of the qualified voters thereof, may issue his warrant directed to some one of the applicants, stating the objects, and requiring him to warn the qualified voters of the society to meet at a time and place appointed in the warrant; and the same may be served by posting an attested copy thereof on the principal outer door of the meeting-house, or leaving such copy with or at the last and usual place of abode of such voters, seven days at least before such meeting: and, upon the due return thereof, the same justice or any other justice of the peace for the county, may preside at the meeting for the choice and qualification of a clerk, who shall enter at large upon the records of the society the proceedings had in the organization thereof; and the society may thereupon proceed to choose a moderator and do such other things as parishes are by law authorized to do at their annual meetings: *provided, the subject-matter thereof is inserted in the warrant.*" (*Gen. Statutes, Chap. 30, Sections 4th and 5th.*)

Agreeably to these and other statutes, the Roman Catholic congregations in Massachusetts are already "authorized," whenever they please, to "assume corporate powers," to the full extent which any "religious parishes have by law." And as naturalized or native citizens, they are of course entitled to exercise all the rights of other citizens, in holding church property and using it for the maintenance of religious worship and order.

But, we regret the occasion to say, that the exercise of "corporate powers" by organized Roman Catholic congregations, is not in any respect contemplated by the petitioners, either at the present, or in any future time. Far otherwise. The second part of the petition is decisive on the point.

While the Legislature is desired to "authorize the several Roman Catholic churches or congregations in this Commonwealth to assume corporate powers, with the same rights to hold property and estate, which religious parishes have by law"—it is also desired, that the said "corporate powers" shall not be in these corporations,—the congregational,—but *in another body*, and that principally ecclesiastical, or, more properly speaking, hierarchical. And if the petition should be granted, the practical effect would be just the same, as if it had been intended to procure a law, to prevent the congregations from ever "assuming corporate powers;" instead of opening the way for the "assumption" and the exercise of such "powers," according to the

rights of "corporations," as commonly understood, and as defined by the General Statutes. (*Gen. Stat., Chap. 68.*)

"Such corporate powers," the petitioners pray, "in every case, shall be vested in the bishop and the vicar-general of the diocese, the pastor of such church or congregation for the time being, and two laymen thereof, to be appointed by said bishop, vicar-general and pastor, or a majority of them."

By this arrangement, the congregational or society corporations would "*in every case*" be merely nominal. The *real* corporation would be composed of the three ecclesiastics and the two laymen of their choice: the members of the congregational body having no vote in the appointment of their nominal representatives. In short, the congregational corporations *would have no corporate powers whatever.*

No such anomalous bodies, we affirm with all confidence, can ever be created or legalized by an Act of the Legislature. They would be contrary to the whole theory and purpose of our civil and religious institutions.

At present, the title-deeds of all Roman Catholic church property in the State, are in the name and in the hands of the bishop. By his will he transmits the whole to his successor, there being no law to the contrary—although in fact he owns not a dollar of all the value. Thus Bishop Williams comes into possession of all the numerous and costly estates, which the late Bishop Fitzpatrick either received from his predecessor or added by his own administrative exertions.

The holding of so much property, now amounting to hundreds of thousands and to millions—and which in the future may be increased indefinitely and immensely—gives to the incumbent of the bishopric, as every one must see, a vast power of influence, political as well as ecclesiastical. And this power would be none the less, if the change should be made which is proposed in the petition now before us.

In thus speaking, the Committee merely state facts, without in the least intending to impute to the present incumbent of the bishopric, for example, any purpose or wish to interfere with our political affairs to the detriment of the republic.

It has indeed been alleged in favor of the scheme suggested, that it would serve to *popularize* the existing method of administration. This view is more superficial and specious than satisfactory. There may be something both new and hopeful in the judgment of those who have hitherto had no representation accorded to them in the councils of the bishop, or even of the priest, their pastor. But, as the congregations from which the bishop, vicar-general, and pastor would select the "two laymen" for associate trustees, are not to have any vote in respect to them, it is obvious at a glance that the congregations could have but the semblance of representation in the corporate authority.

If it should so happen that the "two laymen" should be disposed to unite in a vote or remonstrance against any measure, their opposition could easily be neutralized or rendered powerless. The probability, however, would be, that no laymen would be taken into the councils and the pecuniary trusts of the ecclesiastics, except those who would be cordially subservient to the appointing power. And thus, as already intimated, the corporation with "the corporate powers" would be the three ecclesiastics, with the form or shadow only of lay element, and that of their own choosing and at their own disposal.

The bishop is nominated by other bishops, but is appointed by the sovereign pontiff at Rome. The vicar-general, who is the bishop's deputy, is appointed by the bishop, as is also each one of the pastors of the congregations. As the three ecclesiastics would appoint the two laymen, the five, in any case of need or pleasure, could summarily be resolved into three, the three into two, and the two into one.

In the whole extending series of close corporations, which the Legislature is desired to create, the bishop, from his relation to his deputy and to the three others, in all cases would have just as much of uncontrollable power as if he were a corporation sole.

This virtually he now is. And there is not the least evidence that, in the extraordinary scheme of corporations now proposed, Bishop Fitzpatrick intended, or Bishop Williams expects, to part with the smallest portion of his authority and control in respect to Roman Catholic church property.

Great as this property now is, it is constantly becoming greater.—And it is an insuperable objection to the prayer of the petitioners, that no limitation of the amount of property to be held is provided or suggested. The only argument which is of weight in favor of the petitioners, is the possible failure on the part of the bishop to make and secure his will, so that all the church property in his hands shall be passed on to his successor, without any liability to interference from legal heirs. The weight of this argument is not great. What the probabilities are of such a failure every one may be left to judge for himself.

But the bishop has in his own power an adequate provision for the contingency in question, without any new Act of the Legislature. He has only to distribute all the church property where it really belongs—that is, among the different congregations duly organized and thus qualified—each to take its own part and care respectively, and discharge its own legitimate and rightful responsibilities.

There would also be an avoidance hereafter of the very heavy expense which, under the internal revenue laws, is now required in the transfer of the title-deeds of a deceased bishop to his successor. This anticipated expense, as we understand, was the immediate occasion of the pre-

sent petition to the Legislature. It was intimated by the legal counsel of the petitioners, that the members of these congregations are migratory, and in general could not well be relied upon in the management of church property and affairs. We would merely appeal to the common observation of intelligent persons to sustain us, when we affirm that there is both permanency and competency in these congregations, as well as in those of their Protestant neighbors, for a performance of the simple duties of such offices as parishes or religious societies usually require.

The Committee also cannot see any good reason why those who build the church edifices, and who so abundantly support their pastors, bishops, and other ecclesiastics, should not have the control of those edifices in their own name, as their own corporate property for religious purposes, according to the existing laws of the Commonwealth.

The corporate organization and administration of Roman Catholic parishes or societies, we cannot doubt, would give very general satisfaction to the members ; and according to our American principles and experience, would add to their mental activity, their self-respect, and all their capabilities of usefulness as good citizens.

It was, however, stated to the Committee, by a Roman Catholic layman of high political position, that the members of the Roman Catholic congregations do not wish to exercise the corporate powers, which religious parishes have by law ; and if the offer should be made to them, it would not be accepted. The statement may be received as his personal opinion. It does not agree with the testimony of others. It implies what is contrary to the very instincts of human nature.

It is incredible that, in a population of two hundred thousand souls,* large numbers of whom were born and reared among us, there should not be both ability and disposition, whenever the opportunity is granted, "to assume corporate powers," and meet all the demands of administration in a hundred parishes. The pastors could, of course, render assistance by their counsel.

But with such an Act in our statute book, as we are desired to record there, not a single Roman Catholic congregation among us could ever build a house of worship, and have it consecrated, without making over the title-deed to the bishop of the diocese and his associate corporators. The claim as of right to all such property the bishop is able to enforce, by virtue of his recognized supremacy. The laws of the Commonwealth do not recognize any such claim.

If large numbers in all the Roman Catholic congregations of our State feel bound in conscience to submit themselves to their religious leaders

* By the census of 1860, in an aggregate of 260,114 foreign population in Massachusetts, 185,434 were from Ireland.

and pastors, in all temporalities and spiritualities alike, they, of course, must have the unmolested liberty. The liberty is one thing ; a legal sanction of a claim to their submission would be quite another thing.

It is not, as we conceive, for the Old Bay State to coerce them into such submission, or compel their continuance under any constraint of disabilities. We should be false to all our professions of freedom and philanthropy, if we should give the least appreciable sanction, by a legislative enactment, to any kind or degree of force or compulsion, which the ecclesiastics of any sect or denomination, however honestly and conscientiously, may assert the right to employ.

It would be a flagrant injustice, an abuse of power unpardonable in a Legislature of Massachusetts,—whatever may be done elsewhere,—if any of our fellow-citizens should be denied the fulness of that liberty to which, by the smiles of our God upon us, we are so signally indebted. And this we certainly and unmistakably should deny to our Roman Catholic fellow-citizens, *if we should grant the prayer of the petitioners.*

¹ This point was presented to one of the advocates of the petitioners, as an insuperable difficulty in the way of granting their petition. His reply was for substance, that there can be no loss where there has never been a possession ; the Roman Catholic laity will not feel any loss of right in respect to church property, because they have never exercised any such right ; and therefore no right would be violated and no injury would be done, if the members of the congregations should be prevented by the Legislature from ever having such control of church property “as religious parishes have by law.”

But if in strictness of the letter, there would be no *loss*, would there be no *damage* ? If no loss *objectively*, would there be none *subjectively* ? If no loss, as regards actual enjoyment of a possession, might there not be a far greater, an incalculable loss, if you should take away forever the *ability*, both to acquire and to enjoy the possession ?

Would no right be violated, and no injury be done, if by law those born in poverty should never be suffered to become rich ? and those born in slavery never allowed to be made free ? Better arguments, we judge, will be necessary, before the Legislature can enact a law to enforce and perpetuate the ecclesiastical disfranchisement of two hundred thousand of our present population—to say nothing of all that shall be born of the disfranchised, or be added from abroad.)

Through all Christendom it is our distinction and glory, as a people, that the national constitution guarantees to all the inhabitants of the land the free enjoyment of their religious faith ; provided, only, that in their conduct they conform themselves to the laws. The Bill of Rights, in our Massachusetts Constitution, as amended in 1833, permits no

subordination of one sect to another, and by parity of reason, no prerogative or exclusive privileges to any.

No ecclesiastics of any name or title have legal powers, which are not the birthright of all their fellow-citizens, clerical and laical together. It is according to the genius and the whole spirit of our laws, that the clergy shall be dependent upon the laity, and not the laity be subject to the clergy. And so it must continue to be, or our free institutions cannot be perpetuated—our republic will ultimately give place to a monarchy or a despotism.

The connection between our early churches and the State was cherished for so long a period, that even the separation of the colonies from the mother country made but little change ecclesiastically. But during the last half century, and after severe contests in regard to doctrine and polity, the original connection of Church and State has entirely ceased—greatly to the advantage of each. The laws as now existing, and as interpreted by the highest judicial authorities, are just and impartial in their application to all sects and denominations. They should not be essentially changed or modified. They could not be, without inevitable and incalculable disaster. They should be guarded with unsleeping vigilance against innovations and encroachments.

With an enlightened and magnanimous toleration, we can receive those who come among us from foreign lands, whatever their nationality, or their doctrines of religion. The persecuted, the oppressed, the down-trodden, we can welcome to a bountiful share of the manifold benefactions, resources, and opportunities of our "goodly" and incomparable "heritage."

But in all matters of religion, of education, and of government, whether they are of the clergy or the laity, they cannot expect of us that we shall yield our consciences or our convictions to theirs. It would ill become them to complain of the statutes and institutions of the people among whom they have chosen to dwell, when the wide world was before them. And it can never be our duty to grant their petitions for prerogatives, privileges, or immunities, which are repugnant to all the inspirations, and utterly subversive of the very first, the cardinal principles of our intellectual, civil, and religious liberty.

The Committee, therefore, unanimously report, that the petitioners have leave to withdraw. By order,

SAM'L M. WORCESTER.

The utmost we can hope for in this world is contentment ; if we aim at any thing higher, we shall meet with nothing but grief and disappointment. A man should direct all his studies and endeavors at making himself easy now and happy hereafter.

ONE STEP MORE.

WHAT though before me it is dark,
Too dark for one to see ?
I ask but light for one step more ;
'Tis quite enough for me.

Each little humble step I take,
The gloom clears from the next ;
So, though 'tis very dark beyond,
I never am perplexed.

And if sometimes the mist hangs close,
So close, I fear to stray,
Patient I wait a little while,
And soon it clears away.

I would not see my further path,
For Mercy veils it so ;
My present steps might harder be
Did I the future know.

It may be that my path is rough,
Thorny, and hard, and steep ;
And knowing this, my strength might fail,
Through fear and terror deep.

It may be that it winds along
A smooth and flowery way ;
But, seeing this, I might despise
The journey of TO-DAY.

Perhaps my path is very short,
My journey nearly done ;
And I might tremble at the thought
Of ending it so soon.

Or, if I saw a weary length
Of road that I must wend,
Fainting, I'd think, " My feeble powers
Will fail ere the end."

And so I do not wish to see
My journey, or its length ;
Assured that, through my Father's love,
Each step will bring its strength.

Thus step by step I onward go,
Not looking far before ;
Trusting that I shall always have
Light for just " one step more."

ITALY.—MILAN.

MR. CLARK has kindly sent us the following stories. They are simple but eloquent narratives of the trials and persecutions those have to endure in Italy who embrace the doctrines of the Gospel. The faith that overcomes all difficulties, however, enabled these truly Christian women to persevere and triumph. The loss of friends and their work reduced them nearly to starvation, yet they would not relinquish their trust in the Lord and in His religion, which seemed at first so strange and wonderful. As will be seen, these women are now employed in communicating to others what a precious Saviour they had found.—Should we not pray that their labors may be greatly blessed, and many souls won to Christ by their efforts ?

In the year 1857, I was residing at Novara, my native city, with my husband and children, two sons and a daughter. I was religious, according to the rites of the Roman Church, so that I never failed in any of the practices commanded. Our position as a family among the laboring classes was rather flourishing, so that my husband, who was a shoemaker, had a good shop and many apprentices, and was able to support his family respectably and fulfil all those duties which society required of the father of a family. In this year, there was a report of certain individuals who were preaching in the city, of whom some said one thing and some another, but the greater part said that they sold souls for a hundred

frances ! As I was advised to beware of them, I used greater diligence in my religious duties, in order that none of my family should fall into such a grave error as to sell their souls for money, and my attachment to the church was such that I became very bigoted, because, as every one knows, that when we are imbued with certain maxims by parents and teachers, we believe them to be true ; and I verily believed that there was no truth except in the church of Rome. One day my husband came to the house and said that he wished to go to hear what these preachers said. I was horror-struck at the thought, and endeavored by all means in my power to dissuade him from going ; but he was not willing to listen to me, and went. I remained, trembling, because I had heard that all who went to these meetings were subject to excommunication from the church. My husband returned, and said to me : " You have never heard persons speak like these preachers, and I am sure that you, bigoted as you are, would like them." I felt in myself a little curiosity, but thinking it was a temptation of the devil, I silenced it. A few days after, my husband, having made a pair of shoes for our parish priest, went to carry them to his house, but not finding him at home, he went to pass the half hour that he was obliged to wait, in the shop of his friend, a barber, which was near. While there, the Evangelist, whom my husband had heard, came in, and during their conversation he invited him to call at our house and talk with me. He replied that he would very willingly visit us. My husband gave me notice of this, but so great was the scandal in the city concerning him that I regarded him as almost a fiend incarnate, and my conscience reproved me for the curiosity which I had felt to hear him. The next day he came and began to tell me about the Gospel, and I listened with eagerness, and became convinced that all that was reported was false, and I invited him to come often to our house. Hardly a day passed that he did not come and instruct me in regard to the Gospel, and one day he offered me a New Testament. At the sight of this book, I remembered all the preachings of the priests, saying, " Beware of these Protestants who come to you with diabolical books," and I hesitated whether to accept it. The Evangelist perceiving my perplexity, said : " Perhaps you do not wish for it ; but take it and read it, and if you do not like it, you can burn it—but I entreat you to remember that you are the mother of a family, and that you have a responsibility before God on their account—therefore pray to him, and examine his word." I was impatient for the evening to come, that I might read, for I did not wish any one to see me. Then I fell on my knees, and asked God to teach me, as I began to read. And what a consolation to my poor heart !—never through my whole life had I experienced such satisfaction. And the more I examined the more I found that the words of the preacher agreed with the Gospel. Then I began to speak every where, in the shop, or in the street, right and left, wherever I found myself. And my husband, also, was not afraid to speak boldly. But Satan did not leave me alone. He was always whispering to me that I should be more careful, that this was a new doctrine to me, and that after all there might be some mistake. Therefore my faith was wavering. One day a priest, an old acquaintance of our family, made his appearance in our shop, and said : " How is it, Mary Ann ! have you become a Protestant, and do you permit these new preachers to come to you ? How could you be so flattered and

deceived by them? you, who have always been so faithful in the church and in the family, and have brought up your children according to those moral and religious principles which teach them to fear God? Remember what you do, for you have a great responsibility." I thanked him very much for the interest which he manifested for me, and told him that I had not become a Protestant, and that neither were these people who came to my house, but on the contrary, they were good people and spoke the true words of the Lord, and when I read the Gospel I felt a power and a comfort that I had never found in their church. Then he said: "You see now that your business is prosperous, and your position is good, and every thing goes well; but it will change, and your work will be taken from you, and your friends will forsake you." I replied that I could not regard these material interests in opposition to God's word. Seeing my firmness, he was persuaded that I was really a lost sheep. At this point it seemed that his own conscience was awakened, and he said: "Do you wish that I tell you the truth? These people that speak to you of the Gospel are true Christians, and this book that they explain to you is the *true Gospel of the Lord Jesus Christ*,—but know that persecutions will not fail to come, and you must be prepared to endure all that I have told you." I thanked him, and told him that he had taken away entirely from my heart the last prejudices and doubts that were remaining, and that now I should entirely abandon the Romish Church. Here began the persecutions. Our customers began to leave us, and our work grew less and less, so that we were forced to give up our shop to reduce our expenses. My husband, seeing the troubles which threatened us, endeavored to persuade me not to speak any more of these things, because all our family and relations had left us and were speaking evil of us, and he said I should be the ruin of his family. The slanders, which had been reported, even turned my husband against me, to such a degree that he abused me and threatened to turn me from the house, and at one time he took from me my Bible and threw it in the fire. But the Lord does not suffer us to be tried beyond our strength, and he was pleased to give me peace in my family, for my husband also received the gift of eternal life. Our condition, however, became sadder and sadder every day, and I was forced to go about and seek work. Every one refused me, and I found no means of earning a piece of bread for my family. We were constrained to sell the things from our house, one by one, in order to obtain food, till at last my husband resolved to leave the city and go to Milan. He remained nearly three months in that place without finding work; but at last he obtained a situation in a shop that supplied shoes to the soldiers. During this time I remained at Novara with my children, deprived of every means of support, and without any comfort except that from above, and I was also very much prostrated by illness and scandalized by all my former friends as the greatest of malefactors. I was on the point of being obliged to give up my house, without knowing where to go, when I received a letter from my husband, advising me to take my children and come to him at Milan. I received this call as from the Lord, and I rejoiced that I might go to another place and speak of my Lord and Saviour, for at my own city no one would listen to me, but all regarded me with an evil eye. Indeed, the mildest words which they ever said to me were, that I was condemned and excommunicated, and that I had

sold my soul and the souls of my children for filthy lucre. So the 28th day of March, 1860, we set out for Milan, firmly believing that the Lord would not forsake us, though we were without money, without friends, and with no place to lay our heads. At Milan we obtained a room at No. 5 C—— street, and I felt very thankful to be once more united with my whole family. The society of evangelicals in Milan then consisted of only eight persons, and I was the only woman who attended the meetings for a long time. And so I can do no less than testify to the goodness of the Lord, who has indeed put me to great proofs but always for my good. The privileges which I now enjoy, of visiting and speaking with so many families of my Saviour's love, fills my heart with thankfulness and joy, and I desire to ascribe praise and honor and glory to his name forever and ever. Amen.

MARIANNA S——.

I resided at Cremona with my parents until the year 1836, when they both died of cholera. I had one sister older than myself, already married, and after the death of my parents I lived a short time with a kind friend, who took me to her house, but at last I was obliged to go to service, and I entered the family of Count M—— of Milan, in 1843. Here I was received and cared for, as though I had been a daughter of the house. I remained four years, until my marriage. My husband was a carpenter, and owned a good shop, and we obtained a comfortable living. Then came the war of 1848, and those memorable five days, during which Milan lost so many brave men, and my husband was employed night and day for his country. We had at last the consolation to see our country liberated for a few months, but it again fell into the hands of the enemy, and the city was deserted, and my husband had no work, so I went to my former benefactor, the Count M——, and he permitted me to work for him, as I had done before, returning every evening to my home, to do the work necessary for my little family. My wages, united with the proceeds of the small amount of work which my husband obtained, sufficed for our support; and thus we passed several years, till our labors were so prospered that I no more went out to service, but devoted my time to the care of my house and my three sons, whom I endeavored to train up according to the principles of the religion in which my parents had educated me. About this time death took from me my little boy, five years old, which was a very great affliction to me. When, in 1859, we heard that the French were coming into Italy, we were filled with consolation, but I was grieved because I could do nothing for my country in her struggle for liberty. Then I thought that I might be useful in taking care of the sick and wounded, and I requested my husband to obtain for me a place in the hospital, which he did, and I was occupied day and night with the wounded all the time the army was in the city. In these days came to Milan my dear sister in Christ, Marianna S——, who with her family occupied a room near our shop. There had been introduced also, during the war, many Bibles and religious books, and there was a small congregation of men called Evangelicals. My husband went to hear their preaching, but I was shocked to hear them speak against the Pope, and more still to hear them speak against the relics of the church. Nevertheless, my curiosity urged me to hear them, because they also spoke of liberty for my country; and when from time to time I met my friend Marianna, she reasoned in such a way about

religion, that I could not dissent, and I said to myself : " This woman is a very fine reasoner, but she is a heretic, for I never see her or her family go to church." Every morning I passed their door at a very early hour, on my way to the church, and she always looked up and bowed but said nothing. Then there came a friend of my husband, who said to me that at the meetings of these new preachers they spoke of such things as we ought to know, but which had never been taught us, and we were persuaded to go and hear them. We were much astonished and stupefied at many things, but we continued to go till we were persuaded of the truth, and then there was a great battle to know to which side to give ourselves. We continued constant in our religious practices, and always went to mass on Sunday from a sense of duty, and afterwards went to the Evangelical gatherings from sincere desire to hear the Gospel preached, and to see the breaking of bread by the church, which contained at that time only seven or eight members.

On Christmas day I asked my husband's advice whether it was right for me to go to mass when I felt so much repugnance to it, and he said " go," and I went from obedience to him, but God knew that I went in direct opposition to the leadings of His Spirit. Many times he said to my soul—" Go out from this temple, and never enter it again." After my return home, I told my husband these things, and he said, his own mind had been troubled in the very same way, and with the same suggestions. That evening we resolved together to come out entirely from the old church, and we never have entered it since. After a time we were both admitted members of the Evangelical church. My husband always kept his Bible beside him in his shop, and was always speaking to all who came in. One day the priest sent for him, and he immediately put his Testament in his pocket and went. The priest asked him directly if he was in the habit of going to the Evangelical meetings, and he replied " Yes, but I do not go alone, all my family go with me." Then he asked him what these people said, and he took his Testament from his pocket, and shewing it, replied—" This is what they preach, neither more nor less than what is found in this book." The priest exclaimed, " Poor religion! do you not know that that book is excommunicated?" My husband answered, " Then it must be by man and not by the Lord." Their discussion continued a long time, but it would be too much to write. The priest spread the report that all our family had become Protestants, and had sold our souls for a hundred francs ! Then our acquaintances avoided us, because they were afraid to come to see us, and all the rich people that had given us work took it away and left us without any thing to do. In these days our good friend Count M——, came to Milan from the country, and sent for me to do some service in the family, but he saw that I went no more to mass, and he reproved me. I told him of the change in our religion, and I related to him all that was going on in the city in regard to evangelization, and why we had changed our practice. He was astonished, and tried to persuade me to return to our former ways ; but when he and his family saw that their words availed nothing, they wished to take me away with them to the country for a time. I consented very willingly, because I was glad to testify to the Gospel in the country also. On Sunday the priest was sent for, to come to the house to say mass, and when the bell was sounded for the servants to assemble, I retired to my own room with my Testa-

ment. The other servants came to entreat me to come in, in order that the country people might not bring scandal upon the whole house on my account.— When they saw that I could not be persuaded, they began to treat me ill, and considered me worse than the dogs, and it was a great vexation to them that I always appeared contented and happy. At last, my master sent me back to Milan, and the persecutions increased day by day, and the Evangelical meetings increased in numbers greatly, and we received work little by little, so that we did not fail of a comfortable living. Then my husband was taken ill, and was sometimes confined to his bed for a few days, and then again able to work for a few days. I also sought work in some families during the day, and returned home in the evening to care for my sick husband. The lady whom I served was very kind, and often permitted me to go at noon also, to see if my husband was in need of any thing. At last I was obliged to remain at home all day, as my husband was growing worse every day. But the more his disease progressed, the more his faith increased, and his love for the Lord Jesus grew stronger and stronger, and he ceased not to speak and explain the Gospel to all who came to our house. During the last days of his life, a priest, who had formerly officiated in our family, sent him a long letter, in which he exhorted him to return to the mother church, and send for the father confessor. He was too feeble to reply himself, but sent for the preacher, and desired him to write to his priest that all his hopes were placed in Christ—that in Him alone he trusted for pardon and salvation. In three days after this, he resigned his spirit to the Lord who gave it, leaving me and my two sons, twelve and sixteen years old, alone in the world, but in the care of our Lord and Saviour Jesus Christ. Hardly was the body interred in the cemetery, when the owner of the house gave me notice to leave it. We had lived in it ever since our marriage, and had never failed to pay the rent; but all my entreaties to remain were in vain, because we were Evangelicals, and I was obliged to find another apartment. I then found a situation for my oldest son as an apprentice, and I resolved to go into some family, as I had often done before, to gain a support for myself and my younger son. I went to the Evangelist Tealdo, to make known my determination, and to ask him to recommend me to some place. He told me that there was an American gentleman in the city, who was seeking for a woman to visit the families to which access could be had, and to speak to them of the Gospel. It filled my heart with joy that I might be engaged in so delightful a work, and as Signor Tealdo was kind enough to recommend me, I was accepted, and commenced my labors in April, 1864.— Five months after this, my youngest son, after an illness of only twenty-four hours, was taken from me. What a trial was this for me! but the Lord sustained me, and his love calmed my grief and gave me still courage to go forward in his work. I praise him for all that he has done for me, and that he permits me thus to labor with Him and for Him. He alone is worthy of praise forever and ever.

MAGDALENA S.—

As great and exalted spirits undertake the pursuit of hazardous actions for the good of others, at the same time gratifying their passion for glory: so do worthy minds in the domestic way of life, deny themselves many advantages, to satisfy a generous benevolence, which they bear to their friends oppressed with distresses and calamities.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN GERMANY.

NO. VII.

HERE we are in Berlin, where is to be decided the question whether Sunday-schools are to become, now or at some future day, an institution in Germany. Sooner or later they must be established here, or the church Lutheran will fail to be the church triumphant, for she is not the church militant. If we count here five hundred thousand inhabitants, we search in vain to find more than fifty churches, so stingy is the State when she undertakes to give back what she has usurped, and should we not add that which Christ's followers have treacherously surrendered to her—viz: the right to be independent? The missionary spirit of America, despite persecution, has thrust into Berlin one Baptist church and one Methodist, but they are small and feeble, and as little known to that people as the Chinese pagoda or the Jewish synagogue is to ours.

Sabbath-schools are a guarantee to civil and religious liberty, but where Kings and standing armies are necessary to make person and property safe, Society, instead of standing upon its feet, is suspended from thrones, principalities, and powers. If we are to avoid the risk of persecution, we must conciliate the powers that be; if we are to prepare for the millennium, the King, the priest, and the people are to be brought into sympathy with each other, on the common basis of right and righteousness. Is it not the first step toward this latter result, to get the two extremes to look kindly at each other? So then let us lift up the one, while we propitiate the other.

We had a letter of introduction to the court preacher. It stated the object of our visit to Berlin. Here, as always, the Lord had gone before His children, and made a way for them. The highest preacher in the realm we find to be the humblest servant of the humblest. "What can I do for you?" was his first inquiry. "Give us a letter of introduction to such of your clergymen as will sympathise with you and us." "It would not be proper for me to make a distinction, but I will give you a letter of re-

commendation to all." This accepted, the work of visitation commenced, and among the more than fifty clergymen in Berlin, we found several who heard us gladly, and who called together their best membership, both men and women, to inquire of them whether lay teaching and Sabbath-schools were a possibility in Germany. When such a reference was made, the answer was uniformly "We should love to try it," except in one case, when a worthy deacon denounced the thing as dangerously revolutionary in all its tendencies.

In the course of our visits, we came across a woman, whose benevolent disposition had induced her to provide a room, where she invited the servant girls of the neighborhood to spend an hour, each Sabbath, in social enjoyment, light work, and reading. It was among them that we tried to organize our first Sunday-school in Berlin. On account of their employers not permitting them to come but once in two or three months, the thing failed; but the good woman caught the idea and spirit of the work, reorganized the school, inviting in her friends for teachers, and the youth, with adults, for pupils, and so she remains still, a successful superintendent of a large and useful Sabbath-school.

A few days journey from Berlin, and the sun in summer does not set. Now in these December days scarcely does it rise. Our moral heavens are almost as dark, although, as we have said, one star has appeared. In our weariness, we resolved upon a public meeting as elsewhere. It is a success, and from it a young lady goes, and writes to her pastor what she had heard, and begs that he will permit her and her sister to commence a Sabbath-school before her heart shall get cold. Although the letter was laid upon the shelf, it was taken down and read to us, when we called upon the pastor; and a few days after this interview the two sisters had permission to commence, with only three pupils each, so that the failure should do no great damage.

The lady who wrote the letter is now a correspondent of this journal, and superin-

tends a school of one or two hundred boys and girls. Henceforth our prospect brightens. Three or four weeks after the public meeting, there was a strange rumor, to wit., that the leading public school in Berlin had adopted our system. On the next Sabbath morning, in that day-school room we beheld a Sabbath-school novelty. The teacher had attended our meeting, in a measure conceived our idea, and invited his pupils to meet on the Sabbath, as on other days, for the organization of a Sabbath-school. In the absence of teachers, he appointed the more competent boys as such, divided his two or three hundred pupils into classes or groups, and when we entered the room, the animated gesticulation of these little tyros and the docility of their comrades seemed to mingle the sublime and the ridiculous, so as to make the seats and the very walls of the building to rock with laughter. The dim light of a winter's day in the north of Germany never presented a more lovely looking old gentleman than this same teacher; and as he was brother to the German American historian, and himself appreciated, it will be easily conceived that he could take in an American idea. We afterwards urged him to employ adult teachers, selected from the neighboring churches, and qualify them in a teachers' meeting, but his reply was, they are not there.

Knox.

[THE following letter exhibits, with so much force and beauty, the rapidity and facility with which Sunday-schools can be multiplied, their power to overcome prejudices, and the good fruit they bear, or rather that the Gospel bears wherever taught, that although a private letter we do not feel at liberty to withhold its publication.]

BERLIN, April 3d, 1866.

OUR Sabbath-school grows from week to week, so that both our rooms could no longer hold all the classes, and we were obliged to send out seven classes into that large hall, which had been generously offered to us for the anniversary of our Sabbath-school; so that we really now have three schools in our parish. Rev. Mr. N** goes around to visit his schools every Sunday, even if it is only for a few minutes, for he enjoys them very much. He thanked me

the other day for having obliged him to start a Sabbath-school. Heaven knows how much more I have to thank him that he did it. I could not miss our weekly teachers' meetings now, and I am never happier than when in my class or catechising all the children, with their eager little faces all turned up to me, and taking the words from my lips. It makes me, at the same time so proud, and so humble, and I often pray to become worthy of the blessing to be a Sabbath-school teacher. Will you pray for me too? We had a sad loss some weeks ago, but it only made us feel all the deeper how closely we are united to each other by our Sabbath-school work. One of our teachers, a hopeful youth, who had just passed his examination to become a clergyman, died suddenly. It was just a year that he belonged to our Sabbath-school, and he had been a faithful teacher all this time. He first came into the Sabbath-school, as he told me afterwards, only to oblige Mr. N., who had invited him to come; but then he liked it so much, that he never has been absent for a single Sunday, and has never missed one of our weekly meetings or the prayer meetings in the Domean dictaten Stitt. It was for the first time that our Sabbath-school met at an open grave, and beautiful words of hope and comfort were spoken by Rev. Mr. N. Is it not a soothing thought to have now one of our number in the triumphant church, whilst we are still fighting in this world? **** As to Cassel, I do not know if that will ever be a hopeful ground for Sabbath-schools; but I will try my utmost, as I intend to go there in our summer vacation. I do not conceive how there will ever be Sabbath-schools in the south of Germany, without an agent going from town to town, with leisure to stay for weeks in every place; but I think there is scarcely any thing more difficult than to find the right person for this difficult work. He ought to be warm-hearted, enterprising, a true Christian, a superintendent of a Sabbath-school himself, so that he well knows the whole organization of a school, and well read in Sabbath-school literature, besides rich and with nothing on his hands to do—now, where is that man to be found?

EXTRACT OF A LETTER

From our Sunday-School Missionary, Mr. Bolognini, in Italy, showing how Sunday-Schools promote Christian Union:

"I went only as far as Genoa, where I visited the two Sabbath-schools,—one of some forty children, and the other, the Vaudois, of some sixty. I was very much gratified by my visit. I spoke in both, and for both. It was greatly encouraging.

I went to Spezia, where a new church has now been opened. There was a great division before, but, thank God, I succeeded in reuniting all the Christians there under the Wesleyan minister; and if I can run there two or three days more, I hope to be able to establish a good Sabbath-school. A small one will soon be set up at Lerici, and if there should be men and women fit for it, there should be another at Pertasola. But I wish to remain there some days, which I could not do at that time."

HOW MR. HICKS, A SELF-SUSTAINING MISSIONARY AND FRIEND OF THE SUNDAY-SCHOOL, DOES HIS WORK.

PANAMA, 1866.

"I had purposed to go into the interior almost immediately, but found that my services were required here for three weeks, so concluded to defer my trip. I find God has heard prayer, and is beginning to do just what I expected He would do. I found on my arrival a young man who had recently arrived here, seeking employment, an earnest Christian man. He was led to look at this class of mission work as a personal duty, and now he is on his way to Cheriqui, where I promised to send a teacher if I could find one. There is a lady who will go up there in a few months, and start a ladies' school. They will pay their way by teaching English, till they can pick up the language, and then will both instruct in Spanish, holding a service, doing a Bible-reading and Bible and tract distributing work. I have just got a young man here, who is going to teaching among the foreign children at present, who will become a valuable worker eventually. Still another spent two hours with me last night, talking about the work, and is just upon the point of going into the interior to teach and labor for

Christ. I gave the copy of "Kindling" you gave me to the one that went to Chinqui. If you would send me a dozen copies more, they would do much good."

SIMILARITY OF THE SUNDAY-SCHOOL WORK.

From our Friend and Agent in Brussels.

THE RAGGED BOY.

Oft walking through the lanes and streets,
Of this poor toiling town,
I meet with little ragged boys
That ne'er have kindness known.

I ask their name, their school, their home,
Then pat them on the head,
And teach them some sweet prayer to say
Before they go to bed.

I met a little boy to-day,
Straying, he knew not where;
I smiled into his bright blue eyes,
And stroked his matted hair—

Then passed along. 'But soon a voice,
Tiny and softly shrill,
Came after me, and, melting, said,
"Do it again—you will?"

With touched heart, I turned my steps,
Smiled in his eyes so blue,
(A tear in mine,) and stroked his head,
Then, pleased, away he flew.

How keen the sense of kindness lives
In this neglected child!
By kindness let us seek the lost,
Like Him, the meek, the mild.
Written by a foreigner in English.

SABBATH SCHOOL ADDRESS.

FOR SUPERINTENDENTS AND SABBATH-SCHOOL
CONCERT TALKERS.

The mode or the argument of design.

Ps. 104: 24.—"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."
Or Ps. 145: 9, may be used.

If I should take a cup, and go down to the sea side, and dip the cup into the sea, and hold it up full of water, it would be only a small part of the sea that I would have in the cup. So if I should take a single thing in this world, and point out the marks of God's wisdom and goodness in it, marks which are like the lamps in a house, or like the precious stones in a crown, it would be only a small part of God's wisdom and goodness which I would exhibit. The earth is full of such riches.

I will take one of the most insignificant of all animals, and point out some of the proofs of God's wisdom and goodness, in adapting its body to its mode of life; and some of the proofs of his kindness in giving it a happy life under what we would call circumstances of extreme misery. Thus we will see that God's "tender mercies are over all his works."¹

I shall not tell you its name now. I will describe it, and see if you can tell me its name. It is an animal that is formed to live wholly under ground. The earth is its natural element. If it wants to go from one place to another, it does not come up out of the ground, and run along until it gets to the place, but it travels to where it wants to go by boring its way through the ground. Like a little miner, it digs its way through the earth, and can only travel as fast as it can dig. Now, if you had to dig your way through the earth, when you wanted to go from one place to another, when you wanted to go to school, or church, or when you went traveling, it would take you some time to see the world.

But still worse than this, if we judged by our own feelings—the animal of which I am speaking has to find its food in the dark, as well as dig until it overtakes it. And yet, although it has to bore its way when it wants to travel from one place to another, although it has to hunt its prey in the dark, and underneath the earth, although the damp and cold earth touches it, no quadruped is fatter, none cleaner, and none has a more sleek and glossy skin. There are no signs of misery and wretchedness about it; and the reason is because God has made up for its deficiencies in other ways, so that it is as well off as other animals, which have much greater advantages in some other things.

Can you tell me now what animal I mean? Most of you have seen it. What is it? It is a mole.

But although you have seen a mole, yet it is probable you have not examined it, and noticed how fitted it is for the mode of life which God designed it to lead; that it is as fitted to live in the ground as you are to live on the ground. And afterwards I shall ask you some questions about it. I

want you therefore to listen so as to be able to answer them.

It is from four to five inches long, of a dark lead color. Its nose is long and pointed like a pig's. Its head is small. It has projecting teeth on both sides of the upper jaw. Its eyes are so small that it is scarcely possible to see them. Instead of ears sticking out, it has holes in the place of ears.—The neck is so short, that the head seems fastened on the shoulders. The body is thick and round; its legs are very short, so that it almost seems to have no legs at all. Its feet resemble the palm of the hand, and are turned outwards and backwards, like the hands of a man when swimming. They are armed with sharp nails. Its hearing is very good, and its smell very acute. The whole body is covered with a coat of fine, glossy, short, dark lead-colored fir.

And now after I have told you what kind of a body it has, as well as where it lives, you may be inclined to pity it still more. But let us see if this little roll of flesh, with its velvet coat, with its little sharp-nosed head, and apparently with no eyes, ears, and hardly any legs or tail, is not fitted to live under the ground. Let us see if our Creator, who is good to all, and whose tender mercies are over all his works, has not made its apparent disadvantages, positive advantages.

Look at its eyes. The ancients used to think that it has no eyes. And some in modern times have thought so. Indeed, a careless observer may readily suppose it to be blind. But on a closer inspection, two little openings may be discovered like pin holes in velvet; openings about the diameter of a human hair, and in these are the eye-balls, smaller than a grain of mustard-seed. But little as are these eyes, if you take a microscope, you will discover in them all the parts which are in the eyes of other animals.

But the smallness of its eyes, which seems at first a defect, is an advantage when we remember its mode of life. As it is made to live under ground, if its eyes were like the eyes of other animals, they would be striking against the walls of its prison, and particles of earth would be all the time fall-

ing into them. Still as the mole sometimes visits the surface, it needed eyes for its safety, and to direct it where it should go; and little eyes can see as well as big ones. Some little eyes can see a great deal better.

But the mole's eyes are not only small, but they are completely covered with the fir: and besides this, the animal has a certain muscle by which it can draw back the eye whenever it wishes to. Just as when a stone or ball is thrown at your head, and you dodge it, so the mole can pull back its eyes.

Its eyes then are just the eyes it needs to live in the earth with. Now I will say something about its legs and about its sharp little nose. Its nose is like a pig's, sharp, slender, and strong, with a pair of nerves going down to the end of it. And its sharp nose is to help to root its way through the ground. But it moves through the ground chiefly by the aid of its two fore legs. These are very short and very strong, and are used to shovel away the earth, which they can do so fast that a man with a spade can't overtake it. Its hind legs are longer and weaker, and are used to assist its motions, to help itself forward, not to dig with.

If you catch a mole, and go out into the field and let him go, how quickly he will vanish! Sometimes in shows there are trap doors through which actors or figures used to represent people, may suddenly drop out of sight. Just so quickly will a mole sink down into the ground.

Now suppose its fore legs were long, it could not work so quickly, and the falling of the earth would hinder its motions: it would also require more room to work in.

Its body too is just the kind of a body that it ought to have, for it is shaped like a roll. And this form lessens the mole's labors, because in proportion to its bulk, it requires the least possible quantity of earth to be removed for its progress.

Its fir also by its closeness and smoothness prevents anything from sticking to it. Its fir protects it from the cold and wet, so that the damp earth does not adhere to it. It has also a muscle beneath the skin, by which it can shake its fir, so that whatever may be the nature of the ground, the coat of the mole is always clean.

We see, then, how admirably fitted the mole is to live in the earth and in darkness; to shun its enemies and pursue its prey. It likes to work in loose soft earth, in which it can travel with ease, and find the greatest number of worms and insects. It is most active, and casts up the most earth immediately before rain. In dry weather it seldom forms any hillocks, because then it has to go deeper to find its prey. Sometimes, when an inundation takes place, they are driven from their holes, and may be seen swimming for the higher grounds. But the greater part usually perish, as they are fitted to live in the earth, not in water.

The little ridges of earth that we see in the fields, which are called mole hills, are only the traces on the surface of the earth of the tunnels which the little miner digs under the earth. The real mole hill, in which the animal lives, is built with great care and skill. It is raised above the level of the field, so that it may not be overflowed with water. The nest is divided into several apartments, with partitions, which keep the roof from falling. The ground within is trodden hard, so that the rain will not come in, however violent it is. Extending out from the nest, like rays, are holes to the distance of fifteen feet, which the mole uses to find food, and to learn the approach of danger. Several men with spades will sometimes fail to catch a mole which is in its hill. It can dig as fast as they can.

I will now ask some questions about its form and habits. I will begin with its nose. What kind of a nose has it? &c.

I will now describe it, leaving out words, which you must supply. Its eyes are —, &c. I will now ask some questions, leaving out some words in the questions, which you must supply, as well as the answers. Why are its fore feet —?

I have pointed out God's wisdom and goodness as shown in a very little thing: one of the most insignificant of animals. If I should take such a being as man, I should find far greater proofs of God's love. I have been like one who has been sailing around a little sea, that is connected with the ocean. I have come now to the strait; I pass through it, and there stretches out

the ocean before me. Just so, when I look at the marks of God's goodness and wisdom, of which this world is full, there is an ocean spread out before me, which I can never fully explore.

WITHOUT THE CHILDREN.

O THE weary, solemn silence
Of a house without the children !
O the strange, oppressive stillness
Where the children come no more !
Ah ! the longing of the sleepless
For the soft arms of the children,
Ah ! the longing for the faces
Peeping through the opening door—
Faces gone for evermore !

Strange it is to wake at midnight
And not hear the children breathing,
Nothing but the old clock ticking,
Ticking, ticking by the door.
Strange to see the little dresses
Hanging up there all the morning ;
And the gaiters—ah ! their patter,
We will hear it never more
On our hearth-forsaken floor !

What is home without the children ?
'Tis the earth without its verdure,
And the sky without the sunshine,
Life is withered to the core !
So we'll leave this dreary desert,
And we'll follow the Good Shepherd
To the greener pastures vernal,
Where the Lambs have " gone before"
With the Shepherd evermore ! m's.

THE FOREIGN FIELD.

BELGIUM.

ANTWERP is thoroughly and unmistakably a Roman Catholic city. There is a Protestant element here, but it is chiefly with the foreign population. There are also Free-thinkers here, as there are in all enlightened Catholic countries ; but these elements are thrown into the shade by the overweening power of the Papal church. And there appears to be but very little active opposition to her errors or zeal for the spread of the truth, nor could there be, without probably exciting the most bitter persecution. The Protestant force in the city will be included in the following summary. (1) An English Episcopal congregation, with a chapel capable of seating 150 persons. The service is in the English language ; the clergyman receives his support partly from the congregation and partly from the English government. (2.) A German Lutheran church, with a service in the German language, excepting every fourth Sabbath, when their minister preaches in the French language. (3) A Dutch church, with a service in the Dutch language, excepting every fourth Sabbath, when the minister preaches in the French language. These two ministers, with their congregations, occupy the same place of worship at different hours of the day, and they both receive a salary from the Belgian government. The accommodations are limited, the congregations are small, and though

the pastors both appear to be very worthy men, there seems to be but very little vitality in their church organization, or thought of aggressive action for the propagation of the truth. There is, however, under their direction a very devoted and faithful colporteur, who is sustained in part by the American Seamen's Friend Society, and whose efforts are chiefly confined to the seamen of the port. (4) A small independent Dutch church, whose minister, together with a colporteur, is sustained by a Missionary Society of the Free Dutch Church in Amsterdam. And, finally, two Seamen's chaplains, one a Norwegian, ministering to the Scandinavian seamen of this port, under the direction of a Society in Norway. He is for the present holding a religious service every Sabbath afternoon in the chapel of the Independent Dutch Church, but is seeking for a more convenient place of worship. The other, a chaplain recently sent by the American Seamen's Friend Society, especially for the benefit of the English-speaking seamen here, of whom there is always a very considerable number. He has not yet found any suitable place in which to hold religious services, but is hoping soon, in connection with the Norwegian chaplain, to secure a room or building which can be called a "Bethel for Seamen," and in which they can conjointly and alternately preach to the hundreds of Scandinavian or English-speak-

ing sailors, who have hitherto had no opportunity, while most of them, perhaps, have had but little disposition to hear the Gospel preached while in this very corrupt and wicked sea-port.

These comprise all the evangelical congregations in this city; and the ministers of some of them, though called Protestant, have not at all times been Evangelical,—while the Papal church numbers a score or more of churches and chapels. Many of them are very large, and, though nearly all of them are very ancient, they are in good repair, and, elaborately, or, in many cases, magnificently adorned: and they are thronged by daily worshipers. During the three weeks I have been in Antwerp, I have visited most of them, and some of them many times, and at all hours of the day,—and I have never failed to find worshipers. At some hours of the day the number is very large, some at the confessional, others bending at the various shrines, of which there are many in all their churches. The altars are most beautifully decorated with evergreens and flowers, and long festoons reaching from point to point; the choicest paintings hang upon the walls, and images of the Virgin and of the saints, almost without number, are to be seen on every side. There is a rich display of tinsel and gaudy colors, the candles are lighted. There is little or nothing for the intellect or heart, but very much to attract and please the eye, and the ear also,—always excepting the most dreary chanting of the priests, which is heard almost perpetually, and which to me is exceedingly repulsive,—but the music from the full choir of men and boys, (there are no female singers) accompanied by the band and the great organ, is the grandest I ever heard. I have just been listening to a performance of this sort in the great cathedral of an hour's duration; and such feats of musical skill, such solos, such choruses, such minuendos and crescendos, such complex combinations, such sudden changes, such avalanches of thunder and such uproarious and tumultuous commingling of harmonies, I never before heard. The music is of the opera style; there is nothing sacred and devotional about it to my ear, unless it be in the words, which I

cannot distinguish; the violin and the bugle play a very predominant part; but as an exhibition of skill it is all very attractive and exhilarating.

My room is directly in front of the great cathedral, and from my window I can watch the steady stream that is pouring in and out, almost constantly; and, towering above all, is the magnificent spire, second in height only to that at Strasburg, and much more beautiful, upon which the clock is placed at such an elevation that one must look almost into the clouds to see it, and from this issues, as from the skies, a chime of sixty bells every seven and a half minutes, or eight times an hour, and every thirty minutes the great bell strikes the hour. And now, there comes out a priestly procession with the *host*, or holy wafer, which makes a tour of some of the streets and lanes of the city for the benefit of the sick, I am told, who are not able to come to the church. First the great bell gives notice of its coming: then you will observe two or three women scattering white sand and flowers in the streets thro' which it is to pass, and from the doors and windows of the shops and houses large lighted candles are hung out, wreathed with flowers; then comes an officer to clear the way, and after him a band of musicians, and then two very small boys, clothed in white, bearing between them a magnificent basket of flowers, accompanied by a man with a bell, and when he rings it the people in the streets and in the door-ways fall upon their knees and cross themselves. Next comes a company of Jesuits, with their books, chanting, and, on either side of them, two long rows of men bearing immense lighted candles, six feet in length, and, interspersed among them, are bearers of large banners, surmounted by golden images and a variety of trinkets.—Then comes the priest, gorgeously arrayed, bearing in his hands a gilded vase, adorned with garlands and flowers—containing the holy wafer, a few men carrying a large canopy over his head, and boys on all sides with smoking censers, from which they are wafting incense towards this central object of worship: and then follow two long columns of men bearing large lighted lanterns, gorgeously arrayed and lifted high in the

air, and after them a crowd of people. The procession which I saw yesterday was some three hours in making the tour, all of them bareheaded, and stopping every now and then and kneeling with the multitude of spectators in the middle of the street. I am told that there is to be next Sabbath a still more magnificent spectacle of the same character.

An image of some saint, or, more likely, of the Virgin, is found at all of the principal corners, and a lantern suspended in front of it, and sometimes you will see little boys with their censers burning incense to it. In a yard connected with one of the churches I saw what I supposed to be a place of penance: there were many images set up, and the pavement was much worn around them, and I saw one poor old woman walking round and round, counting her beads, and saying her prayers. Priests are seen on every hand in great numbers.

This is the season of one of their fairs and of some of their principal religious festivals, and all sorts of shows and exhibitions and plays are set forth at the public corners, and especially along the docks; and Sunday is the greatest day of all. The last two Sabbaths have seemed very much like the fourth of July in New-York.

I noticed yesterday a large placard, announcing for the evening a theatrical exhibition, by living characters, of the life and death of Jesus Christ! His flight into Egypt; the baptism; the transfiguration; His miracles; the Last Supper; the betrayal; the crucifixion, death and resurrection of our Lord. In many of these scenes the Virgin Mary was to bear a very prominent part. I must confess I had some curiosity to go and see the exhibition that I might report it: but I did not dare to sanction the sacrilege in this way.

As I write, I notice from my window the body of some deceased person carried into the church from a hearse, surmounted by the cross and ten lighted lanterns. This is of daily occurrence, and I believe it is the universal custom to bury from the church—at any rate, for Catholics or for one whom they claim as such, as they do all who have been born and brought up in their faith; and for such an one to decline the ministrations of a

priest in his last hours, and to be buried without the rites of their religion, is not to be tolerated. Two instances of this kind have recently occurred, which gave rise to great tumults and called for the intervention of the police. The most recent was that of a "free-thinker," as he called himself, though he was claimed as a Catholic. He was buried yesterday. My attention was arrested by an excited crowd in the street, the greater part of whom were women. It extended to a large distance, and must have numbered many thousands. I made my way through it to the house of the deceased, which I found with all the shutters closed and strongly guarded by the police. The crowd was dispersing, and I was told that the body was carried to the *Protestant* place of burial under a military escort. This man had simply declined the ministrations of the priest in his dying hours, and had requested that he might be buried without their intervention. The populace, hearing of this, immediately gathered about his dwelling, and filled the air with groans and hisses, which they kept up till he had expired, when they were dispersed by the police. They gathered again the next day, and it was feared that they would demolish the house, but the occasion (thanks to the civil and military authorities) passed off without any other acts of violence.

The government is said to protect and even to support all religion. This may be true so long as the dissenting sects will confine themselves to their present narrow limits, but I do not think much favor would be shown by the government even. Certainly not, by the people, to proselyting efforts.—Our colporteur has had no little difficulty in finding a place of residence in which he could keep his books and from which he could go forth on his unobtrusive work. I have had the opportunity of holding several very interesting little meetings at his room, with a few English-speaking seamen he had invited there. We were obliged to close fast the shutters, and then we were much annoyed by the boys, who gathered round the place and shouted and pounded on the windows and threw stones against the door.

Such then is the state of things as I have found it after these five days of observation.

Yet I think the way is open in part and will be more open for evangelical labor here. I could only wish that there was more spiritual life in the small bodies of Protestant Christians here; or that we had two or three co-laborers here who speak the Flemish and French languages, and were full of zeal for Christ. Yours, in the fellowship of the Gospel,

J. H. PETTINGILL,
American Seamen's Chaplain.

MILAN.

MILAN, May 22, 1866.

MY DEAR BRO.:—Some further notices respecting the work in Bologna, sustained by the American & Foreign Christian Union, I am sure will interest Christians in all our American churches. Having recently passed a Sabbath in that city, I had a favorable opportunity of studying the character of this work, and some of the things seen and heard I will briefly relate.

In the first place, the religious services of the Sabbath were to me of peculiar interest. Entering the place of worship some fifteen minutes before the time of service, I found about two hundred present, to whom the Evangelist, sitting in their midst, was explaining in a familiar manner some verses from the book of Proverbs. All had Bibles, and were examining with attention the verses while listening eagerly to his words.

Precisely at eleven o'clock the Evangelist closed his exposition: the regular services commenced with singing, in which all joined, and prayer. One of the brethren then read a chapter from the New Testament, and the Evangelist, standing up among them, remarked upon the portion read perhaps 20 minutes. After he sat down, two of the brethren spoke briefly, presenting a few simple and practical thoughts. Then followed another prayer and singing, the former made by the last brother who had spoken. After this the breaking of bread, as it is called in the Italian churches, introduced by reading I Cor. xi., from the 23d verse to the 30th. The reading finished, one of the elders or deacons went to the table on which were two small loaves, oblong in form, and each of these he wrapped in a clean napkin, leaving exposed only a small part, from which a piece might be broken by each communicant.

These loaves having been given to the two who by chance were sitting nearest the table, were passed from one to the other till all had partaken. So also the cup.

After the breaking of bread, two of the brethren gave a report of the sick, speaking in one case of a sister in need of temporal assistance from the church, and in another of the very happy spiritual condition of a sick brother in view of death, describing his strong faith and his intense joy, a foretaste of what he was soon to possess more fully. The case of a very interesting and striking conversion, in answer to special prayer, was also given, and at the close the prayers of the church were asked for these different individuals. Another hymn was then sung, and the service closed with prayer by the Evangelist.

In the evening the service commenced by the Evangelist addressing in a familiar manner the children, and questioning them upon some verses in St. John's Gospel. They were all provided with Testaments, and gave prompt and earnest answers to the questions proposed. After ten or fifteen minutes thus spent in catechising the children, a hymn was sung, prayer offered, and the Evangelist, occupying a desk elevated a little at the extremity of the hall, read a chapter and addressed the congregation. He spoke about thirty minutes, and sat down. Three others followed with brief remarks. The Evangelist then gave notice that after the close of service, there would be a meeting for prayer. A brother then prayed, and the congregation was dismissed. Only four or five left,—all remained to pray. Five or six fervent prayers were then offered. The Holy Spirit was most evidently in the midst of that assembly. There was deep solemnity and intense feeling, and at the close all seemed slow to leave the place where they had enjoyed such sweet communion with God.

The number present in the morning service was perhaps 250, and the number of communicants 130. In the evening the number was somewhat larger. That large prayer meeting at the close was a clear proof in my own mind of the presence of God in Italy to bless His children, and give them success in establishing His kingdom in this land.

The spiritual condition of the church in Bologna was to me strikingly similar to what I have often witnessed in our American churches in seasons of revival. A remarkable spirit of prayer was present in all the services. The brethren prayed as though they expected God would hear and answer, and that immediately. They conversed and prayed as though they were in the midst of revival blessings. Their hearts were full of thankfulness and joy, and all were active in planning and laboring to extend the blessings of the Gospel to others.

The church is evidently disciplined by the Evangelist to activity and earnest effort in the work of the Gospel. It has the character of a missionary church, and its light is seen at a distance around. The brethren, accompanied by the Evangelist, frequently visit the villages in the vicinity, in many of which are already found friends of the truth.—The Evangelist is greatly beloved by the people. His familiar and brotherly bearing towards all, seemed to draw their hearts to him, and he had a kind and encouraging word for every one. The little children crowded around him to get hold of his hand, and to receive his smile. Though young, he was one of the first converts to suffer for the truth, and in 1837 was imprisoned in Alessandria with Sig. Mazeretta and Sig. Lagamarsino for preaching the Gospel. He is a man of talent, of deep piety, strong faith, intense activity and eminently a man of prayer.

The church has a large and commodious place of worship, which is secured for five years. For fitting up this chapel the church expended from 1,200 to 1,500 francs, of which a debt still remains of 500 francs. This, in time, the brethren will pay. The annual rent of 550 francs is paid by your Society, as well as the salary of the Evangelist.

The church of Bologna may be regarded as one of the bright spots in Italy, and I ask for it the prayers and aid of Christians in the churches of our own land. An American Christian lady, a few days since, in passing through Bologna, attended one of the meetings of this church, and she remarked that when there she felt as she never had felt before that the millennium was near at hand.

Yours truly, Wm. Clark.

ITALY.

SARZANA, June 13, 1866.

REV. and DEAR MR. SCUDDER—In the midst of all the excitement and enthusiasm incident to extensive preparations for war, by an impulsive and hot-blooded people, I am writing you. The scenes and circumstances which surround us here in Central Italy, remind us much of the opening of our own great war five years ago. There is much of a similar spirit of Union, of independence, of patriotism and firm determination to conquer manifested by the Italians now, marching to free Venetia from Austrian despotism, to that which was such a marked feature in our own great struggle. The name of Garibaldi, the Liberator of Italy, seems to infuse a kind of wild frenzy into these fiery spirits. Volunteers are gathering around his standard from every nook and corner of the land. Nearly all Germany too is in arms. A Turkish army, laying on the farther side of the Danube, ready to march at a moment's warning. Nor is Russia or France idle spectators of these threatening movements and counter-movements. Every day brings news of fresh and more serious complications, and ere long we may see nearly all Europe under arms. More than 1,200,000 of Prusso-Italian and Austrian soldiers confront each other on the fields of Venice and Bohemia. Of course the intense excitement consequent upon all that is passing and is yet to come, absorbs the hearts and intellects of the Italians, who cannot be indifferent to these great events. Of course, also, as the threatening clouds grow darker and more fearful, as the roll of the drum and the roar of cannon are being heard in the distance, more intense grows the feelings and the hopes of the Italians; and in proportion as the excitement in passing events increases, so may I say in the same proportion decreases the excitement in religious things. Let us hope that the baptism of blood which Italy is about to receive may be followed by a baptism of the Holy Ghost and of fire. However, we are not without evidences of the Lord's blessing on our labors in different places—of some being still called to a knowledge of the true God and Jesus Christ whom He hath sent. Our excellent colporteur and evangelist at

Foiano, Mr. Zati, writes that two women have been added to the interesting little meeting there, of whom he has great hopes, and of whom, when once they are brought to a full knowledge of the truth, much is expected. You may smile to hear me speak almost enthusiastically of this little incident, but remember, my dear brother, we are in Italy—that woman here, among the great mass of Italians, is the only being who retains an implicit faith in the doctrines of Rome, and when once she is gained over to the Gospel, great is our encouragement, great our hopes. Our meetings consist chiefly of *men*—men, in some cases, of but little religious principle—men whose hearts have been reared by the deadening influences of Rome; but when *women* are won to the Gospel, great is our joy, and generally great is our success. The same I believe to have been true in the primitive church. You remember how feelingly and sometimes joyfully the sacred writers speak of the conversion of “certain women”—“chief women”—Priscilla, Lydia, etc. How often we have proved a like feeling here! Our most flourishing stations are those in which female influence is almost predominant. Zati writes also of his labors among the volunteers of Garibaldi from his town. He followed them as far as Arelzo, speaking to them of Christ and his salvation. When they were in the station of this latter town, and were about to leave for their distant camp, Zati raised his voice and preached to them Jesus, the only Saviour of all.—Closing his little sermon, he said, “Oh, my brethren, you are going to fight the battles of our common country. May the Lord go with you; and above all, may you come to know Christ and Him crucified. He can cheer you when weary, comfort you when sick, save you when dying.” Many of the young men instantly drew New Testaments from their pockets, and holding them up, said: “Oh, Mr. Zati, you gave us these Testaments many days ago. We have never parted with them. We will read them after the march and after the battle, if God spares us. In Jesus Christ is our hope and trust.” Sig. Zati, in his simple, child-like manner, adds: “I could not restrain my tears at this manifestation of God’s blessing on my

feeble labors in days gone by among these young men. They wept with me, and we all embraced each other, gave the parting kiss, and I returned to Foiano.”

At Portoferraio, also, all is going well.—Several who had almost ceased from attending the church, through troubles originated by one who we fear is “gone out from us because not of us,” have been reclaimed, and others from the world added. Both the day and Sabbath-schools, of which no doubt Mr. Bolognini has written you, are in a flourishing condition. A new Station has been planted at Longone, where the Evangelist, Mr. Bracketto, goes to preach once or twice a week. The attendance is remarkable for so small a town. Mr. Bracketto writes me that the audience always numbers from sixty to eighty, of whom a great portion are women. He visits also the towns of Marciana and Camp, and the colporteur is constantly going from place to place. Mr. Bolognini proposes to spend a month or two in the Island, and plant new Stations in all the above-named towns, and trusts, to use his own strong language, “to see ere long every priest, lovers of darkness, skulk to their hiding-places to escape the power of the light of the Gospel of Christ.” Of course the great enemy is not inactive or indifferent to this attack on one of his lines. Mr. Bracketto writes that the *charitable* and *tolerant* members of St. Vincent de Paul are making every exertion to produce a counter-movement among the faithful, to bring about a pious revolution after the fashion of their brethren of Barletta. They are striving to incite the bigots of Longone against the Gospel, but thus far their bloody purposes have been foiled through the vigilance and activity of the local authorities. “An incessant and vigorous struggle,” says the Evangelist, “is going on between us and the *Paolotti*—a struggle which, with God’s blessing, we humbly trust, may redound to the furtherance of the Gospel, and awakening among the careless and indifferent.”

Of Torano, Cassara, &c. &c., I will write again. Let it suffice to say at present that God is blessing in a remarkable degree the labors of his servants in these towns. Some of the young men of the former place are

now among the volunteers of Garibaldi. I had the pleasure of reading a letter from one the other day, in which it was comforting to see the predominance of religious thoughts and feelings over all other considerations, and the activity displayed by some of them to make known to others the precious truth they themselves had found. "And they that were scattered abroad, went every where preaching the word."

We ourselves are now located in this town of Sarzana. There are many towns in this mountainous district, above Carrara and Sarzana: such as Casano, Belizano, Nicola, etc., where they are asking for the bread of life. We hope soon to begin a systematic attack along the line of the enemy in this region. As soon as the Lord opens the way, we propose opening a school and preaching

in this town. At the same time, if the Lord will, we hope to throw out two or three traveling Evangelists, whose duty it will be to visit and preach in Casano, Nicola, Pietrasanta, Bolizano, Massa, &c., and thus we trust to be able to invade these sea-coast towns from Spezia to Viareggio. Christian brethren, I doubt not God is opening a great and effectual door for his Gospel in this region. Great events, it may be, are about to be developed. Ere this reaches you, the shock of a million men will be giving the final blows to the tottering towers of Romish Babylon. Oh, my brethren, strengthen us by your prayers, help us by your offerings, comfort us with your Christian sympathy.

I am ever yours in the Gospel,

W. G. MOOREHEAD.

THE HOME FIELD.

JACKSONVILLE, Illinois, June 9, '66.

DR. CAMPBELL—Respected Friend:

Some months have elapsed since I received a letter from you, in which you expressed a desire that I would give you some account of the progress of vital truth in the midst of the Portuguese under my care.—As is the case with others who occupy like situations, I have had many things to depress and try me; while again I have experienced a great deal to cause me to rejoice.

Some of our people were of opinion that if we would commence special meetings for reading the Scriptures and prayer, it might prove a blessing not only to the members of the church, but to many who were following a downward course, not caring for any thing but the dross that perisheth. We accordingly held meetings every evening for some five weeks. They were well attended, and created a spirit of inquiry both among old and young, twenty of whom were, after examination, admitted as members. In Springfield we had a very cheering time.—The place of worship was always filled. Their meetings were attended with great order; deep interest was manifested; thirty-three gave evidence of having experienced a change of heart, and desired to unite with the people of God. The Sabbath day on which they were admitted into church fellowship will not soon be forgotten by me. A solemnity pervaded our meeting during all the services. The Spirit of the Lord

was truly in our midst, taking of the truth as it is in Jesus and showing it to our souls. The Portuguese who were assisted by the Society with which you are in connection, were all from Madeira, but those who united with us at this time were from different localities—Madeira, Portugal, and the Azores. We have had several additions since the first company came, and we may expect that others will follow their example.

Pardon me when I take the liberty to write a few lines to you upon a subject that fills my soul with unmingled emotions of joy. Two weeks ago I received a letter from one of my sisters, who resides in Madeira. It was accompanied by a small newspaper, which she recommends me to peruse. I saw it was printed in Lisbon. My eye caught an article upon faith: the clearness in which the subject was handled created a glowing interest in my mind. Faith, as a true living principle inwrought by the Spirit of God, and accompanied by the living works of grace, was insisted upon. The author showed, in the greatest simplicity, the beauty and consistency that existed between the Epistles of Paul and that of James. All the articles in the paper were excellent. In the same paper there was notice of a meeting, which is held once a week for the purpose of examining the doctrines of the Bible. It were to be wished that the publication of such papers were increased in different localities. It is evident-

ly the production of a real Christian. There is no other refuge pointed to but the blood-sprinkled Throne of Grace—no salvation save through the blood and righteousness of Jesus. The Lord is speaking to us at the present time in various ways, and it becomes us to humble ourselves not only as churches but as individuals, and to be watchful and prayerful; feeling confident that the Lord doeth according to His will in the armies of heaven and among the inhabitants of the earth.

That the blessing of the Lord may accompany you in all your labors to make known the truth as it is in Jesus, in opposition to all the forms of error and superstition that abound, is the prayer of

Your brother in the Gospel,

A. DE MATTOS.

MONTHLY REPORT OF A BIBLE-WOMAN.

—, June 1st, 1866.

The present month has glided almost imperceptibly by,—like the varying temperature has been the changing scenes of each day. Duty has called me to the cottage and to the mansion; the crowded school-room and the noisy street; to dark abodes where want gathers and famishes her children, to the lowest haunts of poverty where ignorance and vice hold hundreds in cruel bondage. Yet all is not total darkness; there are sunbeams that gladden my pathway. J—— had seen thirty years, eighteen of which had been devoted to the support of a blind father; she was found on a sick bed, without hope for this world or the next. It was very sad to witness her wasting form, but she listened with interest to the reading of the Word: her darkness was removed, the Way of Life was made plain, and hope cheered her last days and enabled her to triumph over death. Her weary spirit is at rest.

I found L——, a soldier's widow, sick in the house of a friend. Hard work and care had been too much for her constitution: her life had been moral, but she was without the comforts of religion, her mental anguish was great. I read and prayed with her, and suggested portions of Scripture for her to read when alone. At times she seemed comforted, and hope was indulged for her; but it is not strange that, bereaved, homeless, dependent, dying, her faith sometimes faltered. She was removed to the hospital, where I strove to comfort her,—but soon her vacant cot told me that her troubled heart was still.

For weeks the case of an aged dependent widow has elicited my interest. She has for years been a professor of religion, but sorely tempted, never enjoying a hope. She

felt deserted by Christ and his people. Who could withhold a visit, little charities at hand, the perusal of God's book, and the voice of prayer? At present she is on her death-bed, but the Comforter is now with her, and she speaks of the fullness and blessedness of Jesus. Such cases might occupy my whole time and fill my report.

Each visit to the Hospital presents new cases of the sick and dying. Then, oh, the homeless ones! Situations have been procured for seven of this class. Do not suppose they are all doing well; that would require a miracle. "Were there not ten cleansed, but where are the nine?" Should we expect more than the Saviour gained? S—— seemed a most hopeless case. After passing through scenes of dissipation and vice, she had spent months in prison. In the one on Front street, she had professed the Catholic religion, and was baptized, but she was too desperate for that abode, and was transferred to the County Jail. At my first interview she defied the authority of heaven and earth, and had sworn never to make another effort to do right. No instrumentalities could now be used but love, and the stony heart did melt and the iron will did yield, and the dreadful oath was recalled. She is out of prison: true she has fallen once and again, but I have reason to believe is now doing well.

Miss R—— is quite young, and of a gentle, pliable nature, easily moved to right or wrong. She was found deserted, yet willing apparently to return to the path of Life. The requisite means were adopted, and she was restored to the grateful heart of her mother.

The special object of my mission has not been overlooked. Remember that three-fourths of the city and about an equal number of prisoners are Romanists. In company with a friend, visits have been made in the east part of Sixth street. However strong the prejudice between the Celtic and African races, it is plain they harmonize in vice and wretchedness.

Three days have been occupied in visiting the families of our school girls, and the work is not finished. Many of them are in miserable hovels, in by-streets and alleys, where there are no numbers to houses. One family of seven I found in a tent. This dwelling cost fourteen dollars, and contained a bedstead, small table, and two chairs. The families, however degraded, received me kindly, and listen often with interest.—My soul pities these poor children, who have no instruction from parents, no suitable clothing for school, no employment, and exposed to the most vicious example: even at home they cannot escape from the sight and sound of vice.

A visit to the House of Refuge was pleasant. The opportunity was afforded me of conversing with all the girls. These are from families of every creed, and must be thrown back upon the city, when they will need a friend.

A PAGE FROM A HOME MISSIONARY'S JOURNAL.

WE have never felt as much encouragement in our missionary work among the children as now. The new school I organized a short time since on the Avenue, now numbers 85 children, and promises to be very useful. I have a young man from the Methodist church, who is an earnest Christian, and loves the Sabbath-school work, to superintend it for me. The school just removed from the Engine-house to the lecture room of the 1st Presbyterian church (Dr. Wilson's. He is the yoke fellow of Dr. Robison, of notoriety here, and elsewhere, at this time), is now growing again. It was a serious injury to it, being driven, in a manner, from the Engine-house by the chief of the Fire Department. We have now a good room and a melodeon for our use, and good teachers, and fifty scholars yesterday. This school I call No. 1. The one on 13th and Green, of about one hundred scholars, No. 2. The one on 17th and R. R., farther west, No. 3,—and the one last organized No. 4. Beside the Industrial school, which is suspended until cooler weather.

I will send you something from my Journal: 1866. June 1. Sent off report to New York, and visited two families.

Sabbath, June 3. Not very well. Heard preaching; addressed two Sabbath-schools, and preached in the evening. O Lord, grant me thy presence with health and strength.

Monday, 4th. Feel strongly the need of a Mission-house, and have made it a subject of most earnest prayer to God, to open the way for such a house. I made my plea for a great Mission, Sabbath and Industrial Schools—for preaching the Gospel to the poor—for meetings with the teachers for prayer and counsel, and for a depository of clothing and other stores for suffering and famishing families. O Lord, is it too much to ask this of Thee?

June 5. Felt distressed about the removal of our Mission school. But the Lord knows it all. Heard an Episcopal minister objected to our Mission schools because they do not promote any denominational feeling.—A new idea! The death of little Caroline is being blessed to the family. Little Coney, a little boy, says: "Mother, who will pray for us, now Caroline is gone?"

June 6. Sabbath-school convention at New Albany; a good time. Visited a poor

sick woman, read and prayed with her; she thinks she can die happy.

June 8. Visited Mr. B's family. This family of four children are truly persecuted, and have all manner of evil said against them falsely for Christ's sake. I have and will pray that their faith may not fail, and that their Irish spirit may not, under severe provocation, give way to anger, etc. The wife seems meek, but the man may be left as Peter was, and then as quick go out and weep as bitterly.

June 9. Gave a Bible to a poor refugee girl of 18, who comes to Sabbath-school.—Visited another converted R. C. family, but who do not stand up so boldly as the other for Christ and in opposition to the corruptions of Romanism.

Sabbath, 10th. Visited Jail and City Hospital—addressed two Sabbath-schools, and preached at 5 o'clock.

June 11. Found employment for a poor man. Expect to start for Danville, Ind., to-morrow.

Saturday, 23. Returned to-day, in good health.

Sabbath, 24. Visited Jail in the morning. The prisoners urged me to preach to them. I got in and did so, from Luke 15, on repentance. They gave good attention. Afterwards I conversed with a robber and murderer—a guerilla, who received twenty-five shots before taken, and has so many holes in him, but will live it is thought to be hung. He said he was a wicked man; wished me to read and pray with him; I did so. Oh, what a scene of human depravity and misery! But Christ can save to the uttermost. We go out sixteen miles on the Fourth with our children. But I must stop. Pray for us, for grace and strength.

Mrs. Eli Walker, of Hartford, Conn., it is stated, has become heiress to a fortune of \$35,000,000 in Europe. She is the wife of a machinist, and the mother of several children. The family leave immediately to assume possession of the property. The property was originally bequeathed to Mrs. Walker's father; and as he was dead, the whole amount came to her as his only child.

A curious invention is to be tried in Paris during this summer. An iron tube is to be run up the side of those trees in the public gardens which require constant watering in the summer. Up this tube water is to be forced, so as to produce an artificial shower when needed.

MISCELLANEOUS.

THE EUROPEAN WAR.—ITS CAUSES.—Intelligence has lately reached us of the declaration of war by Prussia, Austria, and Italy. In order to comprehend fully the causes which have led to this result, it will be necessary to go back as far as 1815. It was then that the treaty of Vienna was signed, by a larger number of States than had ever before united in a settlement of European affairs. Coming after the wide spread shattering of old landmarks consequent upon Bonaparte's conquest, the re-arrangement of territories amounted in fact to a reconstruction. This reconstruction was almost wholly in the interest of the ruling dynasties, as the welfare of nations was scarcely considered. England retained Malta, and undertook the protectorate of the Ionian Islands. In Italy, Milan and Venice were assigned to Austria. Prussia gained largely, and started afresh as a rival of Austria. Russia secured Finland from Sweden, and Sweden Norway, which belonged to Denmark. Poor Denmark was left out in the cold with nothing. The smaller German States, as a matter of course, were swallowed up by their more powerful neighbors. The changes that have resulted from war since 1815 have left the great central regions unmolested.

The immediate occasions of the present conflict have to do with the two Peninsulas, Jutland in the North, and Italy in the South. Schlesweg, Holstein and Lauenburg belonged politically to Denmark; nationally to Germany. Venetia belonged politically to Austria, nationally it adhered to Italy. These conflicting elements have kept Europe in a restless state for more than twenty years.

Schlesweg and Holstein have for centuries been subject to Denmark, and yet maintained as to each other a sort of independence. At the death of Frederick of Denmark, in 1863, Austria and Prussia took possession of these two Duchies, driving the Danes into the upper Peninsula. Since then constant quarrels have arisen between these two great Powers. Prussia wished to monopolize an important port on the Baltic—Austria was not willing, and taking advantage of the unpopularity of the Prussian government in the Duchies, sought to gain a larger influence in Northern Germany. In 1865, however, a treaty was signed, giving Schlesweg to Prussia and Holstein to Austria. But as this did not settle difficulties, Austria handed over, without consultation, the destiny of the Duchie to the Federal Diet, and summoned the estates of Holstein, measures which Prussia has chosen to consider as a declaration of war. Such are the apparent causes of war. The real cause, however, is the rivalry between Austria and Prussia for supremacy in the Germanic Confederacy—or rather, for the settlement of the question, Who is to be lord over a united Germany? Austria has been popular—Prussia not so among the smaller States of Germany, many of whom have declared in favor of the former.

The war for the crown of Germany must of necessity be a terrible one. A million and a half of men are marshalled in battle array. Prussia has the smallest army, but with it no debt. Austria is fearfully in debt, and has, besides, to contend with another foe.—After ages of woe under Austrian tyranny, Italy, encouraged by Napoleon, undertook in 1859, to throw off the yoke. Before she had fully accomplished her work, France put a stop to the contest by the treaty of Villafranca. But Italy has never given up her determination to take Venice, which she and most of the nations of Europe believe belongs of right to her. Austria has constantly refused to sell it or exchange it or yield a foot of its territory on any conditions. The contest over Schlesweg has given Victor Immanuel just the opportunity he has long sought.

Italy has a regular army of about 350,000 men,—but her most effective force is her volunteer corps under Europe's most favorite commander, the heroic Garibaldi. Such has been the enthusiasm of her young men to attack Austria under their dear old General that it has required all his energy and will to curb them until a formal declaration of war.

As Americans, we may perhaps look with calm indifference to results as far as Prussia

and Austria are concerned ; but there are few in our beloved land whose hearts do not beat in sympathy with poor down-trodden Italy. She has been so long priest-ridden and oppressed, that we hail with joy the progress of that liberty, spiritual and temporal, which has so lately dawned upon her. She appears to have a Parliament formed of men who have at heart her highest interest. They are mostly men chosen to oppose the extravagant and groundless demands of the Pope and his hierarchy. They know well what for ages has eaten out the very vitals of their country, and been destructive to the energies of her people. They have, therefore, just proposed to confiscate the whole of the immense property held unlawfully by the Church, which has for centuries kept in lazy existence a body of utterly worthless ecclesiastics. The terribly baneful influence of these cancers gnawing at the very heart of the nation has long been felt by Italy's best statesmen, and yet hitherto they could do but little. Now they can plead a bankrupt treasury on one side and necessity on the other. Italy has found evil and only evil, material and moral, from these priestly bodies on almost all questions of liberty. They have sided with the Pope and against their King, and this latter is deemed ground enough to crush them forever. The people are up and in arms. They demand in this terrible crisis of their national existence that this property be put to good uses, and that it be seized and confiscated in order to save their nation's life. They give their property and their lives—why then should not the priests disgorge what does not rightfully belong to them? In the fiery furnace of war we destroyed Slavery, and gave our nation new life and new liberty. Should we not pray that God in His overruling providence may enable Italy to wipe out the curse of centuries, and secure through the terrible ordeal of war a new lease of both temporal and spiritual liberty?

WE publish this month the narratives of the conversion and persecution of two Bible-women in Italy. We have preferred to give them in the simple style and language of their authors. Our missionaries feel that they make great inroads into the enemy's territory when the Gospel they preach takes hold of the heart and conscience of the women of Roman Catholic countries.

ITALY.—It is with sorrow that we have just learned of the defeat of the Italians in their first engagement with Austria. A great battle was fought at Custoza, near Verona, which terminated for them adversely. Though a serious disaster, we do not believe that this will either dampen the spirits or lessen the determination of the Italians to regain what rightfully belongs to them.

A communication from Gleiwitz (Prussia) relates the following incident: "The men of the landwehr were on the point of starting; the train was ready, but the wives of the soldiers opposed its departure, throwing themselves in their despair on the rails in front of the locomotive. Recourse to violence could not be employed. What was to be done? The station-master proposed to the women to accompany their husbands, but in separate carriages. The poor creatures consented; but when the train started, the carriages with the women did not move. The station-master had had them detached. He took care to get away before the discovery was made.

ONE of the most remarkable indications of the sentiments of the Italian people with regard to the Church of Rome is the recent vote in the Italian Chamber of Deputies on the suppression of convents. In the face of a war which demands the greatest possible unanimity of the people, the Chamber of Deputies had felt sure enough of popular opinion to adopt almost unanimously a bill for the suppression of all religious bodies throughout Italy.

A hungry friend said at Brummel's table, after the beau had fallen in fortune, that nothing was better than cold beef. "I beg your pardon," returned Brummel, "cold beef is better than nothing."

BOOK NOTICES.

We have received the following volumes from the Presbyterian Publication Committee, connected with the N. S. Presbyterian Church.—And we would call the special attention of our readers to them, as well deserving a place in the church, the family, and the Sabbath-school.

DAILY MEDITATIONS, by the Rev. George Bowen, American Missionary at Bombay.

In this volume there is a meditation on some passage of Scripture for every day in the year. It is very highly recommended by the Rev. Drs. Williams and Skinner of this city. The Rev. Dr. Parker, of Newark, in an address before the General Assembly at St. Louis, pronounced it the **BEST** book for family devotions that he was acquainted with.

SOCIAL HYMN AND TUNE BOOK.

These hymns are selected from the Psalm and Hymn Book of the General Assembly. There are 478 hymns, with appropriate music. The Committee have also published the same hymns in a volume without the music. These volumes are specially designed for the public worship of God on the Sabbath, as well as for the prayer meeting during the week. We hope the time is not far distant when it will have a place in all

our churches. The General Assembly, at its late meeting at St. Louis, expressed its high appreciation of the work in the following language —“That the Social Hymn and Tune Book be commended as pre-eminently adapted to social and congregational worship.”

NIFF AND HIS DOGS.—This is an 18mo volume of 84 pages, and contains three stories—“Niff and his Dogs,” “The Young Scoldier,” and “Uncle Johnson.”

BLACK STEVE, or the Strange Warning, by Martha Farquaharson.

WHAT TO DO—For the Little Folks. By E. L. Lewellyn, with six illustrations. 18mo. pp. 113.

DUTCH TILES, or Loving Words about the Saviour. By Emma S. Babcock. With nineteen illustrations. 18mo. pp. 172.

The last four volumes of the series above enumerated, are specially designed for the use of Sabbath-schools, and can hardly fail of being read with great interest by children; and not by children only, but by parents also.

Any of the above volumes can be obtained at the Publication House, 1334 Chestnut-st., Philadelphia; or at the Bookstore of A. D. F. Randolph, 770 Broadway, N. Y.

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THE

CHRISTIAN WORLD.

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SEPTEMBER, 1866.

No. 9

OUR CATHOLIC CITIZENS.

It is becoming a question of interest with all Americans, what is the character and influence of Romanism as found among the numerous classes of our foreign population. It has generally been supposed that emigrants from European countries, on becoming citizens of this, would soon accommodate themselves to their new relations, if not conform easily to our religious and political institutions. At farthest, but a single generation would pass away before a complete nationality would be secured. Escaping the rigorous exactions of monarchic institutions, and freed from the strictures and absurdities of a corrupt church and a more corrupt priesthood, we might expect that our free government and laws, our simple and evangelical services in religion, would be acceptable, cordially adopted and supported by our naturalized, foreign fellow-citizens.

In this, however, we have been greatly disappointed ; and that, too, in respect to both our civil and religious interests. There is not that cordiality of feeling towards our free, republican economy ; nor that respect for our religious institutions which we have a right to expect and demand. If the subjects of monarchy, the long-bowed sufferers from aristocratic and ecclesiastic domination, are not satisfied with, and are not willing to honor and support our free government, we think they should have stayed at home, or at once return to their fatherland. They are aliens from our commonwealth ; though with us, they are not of us ; and we apprehend, that in claiming and exercising the rights of American citizens, they do it at the expense and to the prejudice of our most valuable interests.

It is almost incredible to what extent the aristocratic element had pervaded this country before the breaking out of the late rebellion ; nor is it easy to say how greatly this aided and stimulated the conflict which followed.

We know too well how this rebellion was regarded, and how it was promoted and sustained by foreign sympathy and arms. And painfully we saw how silent, or how sympathizing were many of our adopted and naturalized citizens. Our equalizing institutions are not, after all, just what they desire, and they would change or engraft upon our economy something of the privilege that an hereditary aristocracy would confer.

But we intended to speak more particularly of that class of our adopted follow-citizens which compose the Roman Catholic communion. If any people on earth would desire free institutions, and seek for the immunities of a free religion, we should expect Roman-Catholics to be that people. Ground to death by priestly domination ; taxed to abject poverty by ecclesiastical exactions ; chained to hereditary ignorance and superstition ; denied every facility for elevation and civil enlargement,—it would be natural to expect their springing forward to new life and vigor of hope under the fair skies and rich inheritance of our free and social economy ; that they would see at once that it was our religious faith and service that created the vast difference, seen everywhere between Protestant and Catholic communities.

But it is not so. Romanists are Romanists still, whether on the Tiber or on the Hudson ; and no people on earth are more firmly wedded to their faith than they, or more resolutely cling to the power that has so long oppressed them, and deepened their ignorance and delusion. There is scarce one sect from which more numerous converts have not been made to the evangelical, Christian family, than from the Romanists. The Mohammedan, the Jew, the Pagan even from China, Japan and the Islands of the Sea, bring their tributaries to the Christian church more readily than the Romanist and the Jesuit.

So numerous have this class become, that their political power can no longer be overlooked. Now, how is this power developed ? It is seen in almost an entire separation from our social compact, and denial of aid to our social institutions. In our plans of benevolence ; our educational systems ; our scientific, economic, and sanitary operations, they are seldom, if ever, to be found. They are as exclusive and excluding as if on foreign shores from us ; and though claiming and enjoying many of our richest immunities, they add little or nothing to the social and civil interests of our country. Politically, they have become a power. That power they are conscious of possessing, and are by no means slow in exercising. And as exercised by them, does it contribute to the strength and value of our free institutions ; or is it directly to their prejudice and peril ?

As to their system of education, they are rearing among us a generation taught separately, from us and made to regard as wrong all

that we regard as essential and priceless in our free economy. They are educated to sustain principles of social life, civil order and political affinities wholly foreign and adverse to all our ideas of republican equality and personal right. Though here at home, they are instructed to pay allegiance to a foreign power, and to hold, as a religious obligation, "mutual reservations," while swearing fidelity to our government. There is rapidly growing up among us, "*imperium in imperio*," which it becomes alike the Christian and the patriot to watch ; for it is no more antagonistic to our faith as Christians, than hostile to our government as a Republican State. It is even now too formidable to overlook. It may become too imperious to control. In the strife of party politics, it is fearful. In its malignity, it has been found deadly and cruel as the grave. Violence and blood have already marked its way. Demanding state immunities, perverting state patronage, and forming alliances of its own, it may yet work into its own hands, on these shores, a political ascendancy as fearful and crushing, as it has ever held abroad. And shorn of all this, in its native land, it may find its resurrection here, to our dismay and overthrow.

THE PAPACY ALARMED AT ITS OWN FRUITS.

The natural results of the teaching, the ceremonies, superstition, legends and mummeries of the papal church, tend to lead men of intellectual culture to open infidelity and blank atheism ; to the rejection of every species of religious faith. Such was the fact in the time of the French Revolution. So it is now. At this moment we hear of the "Congress of Young Men at Liege, in France," numbering fifteen hundred ; among whom are many French students. This congress meets for the discussion of both political and religious questions ; "which discussion is conducted in the most daring infidel, atheistic manner." Several of its speakers have proclaimed that their object is, to "abolish every religion, and to destroy every church ; to get rid of the idea of God," &c. To them "Atheism is the ultimate conclusion of human science, the right of private judgment."

"Other speakers declared that the men of terror fulfilled their duty, when, in 1793, France was inundated with blood and they added that one hundred thousand heads must yet be struck off in order to establish society upon a better foundation."

The secular press of France has become alarmed at these unblushing proceedings. The most radical are said "to be grieved and angry."

"This congress of young men has aroused a controversy that will not soon end." "The democratic press" affirm that these excesses

teacher had deposited in the heads and hearts of his pupils, the thoughts and feelings which had been elicited in the teachers' meeting. Having proceeded to the Creation of Adam and Eve, his question was, where they were placed when they were created. The answer was, "In the Garden of Eden." "And what did they do there?" "They tilled it." "Why were they turned out?" After a significant silence, a little fellow whines out, "Sir, they could not pay the rent." The novelty of the answer induced the teacher to inquire of his pupil why he had given it, when he was told, that his father and mother had been turned out of house because they could not pay the rent, and he thought it must have been so with Adam and Eve.

The teachers made up a purse for the boy's father, and this was adduced as one of the good fruits of the Sunday-school.

THE SABBATH-SCHOOL AND ITS WORK.

As an institution it has yet before it great problems to solve. Is it too soon to enter upon the discussion of them?

To name them in their order, we should begin with its obligation to restore to the modern church to a much greater extent than it has yet done, the activity and individuality of the primitive church.

The great Reformation placed the Bible in the hands of the common people, restoring to us purity of doctrine, simplicity of worship, and gave us a ministry identical with, in sympathy with, and commensurate with, the wants of the race. But we yet lack the zeal, the individual consecration of person and property, the courage and boldness, as well as the singleness of purpose, which gave to the first Christians their prosperity and power.

ITALIAN SABBATH-SCHOOLS.

The following extracts are made from Mr. Bolognini's monthly report, to show the nature, difficulties, and adaptation of this kind of labor to the wants of Italy, as well as to all Catholic countries:

"I visited Rio Marina, where there is a (so-called) Sunday-school of some forty or fifty children, but the school is conducted

by Rev. Mr. B——, a Vaudois minister, who, on my proposing our system, told me that he knew it very well, for he had assisted for a long time at such a school in Florence, but it was not to be introduced at Rio, for there was no one there capable of teaching. I suggested to him to have a teachers' meeting once a week, and to teach them the lesson they were to teach on Sunday. He promised me that he would try. I started a very small school at Portoferraio, with seven children only, conducted at present by the minister, his wife, and her mother. In Elba, I found a beautiful church supported by Mr. Hall, and on Sunday organized a small school with seven scholars.

We passed through Rio Alto, where, as soon as we were known, a priest came after us. We entered a coffee-house, and he also came to hear what we were saying. On our coming out, we were insulted with the most shameful words by some of the mob. Here is a good place for a preaching station.

On Saturday evening last, (5th), we opened a new church at L*****. During the day, on our going to and fro, though not personally insulted, we hear allusions to us in exclamations like these: 'This evening, a great battle'; 'This evening, Jeremiah's lamentations, the fall of Christianity,' etc., etc. At the commencement of the preaching, there were but few present, but as I proceeded, many more entered, and many women were standing at the door, afraid and curious. I stopped my sermon, and told them that they had already incurred the excommunication of their church, only by their curiosity, so that they could come in and listen, and if they did not like our preaching, they could go as freely as they came. A good number of them came in. When I had finished, the evangelist who is to continue the preaching, addressed them, and promised them he would come every week, and then there were many braves shouted. On our coming out, lights were kindly provided, for it was very dark. Such is generally the result, when we can get a hearing, and the feeling towards us is entirely changed.

I have just received a letter from Para

Novarese, where I went, last November, to set up a school. In it the director, minister, and teacher, writes thus: "I thank you for the Scuola Della Domenico, and send you 2f. 50 centimes collected among our poor children, who like it very much." It is curious to see that some Catholic girls take it to the church and read it, while the priest says mass, I have been told that some numbers have been sent to the parish priest."

HOW THE WORK GOES ON IN GERMANY.

Extract of a letter of Rev. G. H. M. Stukenberg to Dr. Schaff, of New York:

"The Sabbath-school cause is progressing finely. Its friends are being more and more encouraged, and others are constantly being added to their number. I think that the cause may be regarded as triumphant in Berlin. How I wish you could have been present at the celebration at the Ev. Verein-Haus during the holidays! All the teachers of the different Sabbath-schools were there, and sat down to supper together, for which we were indebted to Mr. Nethaus. The speeches were most excellent, and gave me more confidence in the success of the cause than I had before. The determination, especially on the part of the pastors of the different churches, was just as you may expect from Germans, when they undertake a thing with all their heart.

When I go to Stuttgart, I shall interest myself in the cause there, and will use my influence to promote it. I understand that it is firmly established and progressing there and in some other cities of Southern Germany. I intend to speak about the system to the professors here in B. Prof. Berk, whom I like most, told me that you had conversed with him on the subject, on your brief visit. He favors it, but urged some objections."

FROM THE "NEW YORK TABLET," THE ROMAN CATHOLIC ORGAN OF THIS CITY:

After giving a description of the dedication of St. Stephen's Church, South Brooklyn, the article closes, by saying:

"The new Parish of St. Stephen is bounded by Degraw, Henry, and Coles streets, and Hamilton Avenue to the Ferry." If we compare this with our rambling system, or rather no system of evangelization, which ought we to expect to succeed? The responsibility of the answer is with, or rather upon, the churches and their leaders.

HISTORY OF A SCHOOL AT LAVEY, SWITZ.

Two or three years ago, while passing the summer at the Baths of Lavey, in Switzerland, it was ascertained that there was no religious service whatever at L——, about two miles distant. Situated in the Protestant canton of Vaud, every individual, at a certain age, received a certain amount of so-called religious instruction from a neighboring pastor, preparatory to their first communion, or admission to all the privileges of full membership in the church of Christ. This must, by law, take place in all cases at about the age of fourteen, whether converted or not. Still, all lived openly without Christ in the world.

Perhaps three or four walked a distance of two or three miles, occasionally, to attend a morning service at a neighboring village, on the Sabbath; but, with these exceptions, all spent the Sabbath in pleasure-seeking. Ball, quoits, and other games occupied many of the young men in the streets and fields, while others, male and female, old and young, took long walks and amused themselves as they listed.

Only one individual professed a hope of having passed from death unto life. She was a teacher of a primary school, by which means she supported herself and five children. She was an earnest Christian, and longed for the souls of those about her. She conceived the desire of commencing a Sunday-school for the children, but how to commence it, and how to carry it on were the questions.

An American lady passing the summer at the Baths, resolved to aid her. She was advised to seek three or four young ladies of good morals and serious deportment, who should be willing to devote an hour or two on the Sabbath, to imparting such Bi-

ble knowledge as they should be capable of doing, to the young children.

Four such young ladies were found. The parents and children were invited to meet in the school-room on the following Sabbath: the pleasures and advantages of the Sabbath-school were explained to them, and they all were pleased with the thought of having one. The hour for the school was fixed for the next Sabbath, and Thursday P. M., five o'clock, was appointed for a teachers' meeting. This was deemed of special importance to prepare the teachers for a proper instruction of their classes.

On Monday, this lady went to Lausanne, a neighboring town, and there purchased some books necessary to carry on the school, consisting of some question books, translations of our own Union Questions into French, two dozen New-Testaments, Sunday-school hymns and tunes, many of them, also, translations of our own, class-books, and a copy of Barnes' Notes on the Gospels, in French. These were given to the school. On Thursday P. M., the meeting of teachers was held for the study of the lesson, and for practicing singing. The meeting was opened and closed by prayer, and the effect on the teachers was solemn.

On Sunday, about forty children assembled; those who could not read were placed in a room apart, where they were taught by a young American lady, as our infant classes are taught. The others were divided into classes, or groups, and assigned to each teacher. The school was opened by singing, first causing the children to repeat

the lines of the hymn to become familiar with it.

Then the lesson was read by the school, the superintendent reading the first verse, and the teachers and scholars the second, in concert; and so on, alternately, to the end.

Then prayer by the superintendent; then the teachers devoted forty or forty-five minutes to teaching the lesson to their classes; after which the superintendent questioned the school in general on the lesson, drawing some practical inferences; then, several hymns were sung for practice, and the school closed with prayer.

Thus it went on from Sabbath to Sabbath, all enjoying it, both parents and children, but above all, the female superintendent.

During her stay at the Baths, the same lady purchased some books and presented them to the school as a nucleus for a library, which they all enjoyed very much.

On her return to America, she placed the school in correspondence with the Sabbath-school of the Church of the Pilgrims, Brooklyn, and they have sent them more money to increase their library. This has given new interest to the school here; as giving them something specific to do with their contributions, and creating a relationship between the children of the two countries by correspondence.

This system of exchange of letters by children in different schools and countries might form a pleasant and useful bond of communication in different countries, and in different parts of our own.

THE HOME FIELD.

In the prosecution of the home work of the *American and Foreign Christian Union*, great attention has been given to the juvenile portion of the population, among whom its labor has been expended. It has been demonstrated beyond a doubt, that the surer and most effective way of reaching the adult mind is through the children. The Romish church performs its most effective

work in this way. It is well to gather valuable lessons if we can, even from an adversary. We seek to do so, and to improve upon its mode of operation.

But we have a higher example than "Mother Church" for this plan of action. How often does the blessed Saviour, when he would wean the parental heart from its idols to himself, visit the domestic circle,

and summon from its midst, and from the arms and heart of the loving mother, her brightest household flower, transplanting it to Heaven's garden, so that "*where her treasure is, her heart may be also?*"

The result of modern missionary effort among the Pagan nations abundantly attests the utility and power of such mode of labor. So in our work. *We* have found that if we would reach extensively and successfully the families of our large emigrant population, we must mainly do it through their children.

This fact, clearly demonstrated by our long observation and experience, has led the Society to inaugurate a system of *day-schools*, which we have denominated *Industrial schools*; for Sabbath-schools have been found to be inefficient in our peculiar work. A large part of this foreign population is Romanist. Their children are forbidden the Sunday-school, and would be entirely unreached if we had no other means by which to seek this result.

But into our *Industrial schools* these freely come, and with the consent of their parents. They are designed for the girls of the larger towns and cities, which form our mission stations. They are composed of youth from six to sixteen years of age, gathered through the visits of a corps of female missionaries, from the lanes, alleys, tenements and outbuildings of these populous centres, arranged in classes similar to those of the Sabbath-school room; each class taught, by a volunteer female teacher, in sewing, quilting, washing, singing, together with all the moral truth possible. In this way between *twenty-five and thirty thousand* such youth, during the last twelve years have been gathered into our schools, and thus instructed.

The result of this labor upon the adult mind is everywhere apparent. Perhaps a single incident will best serve us as an illustration thereof.

Some months ago, in one of our Western cities, a large Roman-Catholic convention was held. During its sittings, the subject of our Industrial schools was introduced to the body, and as a result, a few Sabbaths afterward, the Bishop from the altar de-

nounced them, and warned the faithful to abandon them upon pain of non-confession, if not excommunication.

One of the excellent female missionaries of this Society, in her visits among the people a few days subsequent, was thus met by a mother, whose little daughter had for sometime been a delighted pupil in her school: "Well, Mrs. G——, what do you think? Maggie can't go to school no more!"

"Can't come to the school any more? Why; what's the matter?"

"And sure, ma'am, the praste said so."

"And what reason did he give for it, tell me?"

"And, sure, I didn't hear him, but the ould man did."

"And what did he tell your husband?"

"Why, ma'am, and he told 'um all from the alther, that they were heretic schools, and taught the children the Bible and the songs of the Protestants, and they were the divel, ma'am, and all that; and then he said he wodn't confesse us, ma'am, sure he did, if we let our gals go any more."

"And what are you and Mr.——going to do about it?"

"Why, ma'am, and sure I told father that Maggie *must* go. 'Why,' says I to father, 'don't you know what that school has done for Maggie? Do you ever have to bate her now, as ye used to. Doesn't she come and set on yer lap by the hours at night and sing to ye, when ye comes home so tired, after the day's work; and don't ye know how the good songs she sings makes us cry all over and over; and then, old man,' says I to him, 'don't you see that I can go out and work a whole day in a week more, because Maggie has learned to sew, and can do our sewing. Father,' says I, 'the praste, *he's all wrong*. The school *isn't a bad school—it's good all over*, and, sure, I ain't going to take Maggie away.'"

And suffice it to say, Maggie was not taken away. And so have we found it everywhere.

Bible classes have resulted from these schools; classes held in the room of some tenement building, opened to us by the parents of some little girl gathered in to the school; and churches have been formed

composed of adults thus reached. In the city, where I write, one of *one hundred and eighty members now exists.*

It is interesting, almost amazing indeed, to see how much instruction can be imparted in this effort. The writer attended, a few days since, a festival given in one of these schools. A large room was filled. Two hundred girls were present; all of whom were the children of our foreign population, two-thirds of them of Roman Catholic parentage. When all had convened, each girl was called up to receive a neat new apron. These distributed, the Lord's prayer was recited, first in English, and then in German, with hands upraised and eyes closed. During the hour and a half of the exercises, singing in both languages was interspersed with other services. Bible verses, whole Psalms, gems of poetry, were repeated by the scholars. Questions upon the Word of God, beginning with the creation and ending with the birth and death of creation's Lord, were put, and as speedily and correctly answered. No Sabbath-school in the city could have done better. It was a grand exhibition of the utility and applicability of such an effort.

Each girl, at the close, was again called up to receive certain testimonials of regard from teachers and friends—testimonials varying according to merit, and the interested band was then dismissed to their homes, happy as birds, and testifying of the love they bore their teachers and their school.

W. D. R.

ORDINATION AT JOLIETTE, CANADA.

Mr. Marc Ami, for several years laboring as an Evangelist in connection with the French Canadian Missionary Society, was ordained on Wednesday last at Joliette, to the holy ministry, and inducted to the pastorate of the French Protestant Church there. The public services were held in the little chapel used by the people, and which had been enlarged for the occasion by having the ground between it and the street covered over with a thatching of green boughs. About one hundred persons, including several leading Roman Catholics,

were present. The Rev. J. A. Vernon, pastor at Point-aux-Trembles, and Principal of the Institute there, conducted the introductory services, assisted by Mr. Vessot. Mr. Vernon also preached the ordination sermon from 2 Cor., chap. ii. v. 16, last clause of the verse.—The discourse was a brief but interesting statement of the difficulties and responsibilities of the ministry, and its sources of consolation and support. Being the only ordained French minister present, Mr. Vernon put the usual questions to the candidate, and offered up the ordination prayer, the English ministers present joining in the imposition of hands. The Rev. H. Wilkes, D. D., delivered the charge to the pastor, and the Rev. R. Irvine, D. D., addressed the people. The closing prayer was offered, and the benediction pronounced by the Rev. Alex. Macdonald. The services lasted over two hours and a half, and were unusually solemn and interesting from the circumstances in which they took place, and the history of the little church at Joliette. Twenty-seven years ago, Messrs. Amaron and Vessot visited Joliette, then Industry Village, to offer its people the Gospel. They were met by the most determined opposition, were maltreated, and, but for the kind interposition of the late Hon. Mr. Joliette, might have been killed. Mr. Vessot now keeps an open stall at the market-place, and, unmolested, sells his Testaments and books, reading and conversing with the people.

Mr. Marc Ami and the church to which he ministers have the respect of the people, and are gradually influencing them in favor of the truth. They sadly need a place of worship, for the house in which they now meet (18 x 20) is far too small. Although neat and clean, it is as nothing alongside of the imposing structures of the Church of Rome in the town. It is proposed to erect a mission house at a cost of \$1,000, on the lot of ground which the church has bought and paid for themselves. This would give a desirable aspect of permanency to the mission. The field occupied by Mr. Ami is a most important centre of influence, and ought to be maintained and strengthened.

REPORT OF OUR ITALIAN MISSIONARY.

NEW YORK, July 31, 1866.

TO THE BOARD OF THE AMERICAN & FOREIGN CHRISTIAN UNION.—I thank God for the many blessings I have received during this trying month of July.

I can state that the missionary labors among the Italians are very encouraging. The Sunday meetings have been well attended. I have made many visits among my countrymen, and found a great many cases of sickness and many cases of deaths. I had no difficulty in visiting them and administering to their spiritual welfare. How strange it is that well-instructed and well-educated persons often fall into skepticism. I am sorry to say that in visiting I met with many of this class, who were strongly opposed to the Gospel.

Among the latter I found a man lingering with consumption. He had been trained in the Catholic religion, though he had, it seems, no religious instruction. He never read the Bible nor heard it read, never heard a prayer in his own mother tongue except

what he muttered in broken Latin. I was not surprised to find his knowledge of the living God down to the lowest degree, his soul having no light in respect to a life to come. Though he knows that he must die in a short time, he has no hope, no comfort.

By the conversation I had with him I found him to be a perfect atheist, believing in no God who is the Creator of Heaven and earth; neither in Jesus Christ, and strongly opposed to the Word of God and the Gospel, believing in no judgment, no resurrection, and no future life, but regarding the sun, moon, and stars as gods. I have visited him several times and instructed him in the way of salvation, and have thus tried to lead him to the Saviour of sinners. I trust that the Spirit of God will enlighten his mind, and save him as it did the dying thief in the very last hour.

I ask your prayers for this man that God may have compassion on his soul and convert him to himself.

THE FOREIGN FIELD.

SOUTH AMERICA.

SANTIAGO DE CHILL, July 2nd, 1866.

REV. MR. TRUMBULL and wife set out for Panama twenty days ago. Mrs. T's health is so much impaired and her condition so critical that the doctors recommended that she should try at once the climate of Panama.

Mr. T. also needs to recruit very much. He has as usual been working very hard. I hope the change may greatly improve them both. Most probably they will visit their native land. It is possible that Mr. T. may spend some time in England, and stir up the churches. They need both in our country and in Great Britain to have some one from the field present the claims of South America upon the Christian churches at home.

Mr. T. had written to Rev. Mr. McKim, of Lima, to supply his pulpit. I do not know whether Mr. M. consented to come, or not.

The book on celibacy is published. The booksellers are shy about selling it, yet both in Valparaiso and in Santiago there are places where it is sold openly. As yet it creates no visible opposition. It is a book calculated to do much good.

"He (Mr. Orestes) will probably go for a time to South America, and there labor until the way is open for him to return to his own land."

These words I have taken from your last annual report in the June number.

One of the Chilians of my Bible class said a few days ago: "Why cannot the Society send us some one who is perfectly familiar with our language? We are greatly in need of some one to preach to us the Gospel, and to be to us a shepherd. Now, from habit, and from lack of something better, we go to hear a sermon when we can that is preached by a priest. True, we hear much that is bad and go away disgusted."

It is to be noticed that I am able wit

my other cares, only to conduct a Bible class, and they feel that my chief care is for the English congregation.

It may be added that the Chilian priests are not lacking in eloquence. The language is rich and flowing, and as a single priest preaches but very seldom, he prepares with care. Generally there is no preaching on the Sabbath, and when there is to be a sermon it is announced through the press. Naturally the sermon is listened to by a large audience.

And as there are no popular lectures, and very rarely a political speech, you see that the pulpit orator holds the rank of a national orator among us.

I think it would have immense influence if Rev. Mr. Orestes could come to Santiago at once. Here he would find a few intelligent men who would form the beginning of a church. I feel confident that he would gather a respectable audience in a short time.

At the present time, all other things being equal, he would be likely to succeed better than a converted Spanish priest, for the Spaniards are hated, but the Chilians are enthusiastic in favor of the Liberals or Juarez party in Mexico.

Two years ago they raised a popular subscription in Chili for the Mexican military hospitals. They even take more interest in Mexico than in the United States. The common language, religion, government, and race have a great influence upon them.

The true liberals of this country would rally around this Mexican Liberal more than they ever will around me. The Liberals of this country look with much favor upon the Protestants, and if Rev. Mr. Orestes should come here, I doubt not but some of considerable influence would openly attach themselves to him.

You need not fear in the least that he might meet with persecution which would oblige him to leave. Public sentiment, and even the laws would sustain him.

N. P. GILBERT.

Austria and Prussia are making treaties of peace.—Italy is not included.

MEXICO.

BROWNSVILLE.—As our friends are aware Miss Rankin was driven from Brownsville, soon after the war commenced. She has, however, never ceased to take an interest in the field where she so long labored. A few months ago, learning that the school could again be established, she communicated this intelligence to a noble young man in the Union Theological Seminary. This dear brother determined to consecrate himself to the work in Brownsville and the Mexican field. Although urged by the most flattering offers to remain in the North, yet aided by the Society, he sailed in June for his field of labor. The following will show what a man of energy and zeal can accomplish in a few days. We ask the prayers of all God's people for this brother and his work. We learn that Brownsville would be a good place for a Bible and Tract depository.

BROWNSVILLE, Texas, 3d July, 1866.

MY DEAR BROTHER—"I wish above all things that thou mayst prosper and be in health, even as thy soul prospereth."

We arrived here, by the kind care of God, in safety yesterday midday, and as the mail leaves to day I hasten to send you a line.

The Protestant school carried on by Dr. Porter, of the Christian Commission, was closed a short time ago, and every thing is in the hands of the Catholics. I will reopen this school (D. V.) on Monday. This I find will be the most effective way of checking the advancement of Romanism in this town. This school is for female pupils. I shall as soon as able start a Boys' Seminary, as the education of the youths of this town is in the hands of the priests, who unblushingly march the Protestant boys from the Seminary to the chapel, and there initiate them into the rites of the Church of Rome. The Protestant parents say that they cannot help it, their sons must be educated, and there is no Protestant seminary to send them to; so you see the urgent need of a Boys' Seminary.

I wrote to Mr. Park, who you know is coming on to Mexico, to bring with him a good female teacher able to teach music,

etc. Will you kindly try and assist him, as my need in this respect is very great? I shall be able to give her a salary from the school. If she should require any money for her passage, perhaps Dr. Campbell will assist her, and I shall as soon as able return it to him. My books, etc., have not yet come to hand. I expect them shortly.

There is considerable excitement on the Mexican side of the river. The Liberals have the entire possession of the country; the Imperial troops have left entirely. The Commander of the Liberals is very anxious that *Protestant schools* should be established in that section of the country. I shall commence a service in Matamoras as soon as able. Cannot Bro. Orestes come here, now that the country is so open? I have spoken, to some, of your child's paper, and they like the idea very much. I am sure it will have a large circulation on both sides of the river. I should have said that a number of those children who have it and will come to the school here, are Mexicans and a number of others R. C's.

Religion among the American population of Brownsville is at a very low ebb. There is *no Sabbath-school*, and only one small prayer-meeting in a private house. There is a moderate attendance on the Sabbath services in the churches. The Romanists have been fast getting it their own way.

I am yours in Christ,

D. G. GRIEVE.

EVANGELICAL CHURCH OF LYONS.

COMMITTEE OF EVANGELIZATION.

LYONS, 17th July, 1866.

REV. & DEAR SIR:—After the long expected and happy restoration of peace in America, the Church had hoped that the world would have ceased from quarrels and entered into a state of tranquillity, at least for a while. Distressing facts have arisen to frustrate that hope. The cessation of battle in one quarter of the globe has not extinguished the flame of passion in the other. The torch of war has simply fled over from your shore of the Atlantic to ours, where, alas! it is finding as abundant

matter to inflame as elsewhere; sinful man is the same everywhere.

And yet there is an essential difference in the two cases: The war in America, however cruel and terrible it was, had its reason in the grand and noble object of giving the death-blow to the unhallowed system of slavery, and offering liberty and the means of grace and salvation to millions of our fellow-sinners, whilst the strife in Europe has for its origin motives of a very different nature. Kings ambitious and jealous of each other are striving for aggrandizement of territory and domination; and when this shall have been obtained, at the price of the blood and the welfare of hundreds of thousands murdered and ruined, what, we may ask, will the world have gained? One king will have got a little bigger, another a little thinner, and a few lines of demarcation are changed on the map. Whereas, the fruit of the victory on your shores is the triumph of human kindness, of liberty, of Truth, and of Principle over their contraries—a triumph giving and proclaiming honor to man and glory to God. The work we are engaged in here is a warfare carried on with spiritual weapons for the same great objects, and if we are thankful to say we meet with little or no vexation from the civil authorities at present, we cannot claim exemption from chicanery on the part of ecclesiastics and bigots.

A female in humble circumstances lately fell seriously ill. She sent for her priest, who found her in great anguish of mind. She feared she was too great a sinner to find a place in Heaven. "Well," said the priest, "we must not despair altogether." "Do you think there is hope for me still?" "That will depend upon the amount of sacrifice to be made for the purpose." "But I am not in circumstances to make any great offering, Sir." "Well, let us know what you can give." "The utmost will not exceed 400f." "That, indeed, is but a small sum for which to get a place in Heaven, yet it will be acceptable in present circumstances." "But if I should recover my health and be in want of the money, will you return it to me Sir?"

"Certainly I will, madam." Thereupon the money was received by the priest, and the poor woman's fears were soothed; for in case of death her soul was safe for a place in Heaven, and if she recovered and needed her money she would get it returned. Now she did recover, and is reduced to a wretched condition, yet the priest will not restore the money so iniquitously extorted from the poor woman!

But if Catholic priests will procure places in Paradise for the souls of those who can pay, they often refuse a place in the common graveyard to the body of him who has died without calling for their aid and ministry. These things take place in small villages and hamlets, where the mayor is the humble servant of the priest, rather than in towns and cities where magistrates maintain their independence. Thus we have in several instances had to appeal (and with success) against interments in ground set apart for "suicides and ill-famed," of some who had left the Church of Rome and died in the faith of the Gospel. But in a recent case, the priest had invented another mark of stigmatizing the disciples of the Gospel: he had got the mayor to set apart a burial-ground for "Infidels," and in this way buried one of our humble friends who had left this world without receiving the unction and sacraments of the Romish church.

We have no doubt but redress will be obtained through application to the superior authorities, but in the meantime the novelty of the fact itself has had an effect quite contrary to the expectation of the Popish party. Curiosity had been excited to an extraordinary degree, and induced many neighbors to attend even the first portion of the funeral service at the dwelling of the deceased, while great numbers flocked to the graveyard to attend the principal service. The mayor adjunct was present himself, and an intense interest was remarked and felt throughout. Tears are no infallible proofs of conversion, but they mark feeling at the least, and may prove to be the forerunners of impression of lasting piety.

In some of the hospitals the nuns are very bigoted. They lately deprived a young

person of the N. T. she had taken with her; and in another instance a Bible was taken and committed to the flames! One day a nun (a servant to the sick) was passing by a bed where a Protestant was in the agony of the last hour: "Behold," she said to a young person who was near, "behold how the devil is working for her soul; beware of turning Protestant, lest you should die in torments!" Another of the sick, a young apprentice, was summoned by the nurse to confess to the priest on Ascension day, but refused; the priest came himself, but the youth still refused; some days later, two priests came, but he remained faithful in spite of the probability of his being more or less neglected by the nuns in their service, as several of our sick have been on such occasions. Such or similar proceedings on the part of Roman Catholics are in some cases successful in turning the feeble away from the faith: thus one of our young friends who had been assiduous in his attendance at meetings, has suddenly forsaken them, his parents having sent him a priest whose exhortations and menaces have so frightened him that he avoids all conversation on Evangelical truth.

Another youth has been enticed away through "the pride of life and fleshly lusts that war against the soul." After having manifested great attachment to the study of the Bible, and even entered a Christian seminary for training young men for the ministry, he has back-slidden to the world, enrolled himself in the army, and is now on the point of being degraded from an honorable degree to which his eminent gifts had served to elevate him, but in which his impure converse and conduct render it impossible for him to be maintained. This young man's state is happily contrasted by numerous cases of a rejoicing character in the army.

"During the present month," (June) writes our military colporteur, "I met with nothing but joy at seeing the avidity with which officers of all grades are receiving the Word of God. Almost all are favoring the dispensation of the Scriptures, while many are really pious men. The *Commandant-General* was one day himself express-

ing his approbation of the Scriptures, but recommended the Romish version in preference. 'No, sir,' was their reply, 'we decidedly prefer the Protestant Bible; we have no confidence in Popish or Jesuitical labors.' Indeed," proceeds the colporteur, "it is impossible for a stranger to imagine how great and extensive is the good effected by the Bible-work amongst the soldiers at present. An officer whom I met the other day asked me, 'How many Bibles have you remaining in your bag?' 'Five, sir.' 'Well, entrust them to me, I will go and sell them among the men.' He did so, and soon came back handing over to me the proceeds of the books." And who was this officer suddenly turned Bible colporteur? Why, no other than an officer to whom this colporteur had had great pains, eighteen months since, to sell a Bible, but who now had been blest in the study of the sacred pages and felt anxious to help in their being disseminated amongst his fellow creatures.

We have recently attempted a new method of tract dissemination by placing paste-board cases, containing small printed papers and pamphlets, in shops and rooms open to strangers. These cases have a label pasted on them with this inscription: "Take and Read—Gratis." Good numbers of tracts have thus been put into circulation. Amongst other persons, a milkwoman felt anxious to distribute some, and one of them fell into the hands of a village priest, who, after its perusal, upbraided the person (a bigot) who had presented it to him: "Why," he exclaimed, "this is no Roman publication; it is dangerous to read, and must be repudiated, etc., etc." Whereupon, the priest's reproaches were in turn made known to the milkwoman, who, however, felt no difficulty in repelling the priest's reproaches: "The priest," she replied, "says the tract is not Roman, and truly it is not; but you, my good friend, are not a Roman, either; and I will prove it to you: Were you born at Rome? No. Have you ever been at Rome? No—Well then, you see, you are quite mistaken in supposing yourself to be a Roman." The incident did not fail to be soon made known

in the villages, where it produced a remarkable impression. "The milkwoman is in the right," they said, "and whatever the priest may say to it, we will read such papers as these; they are good."

Thus, in various ways, the Truth is being made to spread on the field of our home-mission, yet always (except in the army) amongst the poorer classes exclusively. Whether in town or country, we cannot get access to the higher regions of society, where the influence of the clergy maintains itself in all its traditional obstinacy and vigour. If Peter Waldo of old preached the Gospel to the poor at Lyons, if Calvin, after Waldo, found that "the poor of Lyons" were easily and joyfully touched with the preaching of the simple Truth, if Adolph Monod could get none but the poor to come out with him from the ranks of Rationalism, we are privileged no better at this day. And this explains how we are constantly in a condition dependent, after God, on the liberality of friends to aid us.

If, as in other cases, the extension of our field of labor were bringing along with it an increase of financial force, we should not be under the necessity of reciting our appeals for help; but as it is, we must again make known to our friends our needy position, and repeat our cry, "Come over and help us!"

Our deficiency of treasure has increased sensibly since the last few months.

Believe me to remain, dear sir, yours

Respectfully and affectionately in
Christ, C. A. CORDE.

P. S.—Our Sunday-schools continue well, and the President (absent for a few weeks) will on his return furnish his report on their state.

MILAN—ITALY.

We are sure that our readers will peruse the following Extracts from the Reports of the Bible-woman, employed by the Society under Mr. Clark in Italy, with intense interest. They will see that women in Roman Catholic countries, when converted, make most efficient missionaries. Rome's power at present lies in the strong hold she possesses over the female mind and heart.

By the labors of converted women, we hope to undermine that terrible influence, and thus lead families to sit at the feet, not of a man-priest, but of Jesus,—the High-Priest of our blessed religion. ☉

EXTRACTS FROM THE REPORT OF THE BIBLE-WOMAN, MRS. M. SASSI.

April 4th.—Visited a Roman-Catholic family, where I have been many times. Two or three of the members now attend the Evangelical meetings.

5th.—Called upon a lady who has been much interested in reading the Word of God, and she entreated me to visit her often to explain to her many things.

6th.—Called at a house where were four ladies. They were conversing on religious subjects when I entered, and invited me to take a part in the conversation. In answer to a remark, I observed that the Protestants do not prohibit the study of the Bible as do the priests, but on the contrary, they seek to explain it and cause it to be understood by all. Seeing them very much interested, I told them that I was an Evangelical, and explained to them our doctrines. We continued to converse in this way for some time, and they expressed great satisfaction and a desire that I should visit them again.

8th.—Went to see a sick member of our church, and in the same house was a Catholic family, with whom I remained in conversation all the afternoon about the adoration of saints and the worship of Mary, etc.

10th.—Visited a Catholic woman who has consumption. She takes great pleasure in hearing me read from the Gospel, and gives good evidence of being united to Christ by faith.

18th.—Visited a family composed of five persons, including servants, all Catholics. They drew me into a discussion in reference to baptism, because the priests tell the people that we have no rite of baptism. I explained that rite, as we receive it, and also spoke of other articles of our faith, giving proofs from the Gospel. At last, the mother of the family, who is advanced in age, turned to me, and with weeping acknowledged that she believed the words of the Gospel to be the truth; "and," said she,

"I entreat you to visit me often, because I have but a little time to live, and I wish to become acquainted with the way of salvation by Jesus Christ." They bought a New-Testament.

24th.—Visited a sick friend who loves the Gospel, though she has not yet left the Roman Church. The priests are much afraid of the influence which Evangelical truth has upon her, and often send their messengers to warn her against our influence. Such a one came to-day while I was with her, and professing great friendship for the poor woman, offered to serve her in every possible way. And she began to revile the Evangelists and all who favored them, saying that they are a company of backbiters and slanderers; that they do not preach Christ in their meetings, but rather slander the true ministers of God, and say that the priests ought to marry! I opened the New-Testament and read what Paul says to Timothy: "Now, then, a bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity." To such a reply from St. Paul she had nothing to say, but that all who accept the religion of the Evangelicals are all *heretics* and *sinners*. I replied that Christ says he came not for the just, but for sinners; not for the whole, but for those who are sick, and we, being sick, have accepted the only Physician; and being sinners, we accept Christ as our righteous Saviour; and He in his great love welcomes us and pardons all our sins, while he reproves those who seek to present to him their own righteousness. The lady had no words to express the contempt and rage that burned in her face, and she left the room in great anger. The family prayed me not to forsake them on account of what this woman had said, but to visit them and teach them the words of our Lord which they loved to hear.

May 3d.—To visit the sick ones at the hospital. Thence to a Roman Catholic lady who is an invalid, and finding with her sev-

eral friends. I remained some time in conversation with them. The lady herself acknowledged the Gospel as truth, but the others made great opposition, and said the mass is a divine institution. I read some passages from St. Paul, showing that the true divine institution is the sacrifice of Christ, which cancels all our sins.

May 4th.—Called upon a Catholic lady who is in great affliction, but she received with joy the consoling words of our Lord.

10th.—Visited a family, of which the father is a distinguished man in the Roman church and occupies the position of prior. He contends strongly against the Evangelicals, and says they are not the church of Christ, but of Anti-Christ; that the Roman church only has the truth, and the Pope is the only one inspired by the Holy Spirit, and that great wisdom exists in his cardinals and bishops. After a long conversation, in which we discussed these doctrines, and the Gospel doctrine of Christ being made unto us wisdom, and righteousness, and sanctification, and redemption, this man, who so boldly railed against Gospel truth, seemed disturbed and confused, and acknowledged that he did not dare to go against the opinion of the public in these matters. Many of his family, however, agree with the Gospel, and wish to be instructed in it.

13th.—Called upon a R. C. family whom I had visited some time before when they were suffering under a great affliction, and had left them a New-Testament.—They told me they had read it diligently and had never found so much consolation as in reading the Holy Words of the Lord Jesus. They asked many questions and wished me to explain many things.

17th.—Visited a R. C. family in Hospital st. They say that the Gospel is truth, and that they understand very well the abuses and the mercenary character of the priests, but that they cannot abandon the Roman church out of respect to the fathers. I replied that it was right to have respect for the fathers as far as they were in the truth, but where they were in error we should leave them and obey the truth, because it is written in Romans 2: "But to

them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath." And if we wish to avoid this wrath, we should accept the grace of God in Christ Jesus as it is now offered to us, for St. Paul says: "To-day if ye will hear his voice, harden not your hearts," intimating that the Word which now is of grace will one day be of judgment. He also says, "In that day when God will judge the secrets of men by Jesus Christ according to my Gospel." And again, "When the Lord Jesus shall be revealed from Heaven in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." Therefore we should consider that there is condemnation for them that obey not the Gospel. Moreover, if the Apostles had adhered to the principle of not abandoning the religion of their fathers, they never would have followed Christ. They listened attentively and desired me to visit them again.

18th.—Went to visit a Roman-Catholic man who has consumption. I have read to him often from the Testament, and he is always interested, but to-day on hearing the passage, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest," he was deeply affected in view of God's love in sending his Son to die for sinners.

22nd.—Called on the same man, who entreated me to go to him every day and read him a chapter from the Gospel, saying that he knew it was the Word of God, and his only comfort, and that while he listened even the pains of his body no longer seemed so heavy.

23d.—Visited a family that had received me very coldly on a previous visit, because they had heard that I had become Evangelical. Now they welcomed me, and were even interested to enquire about our articles of faith. I told them that we receive the law of God as perfect, that man is unable to redeem himself, that Christ saves us by the shedding of his blood, and that we are justified by faith in Him. I explained these doctrines and quoted many passages from Romans 5. At last the lady of the

house said, "Now I am convinced that those that brand you as heretics are really slanderers. It is plain that your faith is true, and that the false doctrines are in the Roman church.

30th.—Called upon one of our sisters, who on account of many persecutions has become cold in her faith. We conversed about Christ as the Author and Finisher of our faith, how he endured the cross and despised the shame; and that whom the Lord loveth he chasteneth that they may be made partakers of His holiness. When I left she promised that she would persevere, and trust in the Lord.

EXTRACTS FROM MRS. SASSI'S REPORTS.

Went to the hospital to comfort two of our sick brothers, who are very much disturbed by the priests and nuns of the establishment. Afterwards went to the house of a brother in the church, who is ill, and I found there some of his relations who were endeavoring to shake his faith in the Gospel. This gave me the opportunity of defending his faith and making known to them much Gospel truth. Some of them even confessed their determination to go to the Evangelical service and hear for themselves. I met also a lady, who bought a New-Testament and the same evening came to our meeting, and she told me afterwards that she was much edified.

Visited a family with whom I had a long conversation about the mass, the worship of pictures, confession to the priests, and many other things of that kind. They expressed much satisfaction with the discussion, and wished me to visit them again. Also went to a family that had sent for me to explain some passages in the New-Testament which were obscure to them. Visited a member of the church and found with her many relations who threatened her on account of her faith in Christ, and then wished to drive me away from the house, but I did not wish to go, because I considered it my duty to assist and defend my sister in the faith, therefore I remained until the adversaries had all gone away. Visited a sick man who has been in the Hospital, but at

his own request was brought back to his house that he might die in the Christian faith in peace. Also had a long discussion at the Hospital with the mother of one of our brethren who is there ill. She said that her son ought to be willing to forsake the Gospel, because the priests were so much opposed to it!

Visited a family that at first insulted me and told me that I had become a Jew, but after a little explanation, they treated me very respectfully, and even kindly.

Called at the house of one of our brethren whose wife is still a Catholic, and he is greatly tormented by her. I spoke with her about the bad treatment which she causes her husband to suffer unjustly, and tried to show her that her conduct was not that of a Christian. I told her that the Lord Jesus commanded love and peace, and not hatred and war; and that if she were a Christian she would love her husband and live in peace with him. To which she replied, "My confessor told me to act in this manner, but it does not appear to me to be quite right, and I shall speak with him about it."

Visited a sick woman, who on account of the visits made her has, by the blessing of God, been brought to see the truth as it is in Jesus, and accepts it with her whole heart. She is a great sufferer, but she rejoices in the midst of her pains that she has found the true source of consolation, and she delights to testify to her family and all her friends, that Jesus is the only Saviour that the sinner needs.

Visited the brother and his wife, mentioned on the 4th. She has been quite ill, and her feelings have somewhat moderated towards her husband, but she is still on good terms with the priests.

On the street I met the priest of the parish where I lived before I became Evangelical. He, knowing that I had left the Roman church, questioned me in regard to many of its doctrines, baptism, confession, and the mass, and told me to read the 53d and 58th verses of the 6th chapter of John, where Christ says, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." I answered him

that I would also read the 63d of the same chapter; which says, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you are Spirit, and are Life." He gave more good advice, and told me that I had been well-instructed, and that if I had remained in the true church, I might have done much good. He then left me, saying, "I will pray to the Madonna for you." I replied, "And I will pray to Jesus Christ for you."

Called to see our brother who is ill, and found his wife quite inclined to discuss religious matters. She has had some experience of the falsehoods of the priests, and leans decidedly towards the Gospel, but has not yet found the true way. She says that she tries to keep the ten commandments, to love her neighbor as herself, and rejects all the abuses of the priests. I told her she would find it hard to do this in her own strength, and even if she could, it would not merit salvation. Afterwards went to a R. C. family that received me very cordially, and were much consoled by Christ's words. The man took down a picture of the Madonna, which had hung for years at the head of the bed, and gave it to the children for a plaything. He also wished to know our place of meeting that he might attend.

At the same house. This family continues to abide by the Gospel, notwithstanding the annoyances of the neighbors and the owner of the house, who is a priest, and threatens to drive them out if they listen to these Protestants. They reply to him that they have never known such comfort in all their lives before, as they have experienced since they received the Gospel. They gave him the tract, "Come to Jesus," and he gave them one with a thousand arguments against the Protestants.

EXTRACTS FROM MARIETTA'S REPORT.

Went to the house of a gentleman with whom I had a long conversation in reference to Gospel truth. He is well acquainted with Scripture, and he said to me, "You are speaking with so much freedom of the Gospel that I am afraid the priest will one day burn you on the public square." I re-

plied, "I am ready to be burnt, but I cannot cease from speaking of God's Word."

I was sent for, to go to the house of a priest of the Roman church, and I had a long discussion with him and with his sister. She called me a Protestant, and said we were all wrong, because we do not go to mass nor to confession. I told her that we regarded the mass as unnecessary, there having been one sacrifice made once for all, Jesus Christ; and besides, we considered it an insult to Him, because the mass supposes the need of more sacrifices, as though His were not enough. She raised her hands and exclaimed, "O, you are lost, you are lost!" I replied that I was truly a lost sheep, but I thanked God that he had sent His Son to save the lost. She asked me many other questions, and finally desired me to call again and converse with her and her brother.

Went to see one of the church members who is ill and very poor, and whose friends are all opposed to her because she receives the Gospel. She has been unable to work for five months, and she has five children to care for. Her relations tell her that she is an apostate from the true church, and God has sent all this trouble upon her as a punishment. They never visit her except to annoy her and her children, and she being an unlearned woman, and not disposed to sustain her cause by discussion, is very much depressed and discouraged, and wished me to visit her often to give her instruction in regard to the Gospel, for she feels her ignorance.

Afterwards, went to see the gentleman before mentioned, who has been to hear the preaching of the Rationalists, and being somewhat disturbed by their arguments, he rehearsed them to me, to which I replied from the Gospel as I was able.

Called to see a friend, a Roman C.—She asked me about the mass, and I told her our belief in regard to it, and then she asked me if I did not go to church at all, and I told her about our meetings. But she said, "Do you have no pictures of saints or altars, or confessional?" I replied that we have no pictures, but we have brethern

and sisters, whom we hope will be saints in Heaven, and our confessor is Jesus Christ, who is our great High-Priest, and by the Holy Spirit incites us to do good; I was guided by the priests, and did their bidding, but I had no peace in my soul; now I try to do God's will, and I am happy. She said these things seemed true, and she should like to hear more about them.

Had a long discussion with a family consisting of six persons. They questioned me about the mass and the worship of saints, and the Madonna, etc., and I explained the doctrines of the Gospel as we understand them. The one who opposed me most violently was the man of the house, who is well-educated, but he said to me, "I have read many books, but I cannot answer your arguments." I replied that I was a poor woman, and without education, but that God by his Spirit assists the feeblest of His children when they speak in His name to make known His Word. The man went away, but the others desired me to remain and speak to them still longer, and they expressed great satisfaction, and entreated me with weeping to visit them often and instruct them in God's Word.

Visited some persons who contended for all the superstitions and abuses in their church, but said at last, that it would be difficult for them to accept the Gospel, because they would have to change their religion, and they would be despised and persecuted by all their friends. I said true, whoever accepts Jesus Christ must take up his cross and follow Him.

To visit a sick person, and found in her room several women who desired me to speak to them from the Word of God. Among these women was one who told me she had attended the Evangelical meetings, that she was pleased, and thought they preached the truth. They wished me to visit them often and read to them from the Bible.

LETTER FROM FLORENCE.

AS OUR usual monthly communication from Dr. Van Nest has not reached us, we publish the following interesting letter of his to the "Christian Intelligencer:"

FLORENCE, June 28, 1866.

WE live in a great excitement. War is upon us—a most popular war into which the nation enters with its whole earnest heart. When volunteers were asked for, the population seemed to rise *en masse*; the streets in the vicinity of the enrollment offices were almost impassable, and more presented themselves than could be accepted. In fact, the city authorities issued a proclamation warning the people against excess of enthusiasm. There is a reactionary party, but it skulks in the dark and dares not show its head. However this subject may be judged in reference to other European interests, there can be no doubt that the Italians have the right. They have set up a liberal constitutional government; under its benign influence the people have been happy; they have advanced in knowledge, wealth, and every material interest; they have sustained civil order for years, and yet Austria would not recognize them; nay, but compelled them to maintain a large standing army as a defense from its possible assault whenever an opportunity offered. To increase the trials, a portion of Italians were sighing for the liberty enjoyed by their brethren. Any one who has visited Venice, must have felt that it was in mourning. Much in this contest reminds us of our own great trial. The Italians fight for national recognition, for national unity—and the people have made the war. It was not so much the king and his counsellors, as the Italian nation that called to arms. The universal cry was "unity." Parliament voted the most liberal supplies. How could government hesitate? They could not stand against such a popular and righteous demand.

It was a grand occasion, when about a week since the king left the capital to take his place at the head of his army. On the previous day notice had been given that he would leave Florence at 4½ A. M. At that early hour one might have supposed only a few crazy patriots would be abroad. Awakened by the drum of the guard, I started up and found the whole population in the streets; all the ways leading to the railway-station were crowded. There were assembled the officers of the government, both houses of parliament, and the city authorities. The streets were lined by the National Guard, whose band discoursed sweet music, and round about were various bodies of soldiers. Then came the king and staff. It was a solemn sight. He is a man past middle life; by no means attractive in citizen attire, he looks magnificently as a soldier, and now, in full military garb, he left the luxuries of his grand palace, to fulfill a vow which he had made over the grave

of his noble father, to be "the first soldier for the independence of Italy." At his appearance the air was rent with huzzas, cries of "Viva 'l Re," "Viva 'l Italia;" ladies clapped their hands from balconies, and one man said, "Sire, when you have saved Venice, don't forget Rome." The king was greatly affected by the popular devotion. He threw his arms about Baron Ricasoli, kissed him affectionately, and committed to him the care of the kingdom. The formal regent is his cousin, Prince Eugenio, Carignano, of Savoy. On Friday he started, on Sunday the first battle was fought. It has been called a defeat, but the Italians do not allow it. Perhaps the smoke has scarcely passed enough from the field to reveal its true character. The attack was made by the Italians upon the famous Quadrilateral, a place strong by nature and perfected by art, before which Louis Napoleon stopped in his course of victory, and which has been held impregnable. Two of its great fortresses are Peschiera and Verona. The Italians attempted to take Vuleggio, a high ground between the two forts; by which, if they had succeeded, they would have divided the Austrian force and gained command over both the forts. The enemy seemed to understand the plan, and were prepared to meet it at all points. But a single army corps was engaged. Some say that it was intended only as a reconnoissance in force, and that so serious a battle was not anticipated. Others hold that it was designed to test the quality of the new and untried army. The Italians have proved that they can fight. All day long they stood under cannon-fire in presence of an army of high reputation, and that army protected by strong defences, and although their losses are severe, yet they retired in good order and held position on the battle-field until nightfall. One general was killed, several wounded, and Prince Amadeo was hurt by a sharpshooter. An attempt was made to take prisoner the Prince Humbert, heir presumptive to the crown. No official reports have been received, but the Italians have taken eleven hundred prisoners, and their probable loss is from four to five thousand. The battle is called that of Curtosa.

The necessity of the times has led to a most important legislative enactment—the sequestration of the property of the religious houses, monasteries and convents—which is to be employed in support of this war for liberty. Few movements could be made so conducive to national prosperity; and yet years might, probably would, have elapsed before the step was taken, were it not for the pressure of the moment. You may estimate its importance when six hun-

dred million francs were proposed as a church loan to the government, if the action should be deferred. The bill met with a stiff opposition in the legislature, but was carried by an overwhelming majority—something like 180 to 40. I have not the exact numbers. The truth is, the clerical party is not in popular favor. You know how it is, "Quem deus vult perdere prius dementat." Their edifice is falling, and they are doing their best to hasten the ruin. A few days since a priest reading the war news in the public bulletin, expressed exultation over the event. A plain man took the matter in hand, and the clerical gentleman received some good sound knocks as a reward for his temerity. What must be the consequence of this opposition to the general weal? What power can a church wield that can smile complacently when misfortune befalls its country, that can rejoice over the death of its martyrs for liberty! If misfortune befalls Italy in this contest, a heavy retribution of popular wrath will rest upon the head of the clericals. A Sanitary Commission has been put on foot after our fashion.

THE ROMAN QUESTION.

Those who flatter themselves that the will-
ingness of Austria to relinquish her hold upon Venetia has removed all obstacles to the speedy restoration of peace, appear to leave out of view the most insoluble of all the questions by which Europe is distracted. That is, the right of the people of Rome to unite with the rest of Italy; the right of Italy to have Rome for its capital; and the demands of the Pope and his government, who are to be disposed of in a manner consistent at once with the prerogatives which he claims, the wishes and objects of his supporters, and the general interests of justice and liberty.

The Pope claims the prerogative of universal bishop by virtue of his successorship to St. Peter, as bishop of Rome, and his prerogative of civil sovereign by virtue of certain grants, some of them made twelve hundred and sixty years ago by those who then ruled the world. He and his party also insist that his possession of temporal power in Rome is absolutely essential to the maintenance of his ecclesiastical authority.

To harmonize this with the necessary unity and independence of Italy, in the possession and government of all that is called Italy, with Rome for its proper capital, seems now like one of the greatest impossibilities. One or the other, the Pope's temporal sovereignty or the supremacy of the Italian government, must give way. The

problem is to determine which of the two is the greater interest, or which has the higher title to be preserved.

The Emperor Napoleon, while he was yet only President of the French Republic, solved the problem in his own mind, by determining to maintain the dominion of the Pope at Rome, at every hazard and cost, no matter what other interests might be sacrificed in consequence. So he sent a body of French troops to take possession of Rome, driving out the republican government and army, who were too feeble to stand against the mighty power of France; they brought back the Pope by military force, and reinstated and now uphold him in his temporal sovereignty by the power of French bayonets. Thus it remains to this day. Of course the presence of an antagonistic power in Italy, upheld solely by the military force of a friendly power like France, has been a sore trial to the Italian government for the last seven years. The Emperor has so far yielded to the representations of the Italian government, as to promise the withdrawal of all French troops from Rome at the end of two years, which term will expire in October of this year. Then we shall see what will happen at Rome, and what will become of the Pope—or else we shall see what is the value of a positive and unconditional promise by Napoleon.

It is understood that the people of Rome are thoroughly well-disposed towards the Pope in his personal and ecclesiastical character, and are willing to guarantee him all the honor and maintenance that he needs in his capacity of chief bishop, provided that he will consider himself entirely relieved of temporal affairs, both of the city and of Italy. But they are firmly resolved not to endure the present intolerable evils of the priestly administration in the city one moment longer than they are compelled to submit to military force; and if the Pope and cardinals persist in meddling with the government of the city after the French troops are withdrawn, they are determined to send the whole conclave adrift to find shelter wherever they best may. The Pope can neither raise nor pay a sufficient body of troops of his own to keep the people of Rome in subjection after the French troops are withdrawn. The Emperor of Austria used to be ambitious to relieve France of this care, but he has as much as he can do in taking care of himself. The four million loan to the Pope, which is thrown upon our money market, is designed to aid in subjugating the people of Rome, but it will not answer.

This chief difficulty will be aggravated rather than relieved if Italy is allowed to recover Venetia by her own arms, if Napo-

leon is compelled either to keep or to break his promise of withdrawing from Rome in October, and if Austria is driven out of Germany by Protestant Prussia, and reduced to the standing of a second-class power, overwhelmed with debt, and agitated by the contentions of the discontented nationalities which make up the bulk of her subjects. This is doubtless the secret bond of sympathy which made it so easy for France and Austria to form a coalition for the purpose of controlling the inevitable progress of events. The moral support of the Pope is Napoleon's chief reliance outside of himself. He has publicly avowed his unalterable devotion to the Pope's temporal sovereignty as essential to the power and dignity of the papal office. To relieve the Pope in this emergency is an object infinitely more momentous than the acquisition of an island, or the correction of an inconvenient boundary.

Victor Emanuel would not be allowed by his people to make a treaty finally renouncing the Italian claim upon Rome. Neither Prussia, nor Italy can separately withdraw from the war without dishonor, except in the last extremity. It must, then, be admitted that the aspect of affairs on the whole is not favorable to the speedy return of peace.—*Post*

EUROPEAN WAR.

In viewing the causes of this tremendous war, it would be a superficial and altogether unsatisfactory view of the subject to look only at the human agents concerned in it. There cannot be evil in a city and the Lord hath not done it. Whatsoever pleased the Lord, that did he in Heaven and in the earth, in the seas, and in all deep places. If this be not the battle of the great day of God Almighty, it is a prelude to it. Willing or not willing, the kings who have lived deliciously with the great Roman whore, and have committed fornication with her, must drink of the wine of God's wrath, poured out into the cup of his indignation. "Thus saith the Lord of Hosts, the God of Israel: Drink ye and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you. And it shall be if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of Hosts, ye shall certainly drink." Jer. xxv. 26, 27.

Where should our sympathies be in this contest? First, of course, with the poor people who are driven like sheep to the slaughter, to gratify the ambition, or please the caprice of unprincipled and wicked rulers. As to the "powers" engaged, no

one remembering her history can sympathize with Austria. Treachery and despotism cruelly mark her path from the beginning. With the Prussian people, and with the Prussian idea of German unity, we may and ought to have some sympathy.—The Prussians are, in some sense, the representatives of liberalism on the continent.—But with her perjured king and unscrupulous minister, we can have no more sympathy than with Austria. The Italian's cause is undoubtedly just, and deserves our hearty good wishes for its success. The noble patriotism and enthusiasm of her people command our admiration. Every Protestant, moreover, must feel an interest in the rise of a power-

ful kingdom under the very nose of the Pope, which is decidedly hostile to his temporal sovereignty; and apparently quite indifferent to his spiritual interests. No one need care much what becomes of the projects of the prime mover in this bloody work. The probability is, that the storm which he has raised will not finally subside without the overthrow of his power, and it may be, his death.

"The nations are angry, and thy wrath is come; but we give thee thanks, O, Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned."—*Wit.*

NEWS OF THE CHURCHES.

ENGLAND.

SPEECH OF BISHOP GOSS.

The redoubtable Catholic Bishop of Liverpool, Dr. Goss, has been opening his mouth to utter startling dogmas touching the position of the Papal church in England, her claims, and her expectations, in laying the foundation-stone of a new Romish chapel. He opened his address with a disquisition upon the Sabbath, taking special care to claim for his Church a ruling place in the affairs of the world. For that church, the mistress of tyranny of the most revolting character, he demands the honor of ever having stood in the vanguard of liberty. Every tyro in civil history knows this to be contrary to the truth; and all men conversant with the history of religion are well aware that instead of Popery being the friend of spiritual freedom, the entire Romish community constitutes only one house of bondage. Bishop Goss actually has the hardihood to say in the great community of Liverpool, that it is the object of the Romish clergy to raise the prostrate people from thralldom and introduce them to the freedom of the Gospel! The meaning of words is here changed; for in the Church of Rome there is no light, no Gospel, and no freedom; all is darkness, fetters and death!

Those who look to Popery, which is, meantime, and has been for many ages, the enemy of Sabbath observance, for aid in the present conflict, will look in vain. Bishop

Goss seems peculiarly at home in the work of Sabbath desecration, and his swords ought to sink deep into the ears of Protestants. Let them listen to the right reverend declaimer:

"All homage is due unto God, but after that service, then I hold it lawful that man should enjoy himself by honest recreation; and instead of being driven stealthily to carouse in a public-house, instead of being compelled to sit at home, brooding, perhaps, over some vice, I would rather see our manly young people gathering together, and going forth to practice with their rifles even on this day; and I would like to see our cricket clubs at work, and our athletic youths strengthening themselves, and recruiting themselves from the fatigue of the week by playing at foot-ball and other athletic sports. These things do not break the law of God any more than the smoke which goes into a man defiles him. We have, therefore, no sympathy in any way or manner with the Jewish observance of the Sabbath; and consequently we have selected this day in order to perform this holy rite, because what we have been doing is a sacred act. No doubt many may shrink from the very thought of holy water, but let me tell you that we have practice—authority—for it, which has come down even from the days of the Apostles. We do not believe that the water in which the salt has been mingled has any special power of itself, but the

priest or bishop who blesses it does so in the name of the Church, and the Church is the spouse of Christ. It was founded by Him, and therefore in Him and through Him the Church preaches; and when the water is sprinkled and blessed, we believe that it is not the water which produces the effect, but God, in whose honor we act. We are but the instruments through which God confers His blessings upon man. I have no doubt that many have looked on with astonishment at the rites and ceremonies we have performed, and some will go home shaking their heads, and they will call what we have done an idolatrous Popish rite; but in everything we have done this day we have recognized the power of God, and we believe that what has transpired has been for the temporal and eternal interest of man. We have dedicated this church to Mary, the Mother of God, who bore Him in her womb, who nursed Him; but it is in reality to God that we have dedicated the church under the invocation of her name; for we do not build churches to saints—we build them unto God, although we bless them and put them under the name and patronage of some saint. Could I only take you back to the year 1127, in this very month of July—nay, within two days of the very day on which we are met—to that Vale of the Deadly Nightshade, you would see there the venerable Abbey of Furness first beginning to rise from the ground; for it was on that day that Stephen, Earl of Moreton, afterwards King of England, laid the foundation of Furness Abbey, in the immediate neighborhood of this place. We covet not the land, but we endeavor to replace the altars which have gone, and we calculate that we shall have the assistance in that work, not only of those of the same faith, but of all, because if it is unnecessary for you—for those not belonging to our body—to build your churches, that necessity has arisen through your having the revenues which formerly belonged to the Catholic Church of this country. But, as I said before, the Catholics have been deprived of this property—it has been handed over to the Established Church of this country; and, therefore, the members of that Establish-

ment are called upon to support our Church to some extent, as we do in regard to theirs. We appeal to all, because all have been benefitted in past times by us. If the members of the Established Church have not to build places of worship and make various provisions in connection therewith, it is because they inherit what formerly went towards the sustentation of the Catholic Church; and, therefore, I say, that because they possess what we once had, and are not under the same necessities, we are now called upon to claim something on our own behalf."

What say the apologists of Popery to this impious diatribe? Things are bad enough through the abounding impiety of the land, even amongst Protestants; but let the Bible be withdrawn, let the Romish priesthood once more be placed in the ascendant, and we shall have French Sabbaths. On that day we shall have our military reviews, our political elections, and our theaters open throughout all the land. Surely, it is time to expose with our utmost might every attempt by which the British people are to be deluded, sophisticated, and misled to their own ruin.—*British Standard*.

FRANCE.

How they dispose of inconvenient wives abroad:

At Westminster Police-court, on Monday, Mrs. Sarah Wheeler, aged about forty-five, applied to the magistrate for advice. She said she is a Protestant, and was married twenty-seven years ago to a Roman Catholic, by whom she had four children. They left England some years since, and went to Belgium to the service of Prince Max du Croy, who had a country-house near Mons, and also resides at 113 Rue St. Dominique, St. Germain, Paris. She brought up her children in the Roman-Catholic faith, not, however, adopting its tenets herself. Four years ago, on account of their differing on religious subjects, her husband would have nothing more to do with her. She worked at her needle for some time, and then went to Chantilly, where she remained till twelve months ago, when she came to England, and by the kindness of Captain Newcomb, a magistrate at Alder-

shot, where her husband's friends live, she was enabled to return to the Continent in search of him; she was not allowed, however, to see him or her children, and six months ago she was placed by force in a convent prison at Senlis. There she was cruelly treated and half-starved for four months. She was afterwards taken to five other convents, and last to Boulogne. From a convent there she was taken, last Sunday

week, by two gendarmes, placed on board the London steamer, with only twelve sous in the world, and told never to enter France again, or she would be imprisoned for life. Her husband wanted to get rid of her. The French Ambassador had refused to assist her, and she had no friends or home. Mr. Arnold said he could not help her, but directed her to lay her case as speedily as possible before the Foreign Office.

MISSIONARY INTELLIGENCE.

INDIA.

"THE season, thus far, has been a very severe one. John reports 111° in the shade day after day, in Arcot. We have fortunately escaped the worst of it by being in Palamania these two months. Several new villages are just coming over near Arnee. I believe the movement will spread rapidly over the whole district, provided we are only able to give it adequate encouragement. But we are blocked on every wheel—want of missionaries, want of native helpers, want of money, and the Board cutting our appropriations down to one-half at that. What is the use of cultivating our vineyard until the clusters begin to drop bursting ripe on the ground, and then find we can't get them then? Worse than labor lost. It is dreadfully discouraging."—*Extract from a private letter.*

BENGAL is far ahead of Bombay in the matter of mental activity and reform. The educated natives of Calcutta and the vicinity are supposed to number more than 50,000. Many of them read and speak the English language, and they enjoy the best books in our literature. The great body of them are thinking men; they are of sober judgment, ready to listen to statements of the truth. To a great extent, they have outgrown the superstitions of their country.

There are others of these men who think they can show their superiority to superstition, and their freedom from mental bondage, only by eating the food of the English, especially that abomination of all Hindus, beef, and by drinking wine. Some of

them even import their own wines from France. These are few in number, and of no great influence among their countrymen. They have representatives on this side of India, also; but they keep their practices mostly a secret here.

Another class of the educated men in Bengal, are the active reformers, the members of the deistical society, the *Brahma samaj*, or assembly. These appear to be the men most in earnest of any. They publish two newspapers, one in English and the other in Bengali. It is stated that their numbers are constantly fluctuating; for mere earnestness in reform is not all that the soul seeks for. At one time they printed many tracts in opposition to Christianity, mostly taken from deistical works in the English language. Of late, they publish tracts elucidating their own tenets. These do not remain the same for any great number of years; they have been changed several times within the history of the society. One of their principal doctrines at present is, that there is no forgiveness for sin; it must be expiated. There has recently been a division in the society, some of the younger and more ardent members wishing to push on in the matter of reform faster than their elders thought prudent. They have started a society of their own. These discussions and publications are no doubt doing good; they will lead some men to the only satisfying rest for the inquiring spirit of man. We regard all this awakening intellectual life with hope, as a preparation, in some sense, for the reception of the doctrine of Christ our Saviour.—*Congregationalist.*

MISSIONS OF AMERICAN BOARD.

EASTERN TURKEY.—Mr. Barnum, in a recent letter, referring to the female boarding-school at Kharpoot, which has been in operation less than four years, states some interesting facts. The whole number of pupils from the first has been ninety. Of these, thirty are still in the school, and of their religious state he does not now speak. Of the remaining sixty, three or four were professedly pious when they joined the institution, and some were connected with it only a few months; but thirty, half of the whole number, were happily converted while members. Mr. Barnum also writes, June 9, "The last Sabbath was a 'high day' here. The meetings of the union and of the mission had attracted a large congregation, somewhere from 800 to 1000, I judge. Eighteen persons were received to the church."

Mr. Walker wrote, June 1, "I trust that the young men in the Theological Seminaries are awakening to the claims of the foreign field, and that you will be able ere long to supply our mission with four or five good men, who are now, or will soon be, imperatively needed."

Mr. Parmlee, of Erzroom, writing on the 12th of June, notices at some length the unfriendly, and "somewhat strange" conduct of Turkish officials towards the Protestants there, making the future appear very uncertain; but he adds, hopefully, "There are, even now, many cheering signs. Our Sabbath audiences were never so large as they have been since the commencement of this year; our sales of books, chiefly Scriptures, have more than doubled; and inquirers after the truth are coming to us from all quarters, both far and near."

"Among these inquirers is a Mohammedan mollah, or priest, the son of a wealthy cadi, or judge, of this city. This man has been known to us for some two years. He seems to have become thoroughly convinced of the falsity of Mohammedanism, and is candidly examining the doctrines of Christianity, but does not yet see his way clear, in the face of the persecution that would await him, to avow himself openly a follower of Christ."

SYRIA.—Mr. Bird wrote, June 8, "The war-cloud in Europe has produced quite an excitement in the commercial world. The cholera reports have reanimated quarantines. The locusts are doing great injury in sections of the country, and here are occupying much time and energy. The Duma leaders are in prison, and have been for some time past."

SANDWICH ISLANDS.—Mr. Lyman, of the Hilo Boarding-school, wrote from Honolulu, June 8th, stating the pleasant fact, that of the native members of the Evangelical Association then in session, thirteen had been members of his school, and three others were his pupils before the boarding-school was established. Of the Hawaiian missionaries to the Marquesas Islands and Micronesia, also, five had been members of the school.

NORTH CHINA.—Mr. Goodrich wrote from Peking, May 11th, that there had recently been "trying circumstances" in the church, but adds: "We have, however, a brighter side. Mr. Blodget baptized a woman last Sabbath, and her two little boys, of five and seven—a beautiful sight."

BIBLE WOMEN.—"The experiment of employing Bible-women has been successfully tried at Constantinople since the beginning of 1866. Five such women have been supported by the American Bible Society; one at Hasskenz, one at Stutari, and three in the city proper. Hereafter there will be one at Balat. These Bible readers have been kindly received in Armenian families; have sold a good many copies of the Scriptures, and have met, in all respects, with much to encourage them in their work. It seems proper to mention them in this report, although they have been supported by the American Bible Society, for their labors have been superintended by those in the service of the Board."

MARSOVAN.—"As usual, one of the most encouraging features of the work in this place is among the women. Fifty-six women are receiving instruction at their homes, learning to read in the Bible; and we have

almost daily assurance, with our own eyes, that the entrance of that Word giveth light. Nearly the same number are usually found at the weekly women's prayer-meeting."

THE CHOLERA AT CONSTANTINOPLE.—

"Soon after the annual meeting in 1865, the city of Constantinople was visited by the cholera. Probably 50,000 persons were carried off by the epidemic; the business of the city was greatly deranged; multitudes of men were thrown out of employ-

ment; and many of the Protestants fled to their homes in the interior. The missionaries remained at their posts, and continued their regular work as far as possible. The youngest child of Mr. Washburn was taken away by the disease, but with this exception, although greatly exposed, the lives of all the missionaries and their families were graciously spared. When we remember the terrible character of the epidemic, and the thousands of homes made desolate, we desire to render special thanks to God for his sparing mercy."

MISCELLANEOUS.

FAREWELL MEETING.—A very inspiring meeting was held at the Society rooms on the 10th inst. as a farewell interview with the Rev. Sylvanus Sayre, who on the day following sailed for Valparaiso. A number of the friends of the cause met with several members of the Board. The Rev. Dr. Trumbull, recently returned from Chili, was called on to lead in prayer by W. W. Chester, Esq., who occupied the chair. Very interesting discussions then followed touching the Spanish-American fields, due mention being made both of the difficulties and the discouragements in the work of bringing those lands to know Christianity in its purer character. There was a very free interchange of opinion as to the modes in which the work should be prosecuted, in which the chairman and Messrs. Stone, Woodruff, Berry, Scudder, Smith, Bailey and Trumbull participated. It was agreed that the Society is now inaugurating an extremely important movement, in sending forth missionaries who are to labor for the conversion directly of the native population of Spanish America; and it was thought that the prospect is more inviting than ever it has been before.

Mention was made of a beautiful paper in Spanish now in the press of the American Tract Society, of which it is designed that many thousand copies may be printed, and it is believed the circulation may be not only easy but acceptable. Providentially persons have been raised up who are excellently fitted for working on so timely a publication.

The readiness of the Tract Society to print new works in Spanish was also mentioned.

We are more than ever enlivened in the hope that the Spanish-American countries are to receive increased attention from the churches, and by their efforts a blessing from the Lord.

The Rev. Mr. Sayre replied to the friendly suggestions that were offered to him at this time in a manner full of sincerity and tenderness. We commend him and his labors to the prayers of all who love the Zion of our God; and beseech the Lord to lead and sustain him. For the present Mr. Sayre will supply the pulpit of the Union Church in Valparaiso, whose pastor, Mr. Trumbull, is absent for a season in this country. Two months hence, the Rev. Mr. Merwin is to join Mr. Sayre, and their field of labor is to be among the Spanish-speaking population.

An old fellow of the ultra-inquisitive order asked a little girl on board a train, who was sitting by her mother, as to her name, destination, etc. After learning that she was going to Philadelphia, he asked: "What *motive* is taking you thither, my dear?" "I believe they call it the locomotive, sir," was the innocent reply. The "intrusive stranger" was extinguished.

(From the New-York Tablet, the Roman Catholic Organ of this City.)

THE CATHOLIC SUNDAY SCHOOL UNION.—Some years ago, we believe, there was an attempt made on the part of the teachers of the Catholic Sunday Schools to form an association for the purpose of promoting mutual improvement and amusement. The attempt, however, from a variety of reasons, did not succeed, and was finally abandoned. Our readers will be pleased to learn that a second organization, entitled "The Catholic Sunday School Union," has been completed, and is now about to go into operation with every auspice of success. We earnestly trust that it will meet not only with the best wishes, but with the earnest co-operation of all our young men attached to the Sunday Schools. There is need of such an association here, and with the proper energy and industry, such an organization is certain to succeed. The immediate object of the Union will be, as we learn by a circular before us, "to form a bond of social and religious union among the young men, teachers of the Catholic Sunday Schools of New York, and, by frequent meetings, at which appropriate instructions and addresses will be delivered, and other suitable proceedings held, and by such other means as may be advisable and proper, to enlighten and direct them in the discharge of their duties, and in co-operating with their pastors for the most efficient and systematic management of the schools."

We understand, furthermore, that it is the intention of the Union to establish a Reading Room and Library, if their efforts meet with the success they anticipate, which will not be confined exclusively to the teachers themselves, but will also be accessible to Catholic young men of good character upon moderate terms. The great benefits that may result from this are too obvious to need any comment. Reading Rooms and Libraries are far too few among us. With the exception of the Bloomingdale Catholic Association, the Cummings Literary Institute, and a few others whose names we do not at this moment recall, there are no facilities afforded our young men with the means of spending a profitable and enjoyable hour. We hope, therefore, that the Union will be fostered and encouraged until it becomes the Institute of our city. We understand that a Reading Room is to be established at once, and a Library will follow in due course. It is also proposed to publish a monthly paper or magazine to be devoted to the interests of the Sunday Schools, but, of course, this is as yet only in contemplation.

The Charity which hopeth all things forbids us to believe that the words, "Sunday School Union," or the institution which the words import, are used above, or to be used hereafter in any perverted sense. The young men and the young women and the children of the Catholic Church are to share in common with all other denominations the blessing of the Sabbath School. These blessings are the knowledge of the Bible with the best means of learning it, the restraints of sinful passions which it rigidly demands, and the quickening of the conscience, which is the result of that regeneration of the heart, which is to be the theme of mutual instruction and exhortation among all who associate themselves together for the purpose of attaining a higher spiritual life. Those so associated are to do what they can to elevate the masses, by assembling them in the Sabbath School room, providing them with as many and competent teachers as possible, in order that each group of boys and girls of five or six shall find in their teacher one who can be personally acquainted with them—know their peculiar trials and temptations, and exercise that personal watch, care and influence which, with Heaven's blessing, will secure the present and eternal well-being of each pupil, who is in a high and important sense committed to his care.

If this were all the Catholic Sunday School Union proposes to itself, all true Christians, nay, all men would have occasion to rejoice, thank God, and congratulate the country, the Church and the world, that such a union is about to be formed. The immediate future presents to us new combinations for strengthening the good purposes of Sabbath-keeping, temperance, chastity, truthfulness, in short every principle contained in the decalogue. But in addition to these, though subordinate, yet natural consequences, we are told above that the *social* and the *intellectual* are to be provided for by these appliances which experience has proved of greatest value in promoting the good of the individuals and society. It is under religious sanctions and prohibitions, just such as the Sabbath School is calculated to illustrate and enforce, that all the means of happiness and development can be safely made available to the highest good of every individual.

Ardently will we hope that every pastor and preacher will make it his first and highest aim, to qualify by his teaching and preaching, his example and his personal exhortation, every converted member of his church in which he ministers to take a part as teacher or otherwise as pupil in the Christian Bible School. Let this system be universally extended throughout the Roman Catholic world, and as surely as *the means* which have consigned one nation after another to a common grave-yard of the past, have been *moral* not *physical*, so surely shall there be a resurrection of them to vie with us in the rejuvenation of the race.

THE POPE'S LOAN.—Four millions of the Pope's loan have been sent to this country. The Philadelphia house connected with the transaction is the eminent one of Drexel & Co., No. 34 South Third street. As far as the great daily journals of the country are a guide in judging upon the reception this loan is likely to enjoy, there is very little welcome for it. But as none but Catholics are disposed to assist the Holy Father, the sentiments of the great dailies are not a correct criterion in the case. All the great dailies are rather against Catholicity. The investment secures an interest of seven and a half per cent. If the Bishops agitate the loan, it will go off satisfactorily.—*The Universe*.

We have before mentioned the fact that this Pontifical loan was a drag, indeed, thus far, a perfect failure, in the European market, not for the want of agitation by the Bishops, but simply because the condition of things in the Pope's temporal dominion destroyed all confidence that a cent would ever be paid. The "*Universe*" seems to expect nothing from it on Third street, except as the Bishops agitate it smartly. In other words, it looks for it to be taken by the class who have been so easily fleeced by the Fenian humbug. The late Italian reverses may also give it a lift. Indeed, we should not be surprised if, with the varying fortunes of the war, it should become a nice fancy stock, to the good account of Pio Nono and the speculators. As an investment, no discerning man would, at present, give more for it than for so much Confederate scrip.—*American Presbyterian*.

ROMAN LOAN.—AMERICAN ISSUE—FOUR MILLION DOLLARS.—To insure the Treasury of the States of the Holy See complete independence during the negotiations pending between the Governments of France and Italy for the liquidation of the Papal State debt, His Holiness, Pope Pius IX., by Pontifical Act of the 11th April, 1866, decreed the emission by subscription of the loan now offered to the public. Although former loans have commanded nearly par, His Holiness, in view of the present condition of monetary matters, not wishing to impose a sacrifice upon those willing to assist him in surmounting his temporary embarrassments, as well as to present inducements to capital, has decided to issue this loan at sixty-six (66) dollars gold for the one hundred dollar gold bond. The Bonds, payable to bearer, are of 500 francs, or one hundred dollars (gold), each bearing 5 per cent. interest per annum, in gold, the coupons payable semi-annually, on the first of April and the first of October, in Paris or in New York, Philadelphia, and New Orleans, at the current rate of exchange. The issue being at 66 dollars (gold) will give more than 7½ per cent. interest on the investment.—From 1870, \$12,000 will be annually appropriated for the purchase of the Bonds; the amount of interest of those cancelled will be applied to the further reduction of the debt. It is believed that this loan will commend itself to capitalists generally and undoubtedly to all good Catholics having at heart a desire to prove that His Holiness never addresses himself to them in vain. No investment can present greater security than one guaranteed, as this is, by the pledged faith of a State which has always punctually fulfilled every engagement of its Pontifical Head. Subscriptions received and Coupons paid at the following Banking houses:—Messrs. Edward Blount & Co., Paris, France. Messrs. Duncan, Sherman & Co., Nassau street, cor. Pine, New York. Messrs. Drexel & Co., 34 South 3d street, Philadelphia. Messrs. ——— New Orleans.

Mr. Robert Murphy being the bearer to us of introductory letters from the Apostolic

Nuncio at Paris, we feel authorized to commend most earnestly the objects of his mission to the Rev. Clergy and faithful of our diocese.

Given at New York, this 23d day of June, A. D. '66. † JOHN, Archbishop N. Y.

The venerable Catholic Clergy, throughout the United States and the Canadas, (to expedite this good work), will please receive subscriptions and the amount thereof, and forward the same by Draft or Express to the Central Office at the Banking House of Messrs. Duncan, Sherman & Co., marked on the envelope "Pontifical Loan," on receipt of which the Bonds will be immediately transmitted to them. ROBERT MURPHY, Agent.

Apostolical Nunciature in France.

PARIS, May 20th, 1866.

Mr. ROBERT MURPHY, Paris:

SIR:—Messieurs Edward Blount & Co., entrusted with the emission of the new loan that the Holy Father has just ordered by his Sovereign decree of the 11th of last April, have apprised me of the offers that you made them to place the bonds of the aforesaid loan in America, and of the motives that they have for believing in the success of your efforts. Receiving this intelligence with great satisfaction, I myself desire, Sir, to encourage you in your good intentions and to entreat you to omit nothing that may facilitate your attainment of so just and useful an object to the Government of the Holy Father as that you propose. To this end you are specially invited to call, above all, on our Most Reverend and Right Reverend the Archbishops and Bishops, and on the venerable members of the Clergy, whose moral support is indispensable in order to obtain numerous subscribers among the faithful. And I by these letters, which you may exhibit to the Most Reverend Prelates and to all Ecclesiastics, myself earnestly entreat them to have the goodness to receive you with all kindness and to lend you all the aid that circumstances may require for the more successful accomplishment of the enterprise. For this purpose I declare to them that you are, under the orders of Messieurs Edward Blount & Co., alone authorized to negotiate the bonds of the Pontifical loan in America, and I add thereto that the subscription is for the immediate account of the Government of the Holy Father. It would, Sir, be especially agreeable to me to learn the names of those persons who have subscribed to the loan or aided the subscription. With the hope that your efforts may speedily be crowned by the most ample success, I am happy to assure you, Sir, of my sentiments of the most distinguished consideration.

The Apostolic Nuncio of France.

(Signed), FLAVIO, Archbishop of Myre.

We certify the above to be a correct translation from the original.

NEW YORK, June 23, 1866.

† JOHN, Archbishop of New York.

AN EXCESS OF BENEVOLENCE.—There is a Pinjrapole, or hospital for animals in Bombay. When in 1832 an Act was passed for the destruction of vagrant dogs, the late Sir Jamsetjee Jejeebhoy and several Hindoos and Parsees subscribed 22,500*l.*, where-with they purchased several acres of land, with buildings, in the Bhoolshwar-road, for the reception of the doomed animals. Soon bullocks and horses were admitted, and now there are specimens of almost every class. The municipality very properly taxes the horses. A writer in the "Bombay Gazette" describes a visit which he paid to the Pinjrapole. Some of the animals are sleek, others have enormous wens and sores. In what may be called the sick and dying wards are cows and buffaloes in the last stages of disease, lingering out a miserable existence. Most of them are lying on the ground, and the appearance of many was truly pitiable. There were hundreds of dogs, which come in at the rate of fifty a day, from eight annas to one rupee being paid for each. There are also several monkeys, cats, sheep, ducks, deer, and even turtle. The ants receive a daily ration of sugar and ghee, and boys are paid to collect the black beetles at feeding time. The writer mentions it only as a rumor that, to provide for insects unmentionable, a full-blooded coolie used to be strapped to a cot where they abounded in such a way that he could not injure them. The animals are really cared for at a cost of 1,000 rupees a month. There are smaller places of the same kind in Bombay, Guzerat, and the Deccan.—*Friend of India.*

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
JULY TO THE 1ST OF AUGUST, 1866.

MAINE.

Auburn.	High-st. Church to make Sam'l Pickard a L.M.	32 00
Lewiston.	Pine-st. Church to make S. H. Murray a L.M.	31 65

NEW HAMPSHIRE.

Gilesum.	Cong. Ch. by Amherst Hayward	11 25
Plymouth.	Major J. Puleifer 3d instal- ment for L. M.	5 00
Nashua.	1st Cong. Chur. & Soc. for L.M. of Rev. E. C. Hooker	70 00

VERMONT.

Springfield.	A. W.—to constitute Miss Mary Sawyer and Mrs. Elizabeth Woolson L. Ms.	150 09
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MASSACHUSETTS.

Northampton.	Florence Church	25 00
Chilcopee Falls.	Mrs. E. Carter	25 00
Amherst.	Faculty and Students add.	14 30
Ashfield.	A Friend	5 00
Salem.	Tabernacle Ch. & Soc. by Joseph H. Philpen	65 03
Montague.	Cong. Ch. & Soc.	18 79
Shelburn Falls.		29 08
West Gloucester.	Rev. S. Cole	2 00
South Malden.	Anonymous	5 00
Abington.	Mrs. Huldah Torrey, Ex. of Ziba Torrey, a bequest from him	400 00
Walpole.	Orthodox Cong. Chu. & Soc. of which \$20 by E. P. Stetson in full for L.M.	34 86
Sharon.	Cong. Chur. & Soc. for L. M. of Rev. P. B. Davies	26 84
Groveland.	Cong. Ch. & Soc.	8 34
Waltham.	Trinity Cong. Chr. for L.M. of Rev. E. E. Strong	61 70
Boston.	E. D. Goodrich for the Sabbath School work	100 00
"	American Tract Society at Boston	100 00
Newton.	1,000 Remaniam in Rome	250 00
Quincy.	Mrs. A. B. Ely Cong. Chur. & Soc. for L.M. of Rev. E. P. Thwing	46 00

CONNECTICUT.

New Haven.	3d Cong. Ch. per E. B. Bow- ditch, to make Ansley Wilcox, L.D. and Cyprian Wilcox, Trumbull Cleave- land and Isaac Judson L. Ms.	214 88
Vernon.	Cong. Ch.	15 06
"	Allyn Kellogg to make Rev. Josiah Brush a L.M.	30 00
Cromwell.	H. B. S.—(gold)	1 00
Harwinton.	Rev. C. U. Blissell, \$10; Monthly Concer coll'n \$11 75	21 77
Glastenbury.	Cong. Chu. & Soc. to make Rev. A. S. Chasebrough, J. B. Moreley and E. F. Andrews L. Ms.	107 00
Milford.	1st Cong. Chur. & Soc. to make Rev. James W. Hubbell, Mrs. Julia R. Beach and H. O. Pin- neo L. Ms.	82 00
"	Plymouth Chu. & Soc. to make Rev. George H. Griffin a L.M.	47 62
Stratford.	Col. G. Loomis, U. S. A.	5 00

NEW YORK.

New York.	Allen-street Pres. Chu. Rev. Dr. Newell	116 00
Malone.	C. R. W.	1 00
Brooklyn.	1st Ref'd D. Chur., per J. H. Hedenberg	100 00
New York.	A friend	15 00
Flushing.	Miss M. Tappan	5 09

Chatham 4 Corners.	Dutch Ref'd Ch. to make Rev. C. S. Mead a L.M.	27 64
Port Richmond.	Quarterly collection in Ref'd Dutch Ch., per Miss E. F. Libbey, Tr.	20 41
Harlem.	Ref'd Dutch Chur., Rev. J. S. Lord, D.D., by William Col- well, Tr.	83 10
Enfield.	R. Tallmadge	2 00
Tarrytown.	Mrs. Anson G. Phelps	100 00
Brooklyn.	Clinton Avenue Cong. Chur., per Henry Treadwell, Tr.	83 00
New York.	37th-st. M. E. Ch., Joseph Mackey Jr., to make him- self a L.D., \$100; J. L. Sco- field, Mrs. J. L. Scofield, S. L. Scofield, Mrs. S. L. Scofield, \$5 each; Others, \$55 05, to make Rev. W. H. Boole & J. L. Scofield L. Ms.	175 05
"	Pilgrim Meth. Congrega- tion, 46th-st.	6 03

NEW JERSEY.

Bloomfield.	Pres. Chur., per J. K. Oakes, Tr.	93 48
Hoboken.	Pres. Ch.	17 86
Greenwich.	Bap. Ch.	9 25
"	Presb. Chur., which makes Rev. J. S. Stewart a L. M.	34 23
Cold Spring.	Pres. Ch. in part	32 75
Cape Island.	Pres. Ch.	6 43
Millville.	R. P. Smith	70 00
Bridgeton.	Trin. Meth. Epia. Ch.	5 45
"	Cash	2 00
"	1st Bapt. Ch., which makes James Dalrymple a L. M.	30 00
New Brunswick.	Mrs. Dr. How	25 00
"	1st Pres. Chu. Sabbath School for Sab. schls in Italy, and makes A. Voorhees a L. M.	15 00

PENNSYLVANIA.

Erie.	1st Pres. Ch., Rev. Dr. Lyons	25 00
"	Ch. of Millcreek, by G. Kellogg	6 00
Philadelphia.	Cash	1 00
West Chester.	Church of the Holy Trinity	20 00
Harrisburg.	"The Chur. of God," which makes Rev. C. H. Forney a L. M.	30 00
"	1st Pres. Chur., J. W. Weir, \$100; Messrs. Robinson, Crane, Weir, Fahnestock, \$10 ea; Rutherford, Bailey, Roberts, Fleming, McCor- mick, Riley, Shaffer, Orth, Ely, \$5 each; Others, \$18	213 60
Coatesville.	Additional	1 00
New Bloomfield.	German Ref'd Ch.	4 25
"	Pres. Ch. in part	11 06
Clayville.	Rev. A. McCarroll	5 00

KENTUCKY.

Louisville.	Amount by Messrs. Breden and Bradley makes J. Bradley L.M., not Brady.	
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ILLINOIS.

Summerhill.	Cong. Ch.	8 00
Rockford.	1st Cong. Chu., per L. F. Pen- field, Tr.	20 38
Chicago.	New England Chu. in full of L. Ms. for Charles G. Hammond, W. H. Bradley and Francis Bradley, and \$30 by Oliver B. Green to make R. H. Alexan- der L.M.	100 00
Monmouth.	Pres. Chur., of which \$5 by Mrs. S. A. Harding	17 50
"	1st U. P. Ch., of which \$5 by N. M. Brown	13 65
Lewistown.	Rev. G. R. Palmer	1 00

Lewistown. Pres. Chr., M. Phelps & Son, to make Mr. & Mrs. Myron Phelps, Mr. & Mrs. Henry Phelps L.M.s, \$1:20; Wm. Proctor, \$10; J. W. Proctor, \$5; E. B. Stevenson, Charles Proctor, Mr. Inglehart, Mr. Dyches, Mrs. R. Porter, J. B. McDowell, \$2 ea; E. D. Rice, W. Boyd, Mrs. Foote, E. Campbell, \$1 each; which makes Wm. Proctor a L.M.---151 00

INDIANA.

Green Castle. 1st Presb. Sabbath School quarterly collection-----5 40
 Evansville. Mrs. Wm. Brown for schools in Miss Rankin's field-----100 00

OHIO

Cincinnati. C. G. Rogers, 2d instalment for salary of Missionary-----33 33
 " Mrs. Price, Medger, Mr. Eichellenger, \$1 each; Mr. Kekk, Mrs. Overdeck, 50cts ea.; Mr. Hardman, 15cts; Mrs. Smith, 10cts; Mr. Klotter, 35 cents; for German Indus. Schools-----5 10
 " Am. Tract Society 1128 pages Tracts-----

" Mrs. Dr. Mussey, \$3; a friend \$9; Mrs. Dr. Potter, \$2; H. Smith, Mrs. A. Merrill, Mr. Greenwood, A. Goodhue, \$1 each; Mrs. Ward, 60cts; R. P. McComas, 30 cents; Mr. Edwards, 15cts; for material for Carr-street Industrial School-----18 95
 " R. P. McComas and J. Shilieto, muslin and calico for Carr-street Indus. School-----

Chillicothe. 1st Pres. Chu, Thos. Steele and Mrs. Renick, \$10 ea; Messrs. McCoy, Renick, Miller, Fullerton, Smith, Mrs. Denny, Willama, Swift, Trimble, \$5 each; Alstine, Waddle, Mrs. Dodge, Waddle, \$3 each; Carlisle, Dustman, Carson, Mrs. Butts, Wilson, Rev. Mr. Boggs, F. Blackford, \$2 each; Messrs. Read, Franklin, VanMeter, Bryant, Snyder, Defew, Cutter, Warner, Rurah, French, Brennieman, Mrs. Huffinan, Ray, Scarce, \$1 each; C. Gillespie, 75cts; Mr. Spetnagle, Mrs. Sill, Watt, Clark, 50cts each; which constitutes J. B. Alston, D. Dustman, S. Patton and E. Carson L.M.s-----167 75
 Sandusky. Rev. G. H. Fullerton's cong'n-----18 00
 Cuyahoga Falls. Cong. Ch., per U. Clark, Tr-----8 00
 Dayton. 1st Bapt. Church add, J. B. Thresher-----3 00

Marietta. 1st Cong Ch., Messrs. Mills & Bosworth, \$10 ea; Hart, Whiteley, Skinner, Wickes, Burch, \$5 each; G. R. Roseter, Miss Woodbridge, \$4 each; Nye, Fisher, Andrews, Chines, Mills, Shipman, Adwallader, Follett, Tenney, Mrs. Dr. Hildreth, \$3 ea; Woodruff, Stanley, Holden, Fay, Allen, Evans, Lyle, \$2 ea; S. D. Hart, Mrs. Graves, \$1.50; Mrs. Dabela, \$1.25; Bundy, Roseter, Leonard, Fay, Hildreth, Adams, Eells, Phillips, Adams, McLaren, Knowles, Mrs. Westgate, Tenney, God-

dard, \$1 ea; Dr. Gilman, Mrs. Robbins, Judd, Miss Miller, 50 cents ea; 2 little girls, 6 cents-----123 31
 Ma rietta. Prot. Epis. Ch., Messrs. Wells, Buell, Wells, \$3 ea; D. P. Anderson, \$2; Hall, Conley, Hall, Waters, Whiffing, \$1 each; E. Jennie, 50c-----16 50

" Fourth-st. Pres. Chur., S. Stocumb, \$10; C. Tinkham, \$5; Col. Dawes, \$3.50; Messrs. Cotton, Edgarton, Thurbur, \$2 ea; Allen, Porter, Stocumb, Maxwell, Eells, \$1 each; B. F. Stoue, 50cts; Mrs. Orr, 10 cts; makes Rev. Henry W. Ballantine L.M.-----30 10
 Harmar. 1st Cong. Ch.-----52 05
 Cincinnati. C. G. Rogers 6th instal't. for Ctn. Miss's \$33 33; Messrs. Burnet, Hopkins, \$25 ea; Horne, Miller & Co. \$20 ea; Mills & Co. Oorden, Miller, Stone, Butler, Baldwin and Groesbeck, \$10 ea-----193 33

" Messrs. Kinney, Hall, Smith, Fisher, Orr, Powell, Kohl, Geoffrey, Huntington, McGuffy, Ralph, Bennett, Lockwood, Rice, Williamson, Jonvett, Geoff, Sellow, Neff, Wilder, Powell, Peebles, Hicks, Gallagher, Taylor, Woodrow, Henshall, Johnson, Leustrom, Shaffer, Morrell, Watson, Kidd, Woodruff, DeCamp, Hollister, Chickering, Breed, Harbough & Irwin, 40 each-----200 00
 " Messrs. Allen, King, Easton, Willama, Handy, Taets, Bruce, Avery, Mrs. Marsh, Foster & Burnet \$3-----33 00
 " 2 friends \$10 each; Bushnell, Rogers, Mrs. Anderson \$2 ea; Charles H. Wolf in calico \$3 50; Drs. Fuite & Roback, Mrs. Yeastman \$1 each; two friends 50c ea; Wright, McComas 30c ea; Mr. Kekk 26 cents; Mrs. Kall, Gail, Klerstead 25c ea; Mr. Koppinger 20c; all for the Cincinnati Sewing Schools-----35 31

" A friend 15 yards calico and 16 spools cotton-----
 " Bibles, Testaments & papers-----
 " Miss Zimbleman 1 Bible-----
 " Rev. H. Bushnell script cards-----
 " A stranger \$3; Mrs. M. \$2; Mrs. Whateley \$1; Mr. Dunn 3 yards calico; Mrs. Pulier 1 dress-----6 00

" Messrs. Price, Austen, Rogers, Huntington, Evans, Hurlin, Haskell, Cornean, McKenzie, Currihan, Gardner, Mrs. McLean, Williamson, Glass, Lupton, Bishop, Basconi, Misses Elatner, Evans, Blundell \$1 each-----20 00
 " Messrs. DeCamp, Sayre, Vent Richardson, Baldwin, Foot, Loundsberry, Eaton, Griffith, Mella, Mrs. Stevenson, Neff, Rule, Yeastman, Riley, Ray, Wilson \$2 each-----34 09
 Wellington. Cong. Ch., Rev. L. B. Lane-----15 10

MICHIGAN.

Nankin. Charles Kydd for Mr. Moore-head's field-----10 00

IOWA.

Iowa City. Benj. Talbot-----3 00
 Washington. 2d U. P. Chur. on L.M. of Rev. A. Connor-----26 40
 Davenport. U. P. Ch. add. Mr. Johnson-----1 00

THE

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CHARGE, DELIVERED AT THE ORDINATION OF THE
REV. A. MERWIN, MISSIONARY TO SOUTH AMERICA.

BY THE CORRESPONDING SECRETARY. J. S. S. S.

EIGHTEEN hundred years ago, a little group assembled to receive the parting counsels and commands of one whom they loved as a man and worshiped as God. How different the scene from that which took place four thousand years before! Then God stood beside a sinless man, into whose nostrils He had just breathed the breath of life. As they walked together in the beautiful garden yet uncursed, He pointed out a tree, upon which hung fruit ripe with the destinies of our race, and uttered the command "Thou shalt not eat thereof," with the terrible threatening, "In the day thou eatest thereof thou shalt surely die."—Forgetting the consequences which would come upon him, unmindful of the sorrow, pain, and death which he would entail upon the millions and millions of his family, man transgressed. That act caused the other scene to which I have alluded. God in the person of Jesus stands beside man. Eleven, into whose souls he had but lately breathed the breath of a new life, are by his side to receive a command freighted with everlasting happiness for a goodly company of our race: "Go ye into all the world and preach the Gospel to every creature;" with the blessed promise, "Lo I am with you alway." The negative command transgressed, brought death. The positive command fulfilled, brings life. Adam, while he thought little of the misery he was about to entail upon us, knew less of the higher joy, the more perfect life, the far more beautiful Paradise, that were in the purpose of God to be given unto a portion of His children. Is not every landscape to our eye more beautiful—every hill and valley more lovely—every mountain more grand, and every cataract more sublime, because each has been baptized by the blood of Him, who is our Friend, our Saviour, our God?

Brother, that same Being who commissioned the disciples, bids you to-night 'Go, and preach the Gospel to every creature' with whom you come in contact. And here I might stop. What more could I say? What more need I add? Nothing, it is true; and yet, as it is pleasant to bear witness to the exact fulfillment of our blessed Saviour's promise to his missionary disciples, permit me to talk awhile with you.

And first. Do you ask, "How can I preach? The language of the people I know not—churches there are none into whose pulpits I may enter and proclaim the glad tidings." True, but did not Jesus say "Go into all the world?" and are there not many, many languages among the many nations? He who uttered the command never gave one that could not be obeyed; and when he bids you, as he does to-night, Go, He tells you "I am with you" to give you the ability to acquire the language of the country. My brother, the very first thing that a missionary has to do, is to throw as far from him as the east is from the west, the notion of ease. Hard work, hard knocks, often hard eating and hard sleeping must be his lot. Jacob's bed, with a stone for a pillow, is no uncommon luxury to a missionary in some parts of the world. Determine to get the language, and you will have it—yes, in a year. Do not be afraid to speak for fear of making mistakes. To the honor of most nations be it said, they are too polite to laugh at a foreigner's blunders. The Anglo-Saxon race is the only one which commits this breach of courtesy, and I suppose it is because it has the most mongrel, unharmonious, uncouth language of the world, and a mistake is consequently so laughable as to throw a man outside of the rules of politeness. No! the Spaniard will not laugh at you. I have known devoted missionaries so burdened with the thought that immortal souls around them might perish if they waited even till they acquired the language, that they at once committed to memory the words "Jesus Christ came into the world to save sinners, believe in him and you shall be saved," so that they might from the very first repeat them to every one whom they met. There are instances where such labors were blessed to the conversion of souls.

If you listen to many, yes, even many good men, they will tell you "it is impossible to preach to the masses." You must educate them. You must have schools. You must wait until you can build a church. In fact, you must convert them before you begin to preach! Oh, how much wiser such are than Jesus Christ! If what they tell you is true, then our Saviour gave a command he knew could not be fulfilled. If he had thought that schools were the first thing necessary, or churches, He would have said, "Go into all the world and build school-houses, build churches, and then teach first and preach afterwards." But, blessed be God, it is preach first and teach afterwards. The one fol-

lows the other as a logical consequence. Our first missionaries had to learn by experience that Christ was right. Thousands of dollars were spent in schools. Such were the apparent tremendous obstacles in the way of proclaiming the Gospel to the masses in the streets, that men, even courageous men, did not dare to attempt it. But God raised up those who were determined to try. What is the result? Schools, as converting institutions, are given up; and the missionaries, without I think an exception, go into the highways and hedges, into the broad thoroughfares and by the side of great temples, to preach to the tide of human beings which, in a warm country, ebbs and flows all day.

At first, perhaps, you cannot do this. But you can follow Paul's example—hire a room on some principal street, and invite the passing throng, to whom you may preach standing in your own hired house.—From the first let it be seen that you cannot be drawn from your main work—To preach in the vernacular. You will meet, no doubt, many of your own countrymen, and many of the English nation. You will have it urged that their souls are worth saving, and that they often by their example bring disgrace upon the religion you preach. Their souls are worth saving, and their conduct will often make you feel that the greatest obstacle to your success arises from your own countrymen; still, remember, they know the truth, and preaching to natives is much more likely to carry conviction to their hearts than if you devoted your energies solely for their welfare. I have known nominal Christians living in foreign lands, reform from very shame, when they beheld the holy walk and conversation of those who had once been idolators.

Your temper will be often sorely tried. Be careful never to lose it. You will find men every where who are ready to enter into discussion. They will try to make you angry by heaping all manner of abuse, not only upon you, but upon your best Friend. This is hard to bear.—“Abuse me,” you will say, “but not my precious Saviour.” I speak from experience. Nothing but the grace of God can prevent a man, under such circumstances, from getting angry and retorting in an unchristian manner. Let love, love for immortal souls, breathe in every word, shine forth in every sentence, sparkle in every illustration, and burn in every argument. When you risk life to save a drowning man, he must be a brute if he becomes not your friend. When dying men behold the missionary willing to sacrifice his own personal comforts, yea, and his life, to show them Life Eternal, they will be forced to inquire what this means.

Never get discouraged! It is easier, you will say, to give this advice than to practice it—and yet it can be followed. We do not read that our Saviour was discouraged because so few followed Him. Peter's one sermon was the means of converting thousands; but would it have

been so had not Christ patiently suffered all that He did? You go as one of the pioneers. You will have to sow for years, and then perhaps never reap a luxuriant harvest. If you do not, others will,—yes, and reap that which grew from seed scattered by you, and thank the Master for having sent you before them. How pleasant the thought, that all our trials and sacrifices for Christ and His kingdom will make brethren who come after us happy! A father toils and lays up riches for his son: shall we not do the same for Christ and His disciples—His heirs?

You will feel at times as if you stood in the midst of an awful conflagration. You will think, "What can I do to quench this world on fire? I can scarcely throw upon it a stream as big as that from a quill." True; but is it not also true that though the stream is small, the hose is attached to an inexhaustible fountain—the fountain of Christ's love—and you may draw as long as you live, with the assurance that it will extinguish, yes, save, redeem, and beautify.

You go to a country where nature has lavished with no stinted hand exuberant gifts. The sun will not smite you there by day nor the moon by night. Bright skies and lovely plains will welcome you on every side. No winter reigns with icy sway. Trees with their colossal trunks, and waving branches filled with an innumerable variety of gorgeous-colored warblers, will invite your gaze and regale your senses. You will at first deem yourself in an enchanted land. But oh, how soon will disappointment come! When you turn from nature, all beautiful, to spirit, all groveling, your heart in anguish will exclaim: "How true! 'Here every prospect pleases, and only man is vile.'"—But then, were it not that man is vile, and oh, how vile! you would not be there.

You will find Romanism there, very different from what it is among us. Here it is masked: there it is undisguised. Said a priest to me only a few weeks ago, as I sat beside him in the cars: "Sir, we cannot make our people in this land do as we wish; they will not obey. In the old country, it was a crucifix in one hand, and a whip in the other, and such arguments always prevailed. Here, we must coax and frighten as best we may." But the time is coming when things will change in the old lands. When we look over the countries where this corrupt church has reigned with undisputed sway for more than a thousand years, we find that she is fast losing control; and if we interpret God's word aright, she is doomed to sudden destruction.

Often have I stood upon the beach, and watched the action of the ocean when lashed into sublimity by a storm. It seemed to be a law that there should be three waves, the first comparatively small, the second larger, and the third a huge billow, which nothing could withstand. The first and second were but pioneer servants, to catch and

drift and whirl all within their reach into a position where their great Master might most effectually act upon them. Any vessel caught by the third wave was either overwhelmed in an instant or dashed with tremendous violence against the shore. The craft of the corrupt Christianity, Romanism, has ridden for centuries, buoyantly and swiftly, upon the great ocean of ignorance, prejudice, and superstition. The first and second of God's purposes have now drifted it within the influence of the coming third and irresistible wave. Behold the old craft as it reels and sways in the vortex,—its masts totter, its sails flap, its seams open, as it drifts with fearful rapidity towards the great Rock which rises high above the billows,—the rock Christ Jesus! One or two more tremendous lurches, one or two more spasmodic efforts to escape, and it will be dashed to millions of atoms. No help for it.—The ship will go, but we believe many of its shipwrecked crew will climb up upon the Rock and be saved. You and I and others are but drops in this great wave; but yet how comforting the thought, without drops there would be no wave!

In that far-off land you will often feel a terrible loneliness. No Christian brethren to sympathize, to pray for or assist you,—and this will lead you nearer to Him 'who sticketh closer than a brother.' I have often thought that heathen lands were much nearer heaven than Christian; and why? It is because missionaries have to commune more, far more with their Saviour. And you will find that your strength lies in your closet. It is there that you must sharpen your sword to cut the entangled knots of superstition. It is there that you must weave the net to fish for men. It is there you must get wisdom to discriminate, skill to avoid, courage to undertake, bravery to fight, and love, all-abounding love, to conquer and win for Christ.

Go then, my brother! Go rejoicing, and win for your Saviour a crown all studded with precious jewels, dug from South American mines of ignorance and error. Go with your loins girt, your armor brightened, your strength renewed, as you listen every day, every hour, yes, every minute, to the voice from the throne: "Lo, I am with you always, even unto the end."

COLENZO, it seems, has not yet reached the limit of his opposition to the doctrines of the church of which he is a bishop. He has made a new sensation by publishing a hymn-book in which the name of Jesus does not occur at all. His attention having been called to this remarkable fact, he has declared that he believes prayers addressed to Jesus to be unscriptural, but that the total omission of the name was unintentional. It is stated that the English Government still recognizes Colenzo as the only legitimate Bishop of Natal.

VOICE OF THE PRESS ON THE GERMAN WAR.

IN looking over our files of exchanges up to the date of the conclusion of peace between Austria and Prussia, we find them with singular unanimity, viewing the conflict in one particular aspect. Much is indeed said with regard to the bearing of the war upon the question of German unity. But far more attention is attracted to the fact that the issue of the struggle is, in some sense, a triumph for Protestantism and a defeat for Popery. Nor are the religious papers alone occupied with this view of the case. The secular press discusses it at even greater length. It seems to matter little, that the quarrel had no direct concern with religious questions; the world persists in looking forward to the probable effect of this war upon the Papacy itself. The Roman Catholics have sympathized throughout with Austria; the Protestants with Prussia. Exceptions there may have been. Romanists may have raved about the Protestantism of Benedek, and predicted a measure of humiliation to Austria for leaning on a heretic, while Protestants in Vienna, thankful for the recent concessions of Francis Joseph, may have wished and prayed for his success. So, too, some Evangelical Christians, seeing how largely rationalistic was the Protestantism of Prussia, may have felt that the triumph of Prussia was hardly more than the triumph of Infidelity. Still it will be found that, to a large extent, the sympathizers with Prussia are foes to the Papacy, and the sympathizers with Austria are friends of Rome. We give below a few extracts from some of the leading journals of the day:

The Presbyterian speaks thus: "Our feelings have from the first been strongly enlisted on the side of Prussia, because it is, at least nominally, a Protestant nation; and for Italy, because it has been struggling against the domination of the Pope, and has already inflicted an immedicable wound on the Papacy. . . . We have no sympathy with Austria. It is thoroughly Popish, and has been the mainstay of the Papacy. True religion can obtain no foothold in it, and its superstitious devotion to a false one is almost beyond the reach of hope. As a great nation, it has been despotic in the extreme, and every diminution of its political power is a clear gain to liberty."

The Cincinnati Christian Herald.—"Although this terrible and wonderful conflict between Protestant Prussia and Catholic Austria, has, to all human appearances, grown out of commercial complications and political disturbances; yet who so perversely blind as not to see that the hand of God is in all this? It is once more a repetition of history. Intolerant and despotic Austria, the foster-mother of papal propagandists for the last six hundred years; the coadjutor of the Pope; the breathing power of his Church; the malignant opposer of all Protestant reformation; must fall like Dagon, and her autocratic supporters must bite the dust. Who, then, will make another Pope? 'How art thou fallen, O Lucifer!' Did ever events thicken faster? Was there ever such sudden humiliation? On thy belly prone shalt thou crawl, and who so poor as to do thee homage!"

The Roman Catholic paper, *The Monde*, speaks as follows: "If Austria succumbs there will be no State depending upon the Vicar of Jesus Christ. All will have abjured

the official character of the Catholic faith. There will be numerically Catholic peoples ; the Protestants will dare to call themselves a Protestant nation. England and Prussia will make a show of their pretended orthodoxy, and the mass of the Catholics in France, Spain, and Germany will let fall the throne of Pius IX., that visible sign of the Catholicity of the nations. Remaining faithful to that grand cause, Austria testifies to it by her defeats. If she is irremediably vanquished, she will have the honor of the combat. She will close the Catholic cycle of modern peoples. The Church and the world will enter upon new struggles, the struggles full of obscurity, the conditions of which it is impossible to determine."

The Christian Standard.—AUSTRIA.—The government of Austria seems to be resolved to draw upon itself the reproaches of the enlightened world for its resistance to liberty, civil and religious. The hand of doom seems now to be stretched over the empire, and no enlightened, liberal-minded man will regret it. No friend of humanity need grieve at the downfall and dismemberment of the house of Hapsburgh ; the hand of God will mete out a judgment against this imperial house, for its past and present sins against humanity. Its words of freedom are words of treachery and deceit." The article then goes on to show how all Austria's promises to Protestants have been broken over and over again.

The Boston Recorder.—THE BATTLE OF ARMAGEDDON. Was it at Koniggratz ?—Certainly for the Papacy there has been no more fatal day in this generation. The two great papal powers of the earth were humbled ; Rome's false friend humbled only, her true one irreparably weakened. There are but three great Protestant nations,—the weakest of these has risen more in a fortnight than ever did a nation, and the results of the campaign are due more to the religion of the combatants than to the needle-gun. Prussia *marched* to victory as well as fought for it. She came to the Bistritz by marches that were battles. Men without mental energy could not have lived through them.—Both officers and men were served to their work by mental culture such as Austria could never have permitted to the mass of her people."

The Christian Advocate.—Prussia, from being a province in which few were interested, has towered into a power that all see and fear ; while Austria, that has been a mighty ruler in Europe for a thousand years, seems as one struck with death in a moment. . . . Forty millions of people recognize one flag, one ruler, one parliament, one nationality ; that nation is to be Protestant, though liberal. Surely a great step is taken toward the inevitable future—the consolidation of Europe as a union of democratic states. Republicanism has won much by the sweeping away of these petty princedoms. It may at length sweep away kings and emperors. Prussia may be allowed to assume for a season the sovereignty which she has won. But she cannot resist the sovereign by which she has won it—the passion of the German people for a German nation, and that, in fact, if not yet in form, a republican nation. To that must she bow, and be lost in the blaze of the sun, of whose dawn she has been the harbinger."

The Roman Catholic journal of this city, *The Tablet*, discourses thus : "Two or three of our more gushing Humanitarians have frankly acknowledged that they cheerfully give to the winds all their character for consistency in the delight they enjoy for the present, at the sight of a State three-fifths Catholic, fairly conquered by a State where the Catholic population is somewhat less than three-fifths. That in Prussia the people are either Catholic or Pantheist, whereas in Austria the Protestantism is still Christian, does not affect them in the least. Were Prussia all infidel and absolute, and Austria all Catholic and democratic, these gentlemen would still forget consistency in their hatred of a belief that has, in their eyes, the unpardonable fault of being more sharp-set and vigorous than their own. Down with creeds, and up with Immortal Doubt! is their motto, disguise it as they may."

Pall Mall Gazette.—"Hardly any aspect of what we hope may now be described as the late war is so interesting as its religious aspect, for there can be no doubt at all that, though wars of religion, properly so called, are at an end, the war which we have just witnessed will have a profound effect upon religion. We refer not only to its immediate and obvious effects on the temporal power of the Pope, but to its wider secondary effects upon the political constitution of Europe at large, and upon the principles by which the relations of the principal European countries are to be regulated for the future. In each of these relations the war seems to us to have given the heaviest blow to the Roman Catholic system which that system has received since the French Revolution. . . . The shock to the temporal power is not, however, the most important religious result of the war. The blow to Austria and the triumph of Prussia is more important still. The new German Confederation under Prussian Government will contain, no doubt, a large Roman Catholic population; but the Confederation itself will not only be under a Protestant head, but it will be in itself founded upon Protestant principles in the broad sense of the word—it will be founded, that is, on the great principle that the general temporal prosperity of the people who are to be governed is the only object which ought to be kept in view in drawing the boundaries between nation and nation, and that the deliberate wish of the great mass of the population is the best evidence as to the way in which that object is to be obtained. . . . This, however, is by no means all. Austria was the only great European Power which in practice realized in any degree the Ultramontane theory. The Concordat of 1855, imperfectly as it was carried into effect, gave the clergy a far better and stronger official position in Austria than they are ever likely to get in what will rapidly become the great North German kingdom. What that kingdom will be we cannot see as yet; but whatever else it is, it will not be Ultramontane."

We might extend these quotations to almost any length. We have, however, given enough to show that the opinion of the Press is unanimous as to the religious results which must follow as an inevitable logical consequence the war that has just taken place.



THE following has been handed us by one of our friends. This prayer is widely circulated among the Romanists of our land:

AN ANCIENT RELIC.

(FOUND IN THE YEAR 803.)

The following prayer was found in the grave of our Lord Jesus Christ in the year 803, and sent from the Pope to the Emperor Charles for safety, as he was going to battle. They who shall repeat it every day, or hear it repeated, shall never die a sudden death, nor be drowned by water, nor will poison have any effect on them; and it being read over a woman in labor, she will be safely delivered, and be a glad mother, and when the child is born leave it on his or her right side, and he or she will not be troubled with any misfortune. If that you see any one in fits, leave it on his or her right side, and he or she will stand up and thank God. And they who shall repeat it in any house shall be blessed by the Lord: and woe unto him who laughs at it, for he will suffer.

Believe this, for certain it is as true as if the Holy Evangelist had written it. They who keep it about them need not fear thunder, or lightning, and they who repeat it once every day shall have three days' warning before death.

THE PRAYER.

O ! Lord and Saviour Jesus Christ, dying on the cross for our lives. O ! holy cross of Christ, ward off from me all sharp repeating words. O ! holy cross of Christ, ward off from me all things that are evil. O ! holy cross of Christ, protect me from my enemies. O ! holy cross of Christ, protect me in the way of happiness. O ! holy cross of Christ, ward off from me all dangerous deaths. Give me life always. O ! crucified Jesus of Nazareth, have mercy on me now and forever. Amen.

In honor of our Lord Jesus Christ, and in honor of his passion, and in honor of his God-like ascension, to which he liked to bring us the right way to heaven ; true as Jesus was born on Christmas day in the stable ; true as Jesus was crucified on Good Friday ; true as the three kings brought their offerings to Jesus on the thirteenth day ; true as he ascended into heaven, so the honor of Jesus will keep me from all my enemies, visible and invisible, now and forever. Amen.

O ! Lord Jesus Christ, have mercy on me. Mary and Joseph, pray for me through Nicodemus and Joseph, who took our Lord down from the cross and buried him. Lord Jesus Christ, through thy suffering on the cross, for truly your soul was parting out of this wilful world, give me grace, that I may carry my cross patiently, with dread and fear, when I suffer and that without complaining, and through thy sufferings I may escape all dangers now and forever. Amen.

THE HEAVENLY HOME.

THERE is a blessed Home
Beyond the land of woe,
Where trials never come,
Nor tears of sorrow flow ;
Where faith is lost in sight,
And patient hope is crowned,
And everlasting light
Its glory throws around.

There is a land of peace,
Good angels know it well ;
Glad songs that never cease
Within its portals swell ;
Around its glorious Throne
Ten thousand saints adore
Christ, with the Father One,
And Spirit, evermore.

German Ref. Messenger.

Oh ! joy all joys beyond
To see the Lamb who died,
And count each sacred wound
In hands, and feet, and side ;
To give to him the praise
Of every triumph won,
And sing through endless days
The great things He has done !

Look up, ye saints of God,
Nor fear to tread below
The path your Saviour trod
Of daily toil and woe ;
Wait but a little while
In uncomplaining love,
His own most gracious smile
Shall welcome you above.

SIR HENRY BAKER.

THE FOREIGN FIELD.

ITALY.

MY DEAR BROTHER:—It may interest your readers to receive the impressions of a new worker in the Italian field. Modesty becomes the novice: first impressions may be mistaken; but such as they are we present you. Every one must feel an interest in Italy. Its classical associations, its beautiful scenery, its manifold trials, its capital, the seat of that spiritual tyranny which has so long lorded it over the souls of men, its enthusiastic people, its rich literature, and most of all, its recent struggles for liberty and national unity; all combine to awaken the admiration of the world.

[After speaking of the Societies laboring on the ground, Mr. Van Nest, in reference to the men actually employed in Evangelical work, says:]

Adding to the numbers already given, from forty to fifty agents under the employ of our Society, and such as may be engaged by the Free Italian Church, we may estimate nearly two hundred persons as the force at work. You must not imagine many of these as holding grand positions. Some have fine churches and imposing services. Some have little obscure schools of twenty-five or fifty scholars; others are humble colporteurs, visiting from house to house; others are in retired mountain hamlets, for Protestantism is not yet in a position to put on its strength. The other day in Tuscany a young man was fined and imprisoned, for having spoken disrespectfully of the Virgin Mary, and within a few weeks there was a great difficulty about a Protestant burial. Old laws still remain on the statute book, and we must use prudence when we encounter a giant evil.

[Speaking of the Free Italian Church, he says:]

It adapts itself to the liberated mind of Italy, and has a force beyond any other Protestant effort, and promises, under wise direction, to be a great instrument of good. Witness its churches, that in Milan counting 800 members and that in Florence some 400. Its general statistics we cannot give, as there is no central authority to receive and pub-

lish them. Its meetings are of the most informal character. A prayer is offered, a hymn sung, a Bible passage read, and sometimes more than one person attempts its exposition. It is not destitute of able exponents, such as Masorelli, an eloquent member of Parliament, Count Guicciardini and Prof. Oddo. They are aided by the funds of your Society, and also by the Nice Committee. The latter are a private Society, composed principally of members of the Church of England. Its leaders were at Nice, when the revolution took place which opened the door for the Gospel, and they employ some fifteen agents. The Mission at Barletta, which was the scene of a late barbarous massacre, was under their direction, and thus they had the honor of presenting the first martyrs for Jesus in redeemed Italy. It will gladden your heart to know that the Mission has been re-opened under favorable auspices. The evangelist has been invited to return by the prefect; the same person who ordered him to leave; and the people received him joyfully.

Yours as ever, AB. VAN NEST.

[After speaking of some interesting young men, he writes in a postscript: "Can you not get some good friend to help me in the education of these? I have engaged with one, although all the funds you sent were already disposed of. The expense of his support will be about 1,200 francs," nearly \$250 in gold. Will not some liberal friend who loves the work in Italy, give Mr. Van Nest this aid?]

MILAN—ITALY.

MILAN, July 26, 1866.

MY DEAR BROTHER—One of the important results of the present war in this country, will be to widen more than ever the breach that already separates the clergy from the Italian people.

Since Italy has been rising into a free, independent, and powerful nation, the priests and higher clergy have ever been recognized as the friends of Austria and the Bourbons, and the declared enemies of Italian unity and independence, and have never ceased

their intrigues and hostility to the present liberal government. In every way possible they have sought to embarrass it, openly resisting and setting at defiance the constituted authorities, using the confessional as a powerful agency to foment discontent and complaint among the people, and in numerous cases to induce soldiers to desert from the Italian army. Arrests of priests and bishops for thus acting in opposition to the government have not been unfrequent in years past, but since the commencement of the present war, in every part of Italy an innumerable quantity of priests have been arrested and imprisoned on account of their sympathy with Austria.

When hostilities were imminent in Milan and many other cities, committees were appointed to watch the reactionary priests, and expose their nefarious schemes, and the consequence has been that arrests of priests are now matters of daily occurrence. A short time since all the priests belonging to one of the most aristocratic churches in this city were taken into custody by the officers of government, and conducted to a secure place; the church was closed, and not again opened till converted into a hospital. The large Catholic Theological Seminary of Milan, the largest perhaps of Northern Italy, was recently, early one morning, surrounded by the police, and eight of the *Reverends* were disturbed in their repose and constrained to leave hastily for the prison. This Seminary is also now converted into a hospital.

A sight of this character, truly novel to me, I witnessed last week in the city of Genoa. Eleven priests and one Dominican Friar having been arrested for intriguing against the government, were conducted in an open omnibus through all the principal streets of the city, in the midst of a crowd raging with madness and threats of vengeance. The yells and howlings of the excited populace was something fearful, and had not these spiritual leaders of the people been strongly protected by the police, they would certainly have been beaten, stoned, and probably torn in pieces by the infuriated crowd. As it was, the police had great difficulty in lodging them safely in prison,

and the people dispersing, swore they would yet have vengeance. In another town, when it was reported that the Italian army, in the battle of the 24th of June, with the Austrians, was betrayed by false information given by priests, a crowd of some thirty or forty persons, raising their clenched fists and shaking them, said: "Let but the government give us the space of two hours and we will finish the work with these priests." An Italian of this city, at the beginning of the war, said to me: "We have two wars before us; one to drive out the Austrians, and the other to cut off the legs of all these priests." In the army, also, priests have been arrested as spies, and in Padua and some other places where the Italian army has entered Venetia, many of them have been compelled to flee. Should the war continue long, and this animosity increase, there will doubtless be instances of the people rising and massacring their priests.—Some of the timid already almost fear to expose themselves to public view, and for a few weeks past there is a marked diminution of their number seen in the streets. The misery and ignorance of Italy for all the past, is now charged upon the priest; and the people seem resolved now to emancipate themselves from his power, and in many cases to execute vengeance by annihilating him.

WM. CLARK.

PIRÆUS—GREECE.

JULY 17, 1866.

REV. J. SCUDDER—My Dear Sir: Perhaps you may wonder where we are, and what we are doing, seeing that our letter is not dated as usual at "Athens." Our little one began to feel the heat very severely, and as she was also teething, we thought best to change. But, on the other hand, we were loth to abandon our port even for a season; so we decided to adopt a middle course which would secure both change of air and preaching at Athens. We have taken rooms at Piræus, the port of Athens, five miles distant. Here on the sea-side we have pure air, the cool sea-baths and breeze, which benefits not only the baby, but the rest of us. I go up to Athens on Saturday, preach on the Sabbath, and return to Piræus.—

Here we have Bible-class or meeting every Thursday evening, and as Mrs. C. remains down over the Sabbath, she will do all she can with the children. We have also visited several Scotch families residing here, who have no religious exercises, and proposed to them that if they wished I could preach for them Sabbath afternoon, and Mrs. C. keep Sabbath-school with the children: the prospect is good, and we hope something will be done soon.

Regarding the religious state of the place I can write nothing cheering. I feel almost cast down. We have looked up even to the seventh time, but the heavens are as brass. It makes my heart ache to see how almost every station is blessed with a revival, souls every where gathered into the fold of Christ, and we like dry bones, dead, dead, dead! How long, Lord, how long! At times I fear my unbelief makes me the Achan: if so, I pray that the Lord may remove me, and bring another who is worthy to obtain the blessing. Such have been my feelings lately. Blessed be the Lord God, last evening one of our flock called, eyes brimming with tears, and a heart beating with joy. A young woman for whom she had been praying, has at last expressed an interest in Christ, or rather chosen Him as her portion. We were cheered and delighted, and blessed God for His mercy. Forget not, dear brother, to lift up your heart continually in our behalf, until the Church of Christ be fully established and strengthened in this wilderness. So much about ourselves and the work. Yours in Christ,

GEO. CONSTANTINE.

PROGRESS IN THE CAPITOL OF GREECE.—NO. II

IN the first account, our object was to show the progress negatively, viz. that the people feel dissatisfied with themselves and the way matters go on, that when the voice of reform was lifted up in the church, and some of the sacred customs were attacked and better things recommended—such as the abbreviation of former ceremonies, and the encouragement for preaching, the abolishment of celibacy, and leaving the clergy both high and low free to follow their own

choice—not a word of disapprobation was heard either from the press or from the Synod. Now I would mention a few facts whereby it would be made evident positively that there is a progress even here.

Governments seldom if ever take the lead in matters of reform, civil or moral, for in the first case it may be putting knives in children's hands, and in the second puts a light in the hands of the people to examine its actions. In nations, where any thing is expected from the government, we see darkness and discord. Here, for every thing the fault is cast upon the government—even when the weather does not suit. It is refreshing not only, but also encouraging to see the people nerved up to their true positions and take the lead in matters of reform.

1. In the establishment of a *Poor House*. The streets of Athens were filled with beggars, some of whom, when they could get nothing by begging, tried stealing. You met them at your doors, at the corner in the street, in the churches, in the market, and almost every where you were pestered with them. Two years ago a few citizens came together, consulted, and decided to establish a Poor-house—a society was formed by the people, and appeals were made for aid. The report of 1865 tells the world the following result: It has obtained a house, boarded and clothed fifty poor, besides given aid to 220 persons outside. Its membership has reached to 2,000, and its collections to \$10,000 in gold.

2. In the establishment of the club, "The Friend of the People." This club consists of some of the most intelligent men in the city. These gentlemen have hired a hall, have contributed for all the expenses, and for the whole winter have sustained two lectures every evening, gratuitous, for the working classes. The topics were practical and interesting. This club also has an object of collecting a library and establishing a reading room for the same class of people.

The masses were never cared for, but now in this movement they learn what their duty is towards themselves, their families, their country, the world, and their God, besides obtaining general knowledge of much value, and are kept from the places of sin and dis-

sipation. Such efforts go like the rays of light, radiating from the capital to every province of the kingdom.

3. In the formation of the literary club, *Athenium*. Several gentlemen in high standing, in order to provide intellectual food as well as wholesome moral instruction and general knowledge to those who seek pleasure in novels and idleness, have joined this club, where each one can hear the whole course of lectures by paying 3*l*. The ladies pay less. Many a family found it very useful: and women were not only respected, but treated as intelligent beings, made in the image of God. It is to be regretted that the hour for the lecture is on Sunday.

These voluntary efforts of the people for mutual improvement, made independent from the government, is an element of progress which ought to gratify every lover of this nation. One thing will lead to another, till the time shall come when religion and the Bible will be recognized as the basis of all reform.

The Greek has the privilege of assembling and of expressing publicly his sentiments. This privilege has at first been used by street speakers, candidates for representation and mayors,—but occasionally a man appears who would speak on morality and religion, which paves the way for public and street-preaching. Would that the time may soon come when Mars Hill and the Bernu, the market-place and the portico, will resound with the preaching of the dying love of our Lord and Saviour Jesus Christ.

Yours truly,

K.

[We call particular attention to the following reports from Evangelists in Italy.]

SARZANA—ITALY.

REV. and DEAR MR. SCUDDER:—I have often thought that the readers of the *Christian World* would enjoy something direct from Italian Evangelists; and herewith I present them with the reports of two for the month of July.

They speak for themselves. I will translate, as literally as possible, their simple but deeply earnest words, in order that Christians in America may form an idea of the men employed by the American & Foreign

Christian Union, and of the spirit in which they labor. The first letter is from a *blind* colporteur and evangelist now laboring in a city South of Naples.

W. G. MOOREHEAD.

SALERNO, Aug. 1, 1866.

DEAR BROTHER:—During the month of July I have been enabled steadily to continue the work of the Lord among this people: and judging from the manner in which I have been listened to by all to whom I have spoken, I feel that the Word of God is producing a deep work in the hearts of many. The visits which I have been enabled to make in this month were 163, besides holding many conferences and meetings in an indirect way. About a mile from Salerno, there are four fountains of mineral water, which are frequented by numbers of peasants or workingmen, for the most part poor. I have visited, and still visit regularly, these fountains; and when in the midst of these people seek to turn the conversation into a religious channel. Many questions are asked me, to which I strive to reply in such a way as to lead them almost insensibly to the holy Word of life. I select a subject suited to their capacities and prejudices, and in a friendly and kindly spirit seek to strip the flowers which adorn the superstition and falsehood of the Roman Church, and present it to them in all its naked deformity.—Then I select the passages of the Bible adapted to the subject, and strive to show to this simple-minded people, in as clear a light as possible, the great contrast between the Papacy and the Gospel, and draw the inevitable conclusion that as the Church of Rome is in flagrant contradiction with the Word of God, whosoever follows it abandons Jesus, the only Mediator and Saviour of men. The words of Life find an easy access to the minds of this humble, degraded people, the most of whom have never before heard the Gospel; and often while I am speaking, expressions of approbation are heard on every side: "It is true," "He speaks the truth," "Oh, that we had heard this sooner," etc. Even little boys of ten and twelve years of age ask to be enlightened and instructed.

As this people, however, is fatally cor-

rupted by an immoral and lying clergy, it is difficult to judge if the Word of life which the mind and lip approve, is sincerely received into the heart. However this may be, I labor to announce to them the truth, the eternal truth: if they are disposed to receive it, the Father of mercies will bless them forever, through His only begotten Son, in whom alone they must believe: if not, if deaf to the voice of the Good Shepherd, a terrible consequence will follow—that of being shut out from the kingdom of grace. Thus I labor, thus strive to lift to His feet my fallen, misled, and ignorant brethren.

In these months of July and August, a great multitude from the interior come to the sea-shore at this place for bathing.—Conducted thither by my little son, I place myself in the thickest of the crowd, and, sitting down with them on the sand, teach and preach to them Jesus and his salvation, in the same way as at the fountains, and with the same good results. Great is my consolation in this work; for in so many hearers, God will cause the seed to fall in some good soil; and it will be carried back into the interior, and thus the way will be prepared for the more rapid spread of the Gospel in the Neapolitan provinces.

Up to the present I have suffered no persecution and no opposition; be it because I labor with prudence, yet with firmness, (let the reader not forget this devoted man is in the centre of Catholic darkness and bigotry, in the heart of the land of the Brigands!), be it because of my unhappy condition: the Gospel is heard by all with great attention, and in many cases with manifest joy.

Thus far, I have held no meetings in my own house, because I think it prudent to wait until I know better the persons who are to form the first nucleus. As soon as advisable, however, I hope to begin a weekly meeting, which, through the blessing of God, may be the means of the salvation of many souls.

May God abundantly bless our feeble efforts to extend the knowledge of His truth, through Jesus Christ our Lord.

I am, &c.

The second letter is from the Evangelist and colporteur stationed at Foiano, as his centre, and who labors in a circuit of more than thirty miles:

FOIANO, July 30, 1866.

DEAR BROTHER:—Some time since one of our most bitter enemies in Foiano, one who often declared that he carried a knife for me, committed a crime so dreadful as to shock the entire community. He quietly went, late one evening, to the house of his brother-in-law, and cruelly stabbed both his brother-in-law and his wife! I earnestly prayed God that He would open up the way for me to visit these wounded persons; for I thought I might comfort them and have great influence over them, as the same knife with which they had been wounded had also been prepared for me. But they were bigoted Catholics, and I knew not how to approach them. However, God opened the way. A gentleman called on me the day after the dreadful deed, and very kindly asked me to visit this family, as they wished to see me. I went at once to the house, and a large number of sympathizing friends, chiefly women, gathered around them. The wife, who was less dangerously wounded than her husband, said to me, as I entered, "Oh, Mr. Z. you see how R—— has wounded my poor husband! But God has protected you, for the stiletto with which he has wounded my husband, was carried to assassinate you!" I asked the husband if I might talk to him of religious things. He replied with a sigh: "Oh, yes! After God I desire no one but you: for I know you will speak to me of Jesus, of whom I have great need." I at once began, and for an hour and a half preached to them all Jesus and his great salvation; his pardoning love and his mercy; and particularly to the husband, the necessity of freely forgiving his enemy, if he desired the remission of his own sins. God touched the heart of that man, so that at last he cried out in the hearing of all, that he forgave his assassin, that he held no malice against him, and thanked Jesus the Saviour who enabled him so to do, "for," said he, "he hath spoken peace to my soul."

I leave you to imagine what an effect this

unexpected confession produced on all present! Especially were the bigoted women struck with the power of the truth: they gathered around me to ask what is the doctrine which so goes to the heart. They asked me to return, and daily have I sought to preach to them Christ and Him crucified.

I am thankful to say that the husband is nearly recovered, and visits me very often. With our other brethren he publicly gives thanks that God has forgiven him through the faith of Jesus Christ. The consolation which we all feel in this triumph of the truth I am unable to describe.

I have visited two towns in this month, Chinsi and Citta della Pieve. I left Foiano in the evening for the former place, in company with a friend in a wagon, and after traveling all night arrived there at six o'clock in the morning. Without taking rest, I at once exposed my books for sale in the public square. Very soon I saw the priests stationing themselves on the corners of the streets which lead into the square, to watch and intimidate those who might be disposed to buy. Seeing this movement of these enemies of all light and truth, I began to speak to those who were nearest me, pointing out to them the cowardly malice of the priests—and telling them if they would invite the priests to come forward and publicly discuss the evangelical religion with me, I would be but too happy. The people replied, "O the priests will not discuss with you, they only wish to deter us from buying." I took occasion from this to preach Jesus Christ to the large number who had now gathered around me, and the Lord gave me in that moment, powerful words and arguments, so that all seemed to be convinced that what I said was the truth. Some bought New Testaments, some tracts and books, etc., assuring me at the same time they would read them.

From Chinsi the following day, I went to Pieve, where I remained for three days, preaching every evening in a coffee-house, as there was no other place in which to hold a meeting. On the last evening of our meetings, a curate entered and listened to the Word with the others.—I invited him to reply if he had anything to say in oppo-

sition to the doctrine presented to them, but he made no answer. Finally some of his friends urged him to speak, when he made the following remark: "I am a priest, but notwithstanding, I believe in nothing!" I closed the conference with these words: "Sirs, I knew well the priest was either indifferent or infidel, but perhaps not all of you were aware of it until he himself has confessed to the fact. How long will you delay to divorce yourselves from the priest? See you not that if you follow these blind guides, they will lead you into skepticism and indifference? Do you want greater evidence of it than you have just heard? But already I fear you have seen the infidelity of the priests, and think there is no religious truth; and so you say, 'let us eat and drink, for to-morrow we die.' But rest assured for all this you will render an account to God. But I beseech you, curate and all, to repent and receive into your hearts the words of everlasting life. 'Who-soever believeth in me shall be saved.' But if you will not believe, remember it is written, 'there is a way that seemeth right unto a man, but the end thereof are the ways of death.'" (Prov. 14: 12.)

I am ever your brother —.

SANTIAGO DE CHILI.

JULY 30, 1866.

REV. J. SCUDDER,—My Dear Brother: Within the last three months we have received in money and in presents from the friends in Santiago, and a few in Valparaiso, the amount of \$450. It was on the evening of the 24th inst. that we were agreeably surprised by the presentation of a purse of \$370, collected for the most part in Santiago. I heartily thanked the committee for myself and in the name of the "American & Foreign Christian Union," and of all friends of our work. It was remarked to me that the amount was easily raised, and that all gave cheerfully; and that I might expect a similar effort every year with probably not less encouraging results. It was the *first* general subscription which has been raised for us. It was *spontaneous*. I had nothing whatever to do with it. It was a

generous donation; considering that only six or eight months before they had been called upon to aid in fitting up the chapel.

It manifested *union and interest* in the cause. It is very significant as an indication of what may be expected in the future.

I am sometimes asked, when are the other volumes of the Hist. of the Reformation to be translated? This question was asked a few days since by a young man who by reading our books has been brought from infidelity to become a believer and a Protestant. Recently he was conversing with a theological professor upon the practice of praying to the Virgin Mary. Being hard pressed in argument, the professor finally said, "I believe that we should pray to the Virgin because the Church teaches thus." "But," said the other, "that kind of reasoning does not answer now with me, I must know the grounds on which the Church found this doctrine." The professor then confessed that "this was one of the weak points of their faith."

A few days ago a man bought of the tailor who has become a Protestant, a "Leyendas Morales," and a "Nuevo Testamento." In a few days he returned enraged, exclaiming, "you have sold me bad books!" and then tore up the Leyendas, saying, "that a priest had the Testament, and in a few days he would return it. The reason of his indignation was probably this: he bought the books thinking that they were moral, Catholic and of course approved books, but being told by a priest that they were Protestant and prohibited books, he knew to his own satisfaction that they were highly dangerous books to read.

One day a priest came into Guzman's tailor-shop with a roll of cloth, carried by a boy, and ordered a pair of pants to be made from it. Being measured, he was on the point of leaving, when he observed a hand bill on the floor, which had fallen down. "El Celebato Forzozo por David Trumbull, se vende Aqui." Looking up with surprise, he said, "What! do you sell here Mr. Trumbull's republication on Celibacy? Don't you know that it is a most scandalous book?" "Yes," said the tailor,

"it is sold here, it is a very good book." Then the priest's eye caught sight of the shelf on which the tailor kept for sale several Protestant publications, among which were the Bible, and several of Mr. Trumbull's pamphlets. By this time the priest was enraged. "Man," said he, "don't you know that these publications are all prohibited? You are doing a very hurtful and unlawful business. I'll see if something cannot be done to put a stop to this kind of work. I'll not have work done here." So saying, off he went with his boy and cloth. The result is that the priests and their brothers and intimate friends keep away. He is being reduced to straightened circumstances, and thinks of giving up his shop and getting what work he can in his own house, or rather hired room.

July 31st. To-day, Mr. Guzman was asked if he would become a colporteur for \$30 per month and ten per cent on the sales. He replied, "Would to God that I might be thus employed." This man is intelligent. For one year he has attended the Bible-class with his wife and son 12 years of age. This is the only *entire* Chilean family that has joined the Bible-class. His views, so far as I can learn them, are decidedly evangelical. I trust he is a Christian man. He exposed Protestant books in his shop, knowing full well that his means of support might be seriously lessened from this cause. I am very anxious to employ this man, but I have no funds for such a purpose. The door is open, the man is ready, but who shall send him?

Now Mr. Trumbull is in his native land it would be encouraging if the poor would heartily shake him by the hand and give him their mites, and the rich according as God has blessed them, saying, "Here, take this and use it for the mission-work in Chili, and year by year we shall remember the 'American and Foreign Christian Union,' that your work and similar fields may enlarge their operations."

Last evening I asked the Spanish Bible-class what they thought was most needed in Santiago to carry forward the work? The most intelligent answered as follows: "I believe that nothing just now would be

of more service than a newspaper, so cheap as to be within the reach of all. Let it be of a miscellaneous character, biographical, historical, agricultural, political and religious. At first, admit no controversial articles, avoid these in order to first popularize the paper; in other words to popularize Protestantism. Almost utter ignorance and hurtful prejudices exist in regard to Protestantism: so to-day, the fact that a book is Protestant is quite sufficient to prevent many from reading it. They think that so far as we have any religious views they are immoral and infidel. It is the general opinion that we join a dead faith with perfect license to do everything bad, and that we do not believe in Christ. Such a newspaper as I advocate would be read with eagerness, and men would have their eyes open by the religious articles, and would say, 'If this is Protestantism, I am a Protestant,' (*soi Protestante*). If possible let there be some pictures. My countrymen are passionately fond of pictures. It might be published here, or in New-York. It would be well if many could be given away." There can be no doubt but a vast deal of good might be accomplished in this way. *Christians of the United States, ponder well these facts.* Many thousands of children are in the schools. They require a paper, and as yet there is none for the children. Many thousands of the poor people cannot afford to take the dailies which cost \$12 a year, (and there are no other papers of value in Chili), therefore the wants of the masses demand a cheap paper. There is no paper of a popular character in Chili: such a paper is wanted. A good paper is very much needed in Chili, which shall combine these three qualities; juvenile, cheap, and popular, in a word, a family newspaper. In my judgment the Society would act wisely to issue such a paper either in New-York or in Chili, (Valparaiso or Santiago). A child's paper would be a good thing, but if there is but one paper, let it be more miscellaneous, and a portion of it adapted to adult minds. Yours very truly,

NATH'L P. GILBERT.

P.S. I suppose Rev. D. Trumbull and wife, reached New-York on the 20th inst. We

hope that Mrs. T. may regain her health. Do not overtask Mr. T. He requires rest.

AMERICAN CHAPEL AT PARIS.

THIS Chapel, under our care and established by our Society, is accomplishing much good in the cause of our Lord and Master. Dr. Eldridge, the Pastor, is laboring faithfully, preaching earnestly, and visiting the sick and dying among the American population. Irenæus, one of the able editors of the "New York Observer," attended, not long since, service at the Chapel, and speaks most encouragingly of the good work going on in Paris. We print, with great pleasure, the following letter from him published in the "New York Observer" of Aug. 16th, 1866.

A SABBATH IN PARIS.

OF all the gay, brilliant, beautiful cities in the world, this must bear the palm. It was splendid twelve years ago, and is now rejuvenated, embellished and improved. To use the language of a publisher, it is a new edition of Paris, revised and enlarged. The Emperor, with an instinctive knowledge of French nature, has made this capital the most attractive of all cities, giving the working people work in tearing down and building up; and tickling the rich by gratifying their vanity, and making them richer. This afternoon, as my friends and I were at St. Cloud, we met the Emperor and the Empress. Two more pleasant, contented, happy-looking people, you would not meet in many a day; nor would you think the cares of an empire, and the perplexities of a convulsed continent were on the heart of either of them.

Yesterday was the Sabbath, and I have mentioned these things as an introduction to the day. Is Paris, is France wholly given up to worldly pleasure? Far from it. In Paris and in the country there is a leaven of religious influence working its way steadily into the masses, and promising one day to bring this foremost of the European nations under the dominion of the Gospel. It requires time for a stranger to become even superficially acquainted with the religious and moral condition of a foreign land, in which he is merely a traveler; but he is arrested at once by the efforts

made for the good of those who speak his own language, and especially for those of his own nation.

When I was here in 1853, a meeting of American Christians was held to consider the practicability of establishing an *American* chapel in Paris, with special reference to the wants of our countrymen, resident and transient. Dr. Baird had often been here as a missionary among his own people. Dr. Kirk had preached here with great acceptance. In private houses, the good people from America had, from time to time, been wont to meet for prayer. But it was important to have a house of worship, and a pastor. Too long had Americans been compelled to depend on foreigners to minister to them in sickness, to bury their dead, as well as to give them religious counsel and comfort. The number of Americans in Paris is always great. On the 4th of July last, eight hundred dined together, and it was scarcely known there was to be a public meeting of our friends on that day. Five or six thousand, at least, are always here. Many families reside here from year to year, detained by business, or pleasure, or in search of health. At last it was determined to make the attempt. Christians of all names, for it would have been idle to make a sectarian movement, united cordially in the undertaking, and chiefly through the untiring efforts of Dr. Kirk and Dr. Baird, and under the auspices of the American & Foreign Christian Union, a beautiful house of worship was erected, and publicly opened in May, 1858. More than thirty Protestant ministers, the British and American ambassadors, and many French public functionaries, were present on that auspicious occasion. From that day to this, a period of eight years and more, the chapel has been self-sustaining, having had no occasion to ask aid from the Society in New-York, nor from friends in America. The pew-rents to residents have been placed at as low a figure as possible, and the contributions of the travelers and temporary visitors have been so cheerfully liberal, that the church has been kept constantly open. A succession of excellent pastors has been supported, and

an amount of good accomplished which no figures can estimate.

On Sabbath morning, a beautiful summer Sabbath, I left the hotel a few minutes before eleven, the hour of service, to walk to the chapel. Finding the weather too warm for walking, I called a cab, and on my telling the driver to go to Rue de Berri, he asked at once in French, "To the church?" It was pleasant to be assured at once that the American Chapel was so well known in this great city, that the first cabman called would ask for it, as a well-known direction. I was soon there, and found it a tasteful, attractive, and commodious edifice, having about eighty or ninety pews, and capable of seating five hundred persons. Many of the residents of the city who regularly attend, are now absent at the sea-side, or elsewhere, during the heat of summer, and the congregation is much smaller than usual, but the assembly was large and interesting.

The present pastor is the Rev. Dr. Eldridge, who has been here but a couple of months, having lately left his pastoral charge in the city of Detroit. He made use of the service of the Protestant Episcopal Church, in large part, varying some expressions slightly, but making no essential alterations. This was the agreement when the chapel was founded on the Christian Union principle. The words of the text were, "Be ye reconciled to God," and the sermon was the beautiful simplicity of the Gospel, setting forth the way of life by Jesus Christ, on the plan of salvation through a Redeemer reconciling the sinner to God. The hearers were, most of them, traveling like myself, resting for a few days on our journey in the midst of the gayest, worldliest, most thoughtless capital of Europe, and it was most fitting and most interesting that when we came to the house of God on Sunday we should hear only of Christ, the Saviour of the world. Not in the words of man's wisdom, but in the strong and faithful ministry of truth, the Gospel was preached in love.

The singing, aided by an excellent organ, was very good, and in a city where the Catholic churches present such attractions of music, it is well that this chapel studies to

worship God in praise with the understanding and in the spirit also. Well would it be if Protestantism would learn that the highest culture is best pleasing to God if consecrated to him, and the most useful also in winning and elevating the masses of men.

There are several other chapels open in Paris for divine service in the English language. The High Church Episcopalians have not been contented with this American Union Chapel, but have set up a separate altar. But I was pleased to learn that a large number of the Episcopal families resident here, continue to be the most earnest and faithful supporters and friends of the original enterprise. The Church of England has its worship, the Scotch Presbyterians, the English Independents and the Wesleyan Methodists, each have their separate place with their respective adherents. But the American Chapel has far the largest number of attendants, and is exerting the greatest influence for good. It deserves the warmest sympathy and support of all Americans visiting this city.

And on Monday evening of every week the pastor, the Rev. Dr. Eldridge, has a reception at his own house, No. 16 Rue de l'Oratoire, when all the Americans who are disposed to meet, are cordially welcomed, and a pleasant social interview is enjoyed. Here I was happy to find Mrs. Bigelow, the wife of our Minister to France; Col. Hay, the Secretary of Legation; the Hon. Dudley S. Gregory and his wife, of Jersey City; Rev. Dr. Van Doren, of Chicago, and many other friends. Such gatherings are exceedingly pleasant in a foreign land. They have the double bond of civil and Christian union.

In another letter I may tell you much of Paris, outside of this little circle of Americans. What are they among so many, and such people as these French, who are at work and at play all day on Sunday, as if they had never heard of such a day? If there were no world beyond this, and we had nothing to do but to eat, drink and be merry, the French would seem to know how to do it, about as well as any. But there is another world, and a more brilliant city than Paris.

IRENEUS.

MEXICO.

MONTEREY, MEXICO, July 27, 1866.

REV. DR. CAMPBELL—DEAR SIR: Having at length arrived at my place of destination, I hasten to inform you of the fact. That I have safely passed the dangers of the way, I feel calls for profound thanks to God. I remained in Illinois during the month of June, recuperating my health, etc., and started for Mexico the first of July. I had a very speedy trip considering the route, not being detained more than a day or two at a time for the want of transportation. I was very fortunate in meeting at the Brazos, Col. Langstraugh, an old resident of Monterey, on his return there, who very kindly proffered his aid in procuring a safe passage from Matamoras to Monterey. We procured a carriage, by which four of us, Col. L., another gentleman, and myself and niece, passed very comfortably over the dangerous way. Escobado, the Liberal general, had left Matamoras ten days previous for the purpose of making an attack upon Monterey, and we had some apprehension that we might encounter some difficulty on that account. We were much gratified upon our arrival at Chena, a place one hundred miles distant from Monterey, to learn that the French had evacuated without waiting the arrival of Escobado's army.

We traveled seven days, camping out at night, and arrived in Monterey without the slightest molestation, at the time, my friends say, for me to commence my labors. Such has been the disturbed state of affairs here for several months, that very little could have been accomplished. I do, most heartily, recognize the hand of Providence in everything pertaining to my trip, and arrival in Mexico. I am here, in apparent safety, with every prospect of future usefulness; the field of labor never appeared, more hopeful than at this time. Present indications favor the hope that the Liberals will soon occupy all Northern Mexico.

Judging from the first act performed by Caravajal after taking Matamoras, we have strong reason for expecting that the Church party will not receive much favor from the hands of the Liberals. He thrust all the priests in prison as soon as he took the

city, and released them only on condition of perfect acquiescence to the ruling power. Some of them preferred leaving the country, and went over to Brownsville. Escobado arrives in town to-day, and I would not be surprised if the scene of Matamoras be re-enacted in Monterey. I fully believe Popery to be doomed in Mexico, that its utter downfall is fast approaching. Having been acquainted with the motives of the Liberal party from its origin, I have never doubted but that the Lord was with it, and would ultimately grant it success. The Mexicans are struggling for religious freedom, and never have a people struggled more manfully. Just as they had triumphantly gained their independence over the priest party, then another foe broke in upon them, threatening the overthrow of all they had, with such an effort, achieved. With determined force they have resisted the foreign invader, and present appearances indicate they will soon be free from oppression and tyranny. Did I think it prudent at the present, I would like to communicate some facts of the awful tyranny practiced upon the Mexican people. Such a "reign of terror," I venture to say, has never before existed on this continent. At some future time I will say more, and present facts which will make every American heart throb with unutterable amazement and horror.

In view of what God has done for Mexico, and what the people have done for themselves, it becomes us to inquire what is our duty in the case. The great mass of the people have cast off the religion of their fathers, because they are convinced of its corruptions and errors, and what are they to have in its place? That this is a critical period in the religious character of Mexico, every sensible mind can readily understand. To be sure, the Bible is among the people, but it is as "a drop in the bucket." One agent of the American Bible Society in Northern Mexico; one of the British Bible Society in Southern Mexico; constitute the only Bible agents for 9,000,000 of people. During my absence, some native teachers have been employed, but one of these will be obliged to suspend his labors

very soon, unless more funds be obtained for his support. Will not the churches come promptly forward and furnish the means necessary for continuing the labors of this individual? He has been converted from the errors of Popery by the truths of God's Word, and his heart yearns to spread this Gospel among others who are still in Romish darkness. The people are groping for light, and shall it be withheld for the want of pecuniary aid? Will not Christ's people give their money for that cause for which He gave His blood?

Five Mexicans have been baptized and received into the Protestant church within the last two months, and several others are anxiously inquiring after the truth. Two or three Mexican men might be immediately sent out, were there any support for their families during their absence. I might mention many facts to show the blessed results of labors in behalf of these people. The Spirit of God is evidently moving upon these dark waters, and shall His people fail to heed the signs of the times? Christ is claiming Mexico for His inheritance, and Christians must come to the rescue. Satan's emissaries are to be defeated, and He whose right it is to reign, shall reign and every foe be trodden under foot. We have hitherto only been skirmishing upon the outposts of the enemy's camp, but now we must enter into the heart of his country, and grapple with the prince of darkness on his throne. With the weapons of God's warfare we have no cause for fear. I have seen so much darker times in the religious history of Mexico, that I cannot but regard the present as full of promise, if we will only be faithful to the indications of God's providence.

My heart bounds with thankfulness that I have the means for establishing a permanent Protestant Institution, in which the rising generation can be instructed in those principles which may make them useful members of society. I have rented a house, and commenced my school on the 15th August, with an encouraging prospect. In the meantime, I am availing all proper means for determining the best locality for the Seminary, and the most judicious expenditure of the money in the erection of the

building. I have not fully decided whether to purchase and re-model a building, or build outright, I have judicious advisers who are making necessary investigations and shall probably decide in a few days. I had the happiness of seeing the Institution which I planted in Brownsville, in successful operation when I passed through. Rev. Mr. Grieve had arrived from New-York, and opened the school with a prospect of extensive patronage. The Roman Catholic schools monopolized the entire school-interests of Brownsville previously. I am much gratified to see the object carried out for which the Seminary was planted, viz., that of counteracting the influence of Romanism on the Rio Grande. I trust the blessing of God will be equally manifested towards the Institution now being estab-

lished in Monterey. We have every reason to hope for its future influence and usefulness. So plainly do I discover the hand of God in its conception and progress, that I feel constrained to regard its future prosperity as almost certain. In looking at the stupendous results which may occur from the *first* Protestant Seminary in Mexico, I often wonder why God should have selected such a feeble instrumentality as myself to carry forward a work of so much importance to the future of Mexico. But in accordance with His own economy, it has pleased Him to choose the weak to bring to nought the things which are mighty, that the glory may all belong to Him.

Yours in Christ,

MALINDA RANKIN.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN GERMANY.

NO. IX.

NOTWITHSTANDING the sad proclivity of each human heart to indulge the sinful passions begotten by the fall of our first parents, there may be said to be a desire, universal among nations, to become possessed of all institutions calculated to make a people more virtuous and happy. No where does this national aspiration appear stronger than in Germany, however cautious they may be in admitting new theories or practices. Having become convinced of the excellency and usefulness of Sunday-schools, we look with hope and confidence to a future for them then, which shall not only be glorious, but which shall at no very distant day exhibit a perfection of organization unequalled by England or America. She may, also, give to us as to other nations a literature and experience, as rich as that we received from her, in things religious, three hundred years ago. The strength of her prejudices is no indication to the contrary, but rather the earnest of a future triumph. A few incidents may illustrate this, as well as a nation's deference to the authority of great names.

Who dares to question that Germany is the musical school-house of the world? Especially is this conceded in sacred song. Her religious worship for adults and children alike, was in heavy chorals. Again and again we urged that the Sunday-schools must be enlivened by the introduction of some of our soul-stirring melodies. It was replied, "this cannot be, it would not be German, and what is not German, must not be at all." "But these melodies have stirred the whole religious world through the Sunday-schools." "No matter, they are only fit for our beer-shops; nay, it was thence you Americans and English imported them." "But we have baptized them, and surely, the devil must not have all of the best music."

While suffering the agonies of this deadlock, we sought relief by stating the case to an American pupil of the great organist of Prussia. He had not heard half the case before he interposed, saying that "he heard Haupt himself say "that religious worship, especially for children, was most appropriately performed in melodies." He was soon found and admitted this to be his opinion. "Sir, we are about to publish a Sabbath-

school children's paper, and we wish to print in it some melodies. Will you permit us to publish this as your sentiment to secure their adoption?" He replied, "It will bring the musical wrath of Germany upon me." "Sir, it is noble to suffer for the right." He consented, and signed a paper to that effect. As he gave us the paper, he said he had heard Mr. Marx, the greatest vocalist of the century and of the German world, say the same thing. "Ah! where does he live?" Found his servant, who came to the door, answered that Mr. Marx was aged and sick, and could not be seen. Sadly and slowly we turned away, but soon rang again and inquired if we could not see some of the family, when a beautiful daughter appeared saluting us in English. Recovering from our surprise, we made known our errand and showed her the notes of "There is a happy land," and requested her to hum them to her father, and ask him if he approved of such religious melodies, and to sign the paper. "I know he will do it gladly!" she exclaimed, "for we always sing them in our family." Quickly she returned with the paper signed. It was published in the first number of "Die Sonntags-Schule," with the tune of "I want to be an Angel;" and now the children of Germany are singing Sabbath-school melodies.

But again. We wanted some money for the support of the above-named Sabbath-school paper. "Could it be raised in Berlin?" "No, not in all Germany," was the reply. "Germans do not give money to such things." But let us find out the good, and try begging from house to house, for a dollar raised here, is worth ten raised in America or England for such an object. Two days hard work had secured us five or six dollars only, when suddenly we fell in with an English architect, who understood the object; he took vigorous hold of his pen, saying, "This is what Germany wants," and subscribed fifty dollars. Friend B. could not believe his eyes; he thought it must be a mistake, but as we inquired for some more English architects, we found two, who subscribed one hundred and fifty dollars.

This insured the paper, which has to-day three or four thousand paying subscribers, and is more than self-sustaining. KNOX.

THE AIM AND MISSION OF THE SABBATH SCHOOL.

WHILE the present conversion of each pupil in the Sunday-school should be the paramount aim of every teacher, there is in his works of preparation, an unconscious amount of self-education going on which clothes the institution with which he is connected, with a power to rectify many of the greatest dangers both to the church and to the State.

Among the most important of them is the restoration of the Bible to the public schools where it has been excluded, and the retaining of it where, as yet, the hand of violence has not been laid upon it. The Republic is proceeding upon the assumption that the safest repository of power is with the masses of a virtuous people. Who does not know that no other book than the Bible, addresses considerations and motives to men, of sufficient power to restrain their sinful passions? Is not he a rash, nay a dangerous citizen, who can lift his hand to weaken in the least degree this moral bond? Is not a Republic the last nation in the world which can afford to make the experiment of education without the Bible? An incident of our recent rebellion illustrates the importance, nay, the greater necessity of developing the affections of the heart, rather than the attributes of the mind, if we would rest securely upon our liberal institutions.

When the faithless officers of our Southern army, educated at West Point, ordered the common soldiers to betray, with them, the flag of their country, they declined, and demanded their safe conduct to the country and institutions which had educated them in virtue and freedom. Would we have masses of men true as the needle to the pole, for the best interests of society, we must have a system of education which brings every individual within the personal reach and contact of the Christian in the Sabbath-school class, and this shall secure the certain conservation of the Republic and its institutions.

Forget your own good deeds, but not another's.
Gain got by a lie will burn one's fingers.
Galled horses can't endure the comb.

HOW A FEMALE TEACHER AND SUPERINTENDENT IN BERLIN REGARDS THE PRESENT WAR.

EXTRACT from a PRIVATE LETTER.

You will know by the newspapers that our beloved king has been obliged to send his army against Austria, Catholic, despotic Austria, that would crush Prussia and Italy if it could. Dreadful as every one felt that war must be, no Prussian heart shrunk before it, for that war is the war of spiritual liberty against despotism, of evangelical light and truth against the falseness and darkness of fanatic Catholicism. God has given us victory after victory. He has heard the prayers of our people which are raised always and every where. We may well be proud of our noble king and his gallant army, and the day of Koniggratz will never be forgotten in German history. But all these glorious victories have cost much blood, and with the hymns of joy mingle the tears of deep pain and sorrow. As my only brother, my uncle, and some dear friends are in the army, you can imagine with what a feverish anguish we always waited for news when there came the report of a new battle. The Lord be praised, till now they are all safe. But thousands of our brave soldiers lie buried in Bohemian ground, and still many more lie wounded in the hospitals. To nurse, to refresh, to comfort them is now the task of all Prussian women, and noble sacrifices are made, true Christian love and piety are shown every where. It is now a time to melt hard hearts, and to open hands, generally unwilling to give, and that is a blessing too of this time; besides that other greater blessing, that many hearts will seek and find the Lord. But there is still another evil which makes these hard times still harder: that is, the cholera, which has come amongst us with a power, as it has not been here these last twenty years. There is something so awful in these sudden deaths! You see these last months have been very trying for us, but not without comfort, and one of the sweetest to me was always my Sabbath-school. We have our summer vacation now, which was necessary, as most of the teachers are absent at this time of the year, and we too always were; but naturally we are at home

this year, and I long to see those dear little faces around me again. I spent the first Sunday of our vacation at Potsdam, to see Krummacker's and visit Rev. Mr. Schultz's Sunday-school. It numbers about one hundred children, and eight teachers, (ladies), There is still another Sunday-school there, nearly as many scholars, but only boys. In Danzig there is a Sunday-school with one hundred and fifty children and eight teachers, (ladies). The numbers of the Berlin Sunday-schools you know by the report in the Sonntags-Schule.

GERMANY.

(Copious as are the following extracts from our friend Brockelman's report, we think there is nothing our readers could wish omitted or the language changed.)

HEIDELBURG, — 1866.

MY DEAR BROTHER WOODRUFF—On the 31st of January, I left Heidelberg, intending to visit some places of Southwestern Germany and German-Switzerland. I began with Friburg, in the Breisgan, a fine old place, having been for four centuries under the Austrian government, and now, since the beginning of this century, under the Grand Duke of Baden, in whose lands it is the third largest town. It has 20,000 inhabitants, of which 2,500 are Protestants, only formed into a Congregation and increased so much since the Baden rule. A Roman Catholic Archbishop resides here, and during a long time has been in conflict with the liberal government of this country. Great sympathy prevails among the inhabitants in favor of Roman Catholicism and of the Austrian Empire, the still powerful protector of Papism.

The Protestant settlement is increasing. A Protestant Dean and a Vicar officiate here. Both are Rationalists: they were against the plan to organize Sunday-schools, which would have been such a powerful help to their own preaching: At length the Dean, an amiable man, wishing to satisfy me and confessing at the same time that his own daughter had been teacher in the well-known large Sunday-school of the Rev. Nagel, at Neuchatel, promised to put the plan before the Church-elders, who met

once a month; viz., the next time on the 7th of Feb. He advised me to leave, and declared he would write me the result. I thought it, however, necessary to remain and to sacrifice time and money in hope to establish a Sunday-school in this renowned strong-hold of Roman Catholicism. Meanwhile, I visited some of the Church-elders and persuaded them in favor of the plan. They were rather struck with the novelty, but that was all. To make good use of the interval I tried to find out Christians who would be able and ready to become teachers, and I succeeded to have three private meetings. In two of them I explained what Sunday-schools are, and in one I gave them an idea of a teachers' meeting, questioning them about a passage in the Bible. Seven, twenty-five, and ten were present at the different meetings, of all classes; also a Countess and her son, a student of theology, and the lady and daughter of the former Baden Ambassador at Berlin, whom you visited when in Berlin, besides the sister of Mrs. Davies, in F—. I cannot say that I found much understanding or readiness to help me in my difficult task. Some declared that they never would join, if the Church or the Dean were not to be at the head of it, and yet the Dean had already expressed himself unfavorably enough. Every one was astonished, when next Wednesday the Church-elders decided, "that such new Sunday-schools were entirely unnecessary, but that if any one wished to explain the Bible to the young on Sundays, they might do so, but ought to be prepared once a week for that purpose by the Dean."

This was sufficient. I held then a teachers' meeting, and prepared nine ladies, not one man could be found to join us. The next Sunday I conducted the school, for which, one of the teachers gave her own room. We had four classes with nineteen children; seven visitors to look at the proceedings. A rich Christian gentleman subscribed for twenty-five copies of the little Berlin paper, and made them a present. I prepared and headed a list to collect a little fund for the necessary expenses of the school. A lady from Neuchatel, residing here for twenty years, is superintendent, an English

lady is among the teachers, also two converts from Roman Catholicism. All went on very well and seemed to please teachers and children. The next time, the Dean explained a passage in the teachers' meeting, but was not present in the Sunday-school, which contained thirty-one children, in six classes. A farther increase is expected, but great caution is required, as the Dean is not in favor, and thinks the teachers will soon leave off. He knows too well the dislike of German laity to work for Christ, as well as the dislike of children to hear more of religion, which they are obliged to study the whole week through by paid, and generally unbelieving teachers.

SWITZERLAND.

In Bale there was a great objection to undertake any thing without the Church leading it, and all declared that neither time could be picked out, nor was there any necessity for such a work. Had not Mr. W. three years ago, and Dr. Schaff six months ago, addressed meetings here for the same purpose in vain? Besides, the whole Sunday was filled out with Church-services and also with religious instruction of the children in churches. I was present at one of the latter, where a minister, considered very skillful in this branch, spoke from the pulpit to some six hundred children about the last days of King Saul. He did so extremely well, and numbers of adults sitting around, listened attentively. But of course all the blessed effects of the Sunday-school system were lost. Hundred teachers, prepared by him in the week and here working under him, would have profited themselves considerably. And the children might have been benefited far more by being addressed directly and personally, whereas, now half the number were playing, spacking, and disturbed. In the afternoon of the same Sunday I was very kindly introduced to what is called here a Sunday-school. There are eight of them in the town, visited voluntarily by there hundred to five hundred girls, of the lower class, from 5 to 8 o'clock P. M. Each school has six or eight lady teachers, but only two of them are present each Sunday, by rotation, praying and singing with the girls, explaining a text, and telling a story.

No doubt these meetings do much good, but again all the blessings of the Sunday-school system are lost to teachers and to children. An alteration would, of course, demand great sacrifices, as these eight ladies would have to be present each single Sunday, instead of only one Sunday in the month. Though it was confessed that my plan would be far better, yet these Sunday-schools are under the direction of a minister, who each Sunday visits each of them and reports to a benevolent, not exactly Christian society, who pays the rent of these Sunday-schools and would at once withdraw if new and more vigorous Christian efforts should be made. Of another very good institution I must speak, though it wants the same change as these eight schools, and works under the conviction that there is great irregularity and no visible fruit in the conversion of souls. I mean the boys'-hall, where every Sunday evening 2,300 apprentice boys are united, and receive first instruction in secular things, help, advice,—may write letters to their parents abroad; and then a story is told by one of the gentlemen of the Committee, always with a Christian tendency. Here, as with the girls, the story is the principal attraction, and without it probably all young folks would stay away. This hall, however, as well as the eight Sabbath-schools for girls, are closed from Easter to the autumn, so that for six months the whole work is interrupted.

I succeeded, however, by the assistance of one minister, Rev. A., the only one in favor of my cause, in having a meeting of about one hundred persons, half ladies, half gentlemen, who came together in a hall of

the large Vereinshaus. Another minister, the same who inspects the eight girls' Sunday-schools, was invited to give an introductory speech. He did so, but expressed himself entirely against this novelty. Silence would have been better than such a recommendation. The effect was, that after my own speech, no one dared to speak except Rev. A., who advised very warmly to begin in faith a small model Sabbath-school and give it a trial. The following day I settled with him and with another friend, that this trial should be made next autumn at the time when the other schools open again. May the Lord bless it.

(To be Continued.)

ILLUSTRATIONS

FOR SABBATH-SCHOOL CONCERTS & TALKERS.

MARK X. 14, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God."

THE YOUTHFUL MARTYR.—In the ninth persecution, at Cesarea in Cappadocia, a child named Cyril showed uncommon fortitude. Neither threats nor blows could prevent his praying to Jesus Christ continually. His father turned him out of doors, and brought him before the judge, who said: "My child, I will pardon your faults, and your father shall receive you again, if you will worship Jupiter." "No," said the child; "God will receive me. I am not sorry I have been turned out of our house; I shall have a better mansion. I fear not death; it will introduce me to a better life." He was bound and led to execution, with orders to bring him back if the sight of the fire conquered him. "Your fire and your sword," said the young martyr, "are naught to me; I go to a better house, and to more excellent riches. Despatch me presently, that I may enjoy them."

MISSIONARY INTELLIGENCE.

MISSIONS OF AMERICAN BOARD.

AMONG THE DAKOTAS.—Two have been licensed to preach the Gospel to their countrymen. Mr. Williamson speaks of the great change that has taken place in twenty years in regard to Indian hospitality and honesty.

In the Hawaiian Islands a Sabbath-school

Association has been formed. The total receipts for benevolence were \$5,757 72.

MADURA.—This district has been visited with the drought and cholera. When the poor natives found their doctors could not help them, they flew to their idols; but the Patroness of Cholera paid no attention to the clamor of their drums or the uproar of

their devotions. After debate, all the castes agreed that it was time to resort to one of their most extraordinary sacrifices. Four buffaloes, from a Bramia's herd, were sacrificed at the four cardinal points of the village, and the entrance of every street was, as it were, chained across by garlands of potent leaves. The plague did not cease, and the families of some of the foremost in the sacrifices were the first to suffer.

TIRUNANGALAM—Mr. Chandler gives some encouraging indications. The people are more liberal than ever before. They have added one rupee a month to the salary of their pastor. They have increased the pay of the female teacher, and raised nearly one hundred rupees to put a brick floor into their church; and are raising money for a building for their girls' school. Four or five females have recently joined the congregation. One young woman was baptized and received into the church. In another village the congregation has outgrown the church building. Twenty have joined in one month.

EASTERN TURKEY.—Mr. Barnum gives a most thrilling account of the death of a little boy, who had been bitten by a mad dog. When dying, he said to Mr. B., "I am going—I am going!" Where? "To be with Jesus. My eyes have been opened, and it seems to me I can look into heaven and see Jesus. I was a bad boy once.—Death, hell and heaven seemed a farce. Last night the Holy Spirit came and told me I must die, and to be prepared. I gave myself to Christ, and the Spirit did something within me, and made me ready; and now I am going. When you go," he said to his friends, "to the grave, don't weep, but sing 'joyfully, joyfully,' and I will take a golden harp in heaven and sing too." Repeating the name of Jesus, his spirit took flight.

MEXICO.

The following letter has just been handed us by Mr. Riley. Our friends can see that in aiding Mr. Grieve, we have helped to put "the right man in the right place." Such a missionary will make his mark. Mr. Grieve writes :

BROWNSVILLE, Aug. 31, 1866.

DEAR BRO. :—You have no doubt heard that we have all been ill with fever. I have not therefore been able to do much in the mission cause, but I have been viewing the field and laying plans for future work.

The first and greatest want of the Mexicans is a Christian and enlightening literature. The Bible—the Bible for Mexico, and with it all the enlightening literature that can be translated. I will state the plans for supplying it. This can only be done by colportage. My plan is to employ six colporteurs, at a salary of \$500 each a year, making \$3000. This is not a large sum, considering the work they will be able to accomplish. These colporteurs must be Mexicans, who can go in and out among their countrymen, ready to preach the word of God. The books I would give them to sell (the Mexicans generally prefer to purchase than take as a gift) are the Bible and the best Spanish literature we can get.—Mr. D., a model Christian, is willing to give us a room in the Post-office building for a depository. The rent is about \$100 per month, but he will give it to me for \$40 per month, and would for a time give it for nothing to help on the matter. It is in the finest part of the town, and much frequented by Mexicans and Americans. The need of such a depository in Brownsville alone is very great.

Mr. Grieve then makes an earnest appeal to the Bible, Tract and Sunday-School Societies, as well as to our leading merchants, to send him books. He says :

"The Societies and booksellers must give us their books at the lowest rates, and allow us from four to six months to pay them in full. We will remit deposits from time to time. The depository will also be the headquarters of the colporteurs, the place from which they can be supplied.

The \$3000 for the salaries of the colporteurs or missionaries must come from the North. I know of at least two excellent Mexicans for the work, and these I should like to employ as soon as possible. I shall write you on my other plans soon."

Mr. Downey, who has charge of the Post-office, has promised to co-operate with Mr.

Grieve, and aid him with money and labors. May we not call upon the Churches of our beloved land to help this strong, active, devoted brother? With money, what could he not do for Mexico! If the \$3000 could be raised, six missionaries might be set at work at once. The Society has appropriated all its income, and more. The call is loud. Will you, dear friends, tell us to answer it favorably?

REPRESENTATION OF PROTESTANT MISSIONS AT THE PARIS EXHIBITION.—Romish missionaries applied for leave to exhibit such things as would illustrate their mis-

sionary undertakings throughout the world. It was granted. The French Protestants heard of it, and they applied for leave to illustrate Protestantism. Rome claims that she alone has missions, and thousands on the Continent believe her statements. In order to disprove these statements, all Protestant Societies are called upon to exhibit whatever they please, and leave has been granted that they may so do. When the Jesuits heard of this, they declared they would not exhibit. High authority, however, said they must, so they will have to obey orders. Several Protestant Societies have resolved liberally to carry out the enterprise.

MISCELLANEOUS.

REV. MR. PARK and wife sailed on Saturday, the 15th August, as missionaries to Mexico. This dear brother and his wife have devoted themselves to this work, and go out on the voluntary system. They expect to stop awhile at Brownsville, and assist the Rev. Mr. Grieve, who finds far more than he can accomplish. Mr. Park had hoped to find one or two young ladies willing to accompany him as assistants to Mr. Grieve.—He was, however, disappointed. If any young lady, seeing this, should feel herself called of God to the labor of teaching young Mexicans, we should be happy to hear from her.

THE PRIESTS' PROTECTION SOCIETY.—The Dublin correspondent of the New-York Evangelist says: Rev. J. Mulkherns has been preaching for several Sabbaths, at the Union Service, in the Metropolitan Hall. He is a converted priest, under the Association for encouraging such Roman Catholic clergymen as may have determined to abandon the Church of Rome. His subject last Lord's day was the true Scriptural Confession as contrasted with the Auricular Confession of Rome. He took occasion to notice the case of a Puseyite clergyman near Brighton, who required his "Postulant" to kneel before the altar in the church, at midnight, to make her confession, the consequence of which was, her being driven into confirmed lunacy. Mr. Mulkherns said that there were thousands of instances in which the Confessional in the Church of Rome was the source of mischief and misery not less deplorable, but which the system of that Church kept from the public view.

THE PAPACY BANKRUPT.—The papacy is in an utterly bankrupt condition. It has been steadily running in debt. Some months since, the Pope undertook to contract a loan of 60,000,000 francs. The call was in vain; no one wishes to take the loan. The Bishops, far and wide, exhort the people to open their purses for the relief of the Holy Father, who is on so short an allowance; but their arguments and entreaties do not avail. There is a kind of instinct among the people, that the Papal ship of state is sinking, and they do not wish to entrust their fortunes to it. Meanwhile, the Vicegerent of God on earth, who has the keys in his hand, is in a really poor and suffering condition; and Protestants may yet be asked to contribute for his support, as they have long been accustomed to do for many of his ignorant subjects.

SINGULAR REASONING.—Father Kluikowstoem, of Vienna, attributed the Austrian defeats not to needle-guns or Prussian skill, but solely to the judgment of Providence for employing Benedek, a Protestant, and an enemy to the true religion. He seems to have forgotten that Providence gave victory to a Protestant King with a Protestant army.

FAMILY TROUBLES OF PIUS IX.—A letter from Rome, of June 20, mentions the death of a sister of the Pope, who for many years has been on bad terms with him. He allowed her 12 scudi (about 5 shillings) a month, which was all she had to live upon, and she died in great poverty. When the Pope heard she was at the point of death, he sent her his blessing by telegraph, but the writer of the letter (M. Erdan, of the 'Temps,') says that she rose up in her bed and exclaimed vehemently, "I will not have it." This circumstance is said to have saddened the Pope, who is, however, used to family jars; he has a nephew, holding a place in an Italian Government office.

PRIEST PRISONERS.—The Milan Gazette has the following: "Some days back, on the principal square of Piacenza, the Piazza des Cavalli, appeared unexpectedly two omnibuses containing twenty priests, arrived from the Romagna, under an escort of carabinieri. They had been arrested for endeavoring to excite disturbances, and were being taken to prison. The indignation they excited among the people was exceedingly great, even among the women, and, without the intervention of the national guard, summary vengeance would have been inflicted on them."

PRETTY SHARP.—Bridget, an Irish young woman, had fallen into the habit of going to Protestant meeting, and the priest would reprove her for it, and to make his reproof the more severe, he said to her, "Ab, but the Virgin, sure, is very sorry about your going among thim heretics." To which Bridget replied: "But your riverence don't think the Virgin minds what a poor body like me is about?" The priest: "O, aye, the Holy Mither minds about every one, and is very sorry for you intirely." Bridget: "And sure she can't be minding for every body, for *didn't she lose her own boy for three days*, and didn't know what had become of him?"

RELIGIOUS FRIPPERY.—The "American Churchman," in hitting at the ecclesiastical milliners, who believe that the cowl makes the monk, and the clothes make the man, says: "Our 'Sister,' too, who has devoted herself to works of charity, though we are ready to make large concessions to female taste, will do her work quite as well in any plain, sensible, and modest dress as in funeral *black*. The hideous flapping wings which adorn the heads of their Romish 'Sisters' are not necessary at all to her duty. And our 'Sister' will do her work quite well as plain Mary Smith. She need not be re-baptized as 'Sister Constantina,' or 'Seraphina,' or 'Highfalutinina,' to enable her to nurse sick Billy Brown, or to carry a pound of tea to Sally, his wife. Besides, it is rather serious to deny one's baptism."

AN IMPORTANT RUMOR.—Among the despatches by the Ocean Telegraph a few days since, there was a report from Paris that the Italian Government was about to treat directly with the Pope for his yielding up his temporal dominions, and the immediate establishment of Rome as the Capital of Italy. If this is carried out, as every thing now indicates that it will be at some early day, no one it would seem can fail to see a great step taken in the beginning of the long predicted and expected end. Shorn of his temporal power and without Swiss guards and bristling bayonets, and the cannon of the Fortress of St. Angelo and the French army (which is to be withheld in September,) to hold him up at home, and without Austria or a single country on the Continent to sustain him abroad, he must fall back on that spiritual system which, over a thousand years ago, felt it could not stand alone, and which since the year 750 has been kept up only by the temporal power that was then assumed by it.—*Ch. Inet,*

KEEP IN THE CURRENT.—In these days of revival, when large numbers of converts are uniting with the churches, the homely advice of the colored preacher in Alabama is appropriate, and should command general attention : " My bredren," said he, " God bless your souls, 'ligion is like the Alabama river ! In Spring come fresh, an' bring in all de ole logs, slabs, and sticks, dat hab been lyin on de bank, and carry dem down in de current. Bymeby de water go down—den a log cotch here on dis island, den a slab gets cotched on de shore, an' de sticks on de bushes—an' dere dey lie, witherin' and dryin' till come 'noder fresh. Jus' so dere come 'vival of 'ligion—dis ole sinner brought in, dat ole backslider brought back, an' de old folk seem comin', an' mighty good times. Bat, bredren, God bless your souls, bymeby 'vival's gone—den dis ole sinner is stuck on his own sin, den dat ole backslider is cotched where he was afore, on jus' such a rock ; den one after 'nother dat had got 'ligion lie sall along 'de shore, an' dere dey lie till 'noder 'vival. Belubed bredren, God bless your souls, keep in de current."—*Evangelist*.

THE POPISH PRINCE.—The greatest ecclesiastical event in the history of Ireland during the present century is the reception of the Roman Catholic Archbishop by his countrymen, the priesthood, the leading laymen, and the multitude. There has been nothing comparable to it for splendor and magnificence since the Reformation. The object of adoration entered very fully into the business of the hour, which was a perfect ovation. He was, of course, dressed in full pontificals, wearing the cardinal's red hat and stockings, and exhibiting himself to the devotion of the myriads that surrounded him. The want of the day was a much larger edifice to give full effect to the jubilation. A place capable of containing 10,000 people would probably have been crowded.

A RELIGIOUS CEREMONY IN A PROMINENT CHURCH.—This afternoon the ceremony of blessing a set of bells, recently presented to the St. Aloysin's Church of this city, took place in the presence of an immense assemblage, twenty thousand people probably being witnesses of the interesting scene. The office of consecrating the bells was performed by Archbishop Spaulding, of Baltimore, who arrived here in a special train for that purpose. An immense procession of Sabbath-school children, religious societies, and others, accompanied by a band of music, met him at the depot, whence he was escorted to the church. After the consecration, which was impressive and solemn, had been performed, the Archbishop delivered a short address. A large number of the Catholic clergy from this and other cities were in attendance, and assisted on the occasion.—*Washington*, Sept. 9.

FRENCH PROTESTANTISM.—A good deal that passes under the name of French Protestantism is nothing but skepticism and infidelity. There is a pure and genuine Protestantism in France, but the following is not of it : There was a recent conference at Nimes, at which twenty-five members, pastors and elders, were present. The question for discussion was, " What is the testimony of the New Testament, relative to the historical reality of the resurrection of Jesus Christ, and what is the importance of this fact to the religious life of the church ?" One of the pastors, who had been appointed to read an essay in answer to this question, took the ground that the resurrection of Christ was not proved in the Scriptures, that what was supposed to be the resurrection was a mere vision, and that the fact itself is insignificant and of no essential consequence in Christian faith. And yet, this man is a recognized Protestant minister !—*Cong.*

INDIA.—A terrible famine is now raging in the province of Orissa. More than one hundred children in the schools at Cuttack are entirely dependent upon the missionaries. In addition to them, there is a native Christian community of about nine hundred persons reduced to the utmost extremity ; while the heathen around are perishing by thousands from famine and pestilence. This state of things has lasted about eight months ; and it is feared that, under the most favorable circumstances, there must be several more months of scarcity.

THE VIRGIN MARY SAVING A MURDERER.—A Rome correspondent of the "Pall Mall Gazette" gives the following details of another attempt to impose upon the credulity of the priest-ridden Romans. The facts will best speak for themselves, and but one feeling can be entertained towards the murderer—that of regret that so blood-stained a monster should under any circumstances escape the just penalty of his deeds: "From an authentic narrative we learn that Felix and Antonio di Guiseppe, of Tentura, brothers, originally of Capitignano, in the Neapolitan provinces, were tainted with every crime. By turns brigands on the highway and adroit sharpers in the towns, they followed their vocation in every part of the Pontifical territory, committing felonies without number. Finally they were both arrested, and were tried and condemned to death by the Supreme Tribunal of the Council. The Pope remitted the capital sentence on Felix, the least guilty, commuting his punishment to hard labor for life. It was impossible to extend the same clemency to Antonio di Guiseppe. He was accused of eleven murders, committed in twenty-three years; he confessed to five. He had cut off the breasts of a young girl; and, more dreadful still, he was suspected of having assassinated his own mother. The sentence was that he should be beheaded at Bracciano, the scene of his latest crime—the murder of Pietro Palini, a herdsman. In the prison of the town, Antonio began to evince great contrition, confessed to the priest, and devoted himself to religious duties, celebrating especially every day in his dungeon the service of the "month of Mary," in honor of the Holy Virgin. On the eve of the day appointed for his execution, he informed his confessor, with an air of profound conviction, that Madonna had appeared to him and announced that she accepted his repentance, and that he should not die on the scaffold, but live to expiate his crimes, and become one of her servants. This statement he repeated when the officers came to read his condemnation to him, at the same time declaring that he richly deserved his sentence, to which he listened without the least discomposure. He asked permission to walk to the scaffold barefoot; on his way thither, and even as he mounted to the platform, he reiterated his conviction that he should not be executed. He made the same statement to the assembled crowd, asking their pardon for his crime, but adding that he would not bid them adieu. The people listened in silence, *thinking him mad*, and they were confirmed in this opinion by the composed manner in which he knelt down and offered his neck to the axe. The executioner seized the handle of the guillotine, which had been tried in the night, and found to act effectively. The cleaver, loaded with enormous weights, now descended, but wonderful to relate, stopped abruptly by two fingers' length of the neck of the malefactor. The executioner, resolute in his duty, reset the apparatus; again the blade fell, but it was again arrested at the same point as by an invisible hand. Meanwhile the spectators became excited beyond control, and shouted "Pardon! pardon!" while many leaped on the scaffold and released the culprit by force. A courier was dispatched to obtain his pardon of the Pope, and it is confidently stated that the Minister of the Interior has ordered an inquiry as a step in this direction. The miracle has, in the interim, made such rapid progress as an article of faith, that it has been recognized by the popular poets, and this morning they were singing a recital of it at the corners of the streets, and exhibiting in illustration pictures coarsely daubed on linen, which represented Antonio receiving a visit from the Madonna in his dungeon, and then his miraculous deliverance on the scaffold. Such is the incident which now absorbs the attention of Rome, and which has been adroitly planned to catch the popular fancy, to raise the courage of the brigands, who behold one of their number specially protected by the Madonna, and, finally, to fill the coffers of the Government.

THE MAHARAJAH DHULEEP SINGH.—The United Presbyterian says: "On the return of the anniversary of his marriage to Bomba Muller, one of the girls of our school in Cairo, the Maharajah Dhuleep Singh has sent from his residence in England to our mission in Egypt *one thousand pounds* (\$5,000) in gold. This is noble. Thanks unto God for such a helper in times of need.

JESUIT MISSIONS.—Messrs. Pease & Prentice, of Albany, have just published a new edition of a volume prepared by Bishop Kip, of California, "Jesuit Missions in North America." It is not a history of the Missions, as the title seems to indicate, but a translation of letters of some of the early missionaries in this country. The following extract from the Preface reveals an important fact, and one which is full of significance:

"There is one thought, however, which has constantly occurred to us in the preparation of these letters, and which we cannot but suggest. Look over the world, and read the history of the Jesuit missions. After one or two generations they have always come to naught. There is not a recorded instance of their permanence, or their spreading each generation wider and deeper, like our own missions in India. Thus it has been in China, Japan, South America, and our own land. For centuries the Jesuit foreign missionaries have been like those 'beating the air.' And yet, greater devotion to the cause than theirs has never been seen since the Apostles' days. Why then was this result? If 'the blood of the martyrs be the seed of the Church,' why is this the only instance in which it has not proved so? Must there not have been something wrong in the whole system—some grievous errors mingled with their teaching, which thus denied them a measure of success proportioned to their effort?"

SAVAGE ISLAND.—The Rev. W. G. Lawes reports the addition of 284 members to the church during the past year, making a total of 1,075 now in church fellowship. None of these were admitted until after long probation and full inquiry. During the year, also, the natives, it is estimated, have contributed more than 324*l.* to the objects of the home society, or more than double the amount of the previous year. The greatest enthusiasm has prevailed, and there is scarcely a cocoa-nut, such as is used for fibre, to be had on the island.

Seventeen missionary agents sailed recently from London for China. The company consisted of the Rev. J. Hudson Taylor, with wife and family, and fifteen male and female missionary helpers. "They go forth unconnected with any society, without guaranteed support from man," except in one case only; "simply depending upon God for the supply, in answer to prayer, of all needful means."

There is an odious spirit in many persons, who are better pleased to detect a fault than to commend a virtue.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
AUGUST, TO THE 1ST OF SEPT, 1866.

MAINE.		Deerfield. Cong. Ch. Rev. J. O. Chapman.....	5 00
Farmington. Cong. Ch.....		VERMONT.	
Saco. 1st Cong. Ch. to make Rev. J. H. Windsor a L. M.....		Burlington. Luther Clark, by J. S. Gallagher, Esq.....	10 00
Biddeford. 2d Cong. Ch. to make Dea. Wm. M. Hill a L. M.....		Manchester. Cong. Ch. by S. D. Coy, To.....	92 00
" Pavillon Church.....		Thetford. Cong. Ch. by Rev. L. Tenny.....	17 70
Portland. State St. Ch. by Wm. Ornard to make the Rev. G. L. Walker, Dea. Wm. Davis, and T. R. Hayes, L. M.....		Brattleboro. Mr. Gallaudette.....	10 00
Gotham. 1st Soc. to make Rev. Stepn C. Strong a L. M.....		West Brattleboro. Cong. Ch. and Soc.....	45 03
Hallowell. To complete L. M. for Mrs. W. Emmons.....		MASSACHUSETTS.	
Belfast. 1st Cong. Ch.....		So. Amherst. Cong. Ch. Rev. W. Barton.....	11 25
Bath. Winter St. Church.....		Boston. Estate of Mrs. Sarah A. Brewer, by J. A. Newell, Ex. less U.S. Tax.....	940 00
Central Church \$30 of which by Chas Clapp, Jr. for L. M.....		Sherborn. Cong. Ch. & Soc'y.....	25 00
Cumberland. Cong. Ch.....		Needham Plains. Cong. Ch. & Soc'y.....	5 00
Searsport. Cong. Church.....		Holliston. Cong. Ch. and Soc'y.....	28 00
NEW HAMPSHIRE.		West Brookfield. 1st Cong. Ch. & Soc'y for L. M. of Rev. Sam'l Dunham.....	30 00
Lyme. Cong. Church. Estate of Miss E. Franklin, by Rev. E. Tenny, \$200. Coll'n, \$63 49 makes Aug. Storrs a L. M.....		Barre. Evan. Cong. Ch. and Soc'y for L. M. of H. Wood.....	52 95
		Spencer. Cong. Ch. and Soc'y.....	12 70
		Leicester. Cong. Ch. and Soc'y.....	43 60
		Natick. Cong. Ch. and Soc'y.....	27 08
		Deerfield. Orthodox Ch. and Soc'y.....	12 00

Shelburn. Gent's Benev. Assoc'n 25 00
Ladies Benev. Ass'n. 20 43.....46 03

CONNECTICUT.

Westminster. Coll. in Chur. by Nathan Allen.....8 75
Southbury. Cong. Chur. and Soc.....12 15
South Norfolk. Cong. Chur. and Soc.....31 00
Woodbridge. Cong. Chur. and Soc. in part to make Rev. S. P. Marvin a L. M.....18 97
Stratford Col. G. Loomis, U.S.A.....5 00
Derby. Cong. Chur.....68 69

NEW YORK.

N. Bergen. Pres. Ch. in full of L. M. for C. P. Bird.....20 79
Phelps. O. S. Pres. Ch. in part of L. M. for Rev. D. R. Foster, \$17 75
Hon. C. Crane for L. M. of his wife, \$30.....47 75
Ithaca. Pres. Ch. in full of L. M. for Sab. Sch'l \$6, also to make Messrs. E. Cornell, A. B. Cornell and Geo. R. Williams, L. Ms. and Sam'l Love, \$30 for L. M.....180 20
Malone. Pres. Ch. for Mexico.....180 70
" Bap't. Chur.....9 60
New-York. H. L. of 4th Av. P. Chur.....100 00
" Mrs. J. Hunt for S. Am.....10 00
Kingston. 1st Dutch Chur. makes W. T. Smart & J. P. Folant L. Ms.....77 14
Cuba. 1st Pres. Sab. Sch'l for Foreign Sabbath Schools.....4 00
Clarkstown. From the Estate of Wm. Biley by the Ex's. A. Snyder and A. T. Fitch.....23 00
Amsterdam. Pres. Ch. by J. E. Hawley.....30 20
Beekmantown. Pres. Ch. J. Smith, Tr.....3 00
New-York. H. K. Corning, 8 shares Pittsburg & Fort Wayne R. R., which makes Jasper Corning, Rev. J. D. Wickham, D.D., Rev. C. S. Hart, & B. W. DeLa-marter, L. Ms.....500 00
Penn Yan. 1st Pres. Sab. Sch'l by C. J. A. Hamlin, for gen'l purposes.....10 00
New-York. 50th St. M. E. Chur. makes Rev. Calvin B. Ford, a L. M. Thos. N. Dale, \$600, A. E. Wetmore, \$100, Z. Styles Ely, \$50, for Mexican Sch'l Building. Under the direction of Miss Barkin.....650 00
Rochester. Central Pres. Chur. per W. Ailing, to make W. H. Merri-man, W. Ailing, W. A. Hubbard, Geo. Mitchell & O. D. Grosvenor L. Ms.....158 20
Canandaigua. Cong. Chur. to make Miss Betsey Chapin and Miss A. Pearson L. Ms.....80 66
Aurora. Pres. Ch. to make Rev. W. H. Howard, L. M. and \$30 by A. D. Morgan to make Emily A. Morgan a L. M.....60 63
Binghamton. Pres. Ch. Rev. P. Lockwood, \$10 in part of L. M. for Miss M. E. Lockwood, R. Doubleday, \$10 in part of L. M.—Mrs. G. N. Boardman, Rich'd Ely, J. P. Noyes, L. Ms.....135 50
LeRoy. Pres. Ch. Col. P. Staunton, J. E. Wilcox, Mrs. S. Kellogg, Mrs. B. Cristie, \$5 each; S. Kellogg, Mrs. G. R. Brown, Mrs. P. Randall, \$3 ea. Dr. Williams, D. Morrison, Wm. Calvert, A. McEwen, S. Covert, H. Norton, Dr. Woodruff Mrs. L. Gallup, Mrs. H. Osborn Mrs. Blawson, S. R. Bradley, P. L. Pearson, L. R. Gould, M. Peck, Mrs. C. Fordham, Mrs. S. A. Hazen, S. Ward, \$2 ea. Others, \$45 65.....108 55
Malone. Pres. Chur. add.....11 00

New-York. Mrs. Cook in part of L. M. for Miss M. B. Cook.....10 00

NEW JERSEY.

New Brunswick. H. M. Beck.....2 00
Paterson. A Friend.....3 00
Woodbury.....5 25
Trenton. Messrs. Richey, \$10, Norris, Fish, Scudder, Grant, Hill, Titus & Scudder, \$5 each, Cash, \$1.....41 00
Metuchen. O. S. Pres. Chur.....23 45
Paterson. 2nd R. D. Chur.....25 00

PENNSYLVANIA.

Wilkesbarre. M. E. Ch. to make Rev. Y. C. Smith a L. M.....30 00
Woodville. M. E. Chur.....9 50
Wilkesbarre. Pres. Ch. J. Brown, H. S. Anshizer, Ruter & Reading, A. T. McClintock, O. Collins, J. W. Hollinback, G. M. Hollinback, W. G. Gilderaleve, Frazer & Smith, Tho's Wilson, R. J. Flick, R. Jones, J. Urquhart, \$5 ea; S. Lynch, Cash, H. B. Hillman, J. A. Rippard, Coolbaugh & Frantz, Dr. C. S. Beck, \$2 each; Mrs. E. Falne, G. Loveland, Dr. Urquhart, S. Sutton, E. Morton, A. Morse, C. F. Reeta, F. W. Hunt, \$1 ea; Mrs. M. Coryell, \$1 50, Cash, 50c.....87 00
Lock Haven. Messrs. Bridgens, Jones, Derby, Scott, Marshall, Armstrong, Thiel, McCormick, Mackey, \$5 each; Mackey \$10; Others, \$18 25.....73 25
" Chur. of the Ch'n Br'n.....3 50
Bellefonte. Messrs. Beaver, \$10; Linn, Livingston, McAllister, Humes, Blanchard, Wilson, Linn, Hale, McCoy, \$5 each; Others, \$3.....58 00
Mahony City. Pres. Ch. which makes Rev. W. H. Dinsmore and D. Stewart, L. Ms.....60 00
" Ger Ref'd Ch. in part of L. M. for Rev. L. K. Derr.....20 00
Tamaqua. Pres. Chur.....17 65
Summit Hill. T. Long, in full of L. M. for Master L. Mel. Long.....20 00
" Messrs. Patterson, Sharp, Wilson, Phillips, \$5 each; Others, \$7 50.....27 50
Mauneh Chunk. S. B. Hutcheson.....5 00
Germantown. Market Square Pres. Chur. which makes Rev. E. J. Pierce a L. M.....30 00

MISSOURI.

St. Louis. 1st Pres. Ch. Rev. H. A. Nelson, D.D.....60 50

ILLINOIS.

Springfield. 2d Pres. Ch. per A. Hale.....52 00
Geneseo. Union Cong. Ch. of which \$5 by D. T. Perry, for L. M.....15 83
Rockford. 1st Pres. Chur.....8 00
" 1st Bap't Ch. Messrs. Goodlander & Lander, \$1 ea; Wm. Follett, 50c.....2 50
Ore. Union Cong'n.....4 75
So. Henderson. U. Pres. Ch. in part of L. M. for Rev. J. A. P. McGaw.....29 53
Springfield. James Campbell.....5 00

OHIO.

Massillon. Rev. Jo's Kimball.....5 00

MICHIGAN.

Detroit. 1st Pres. Ch. Rev. Dr. Duffield.....47 10
Three Rivers. Pres. Ch. Rev. J. A. Ranny.....18 75

THE

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No. 11

UNITED STATES OF COLUMBIA.

THE missionary work, even in the most favored of such as are generally called missionary fields, must, to a great extent, be a work of faith. Such being the case, it becomes a little difficult sometimes to present statements, regarding missionary lands, that shall, in themselves, be especially alluring to those seeking facts that shall guide them in their selection of a field of labor. In a new field these facts must necessarily be of a negative character. It is on the very fact of the absence of that which is good, that is, in greatest measure, based the claims of any country for missionary laborers.

BOGOTA.—Bogota and the United States of Columbia, though needy enough, do not present quite so dark a picture as some other portions of the world. There is not a little in this country that should encourage Protestants to enter earnestly on the work of its evangelization.—The inhabitants of this city, as a general thing, know enough of the world to be aware that there is that from abroad which may be of profit to them ; and are as willing to accept the instruction of foreigners as, probably, the inhabitants of any other purely Roman Catholic city in the world.

RELIGIOUS LIBERTY.—For many years the laws, as well as treaty stipulations, have secured to all religious liberty. For more than ten years in this city, Protestant services in English have regularly been held among the foreigners, and occasionally in Spanish among the natives ; and never have they been molested.

Once the stronghold of Catholicism of the northern part of South America, the United States of Columbia have taken the lead among the Spanish American countries in casting from the State the yoke of the Church, and in obliging the priesthood to retain their proper position—as law-abiding citizens—on the pain of confiscated property and of expatriation. Traitorous priests have felt the hand of the law, as

in no other Roman Catholic country. Vast buildings, covering solid squares, in this city, known as monasteries and convents, and ever since the war of Independence nests of treason, under General Mosquera's administration five years ago, were cleared of their swarms of monks and nuns, and are at this day being appropriated to public purposes—not a few of them being used as schools and colleges.

PRIESTHOOD AND THE PRESS.—The power of the priesthood is broken. The liberal press of the city and country assail the most vital doctrines and the most cherished practices of the church, with as much freedom as would the press of New-York, and with as perfect impunity. This liberty does not exist in Venezuela ; and it is doubtful whether it is surpassed or equalled in any other part of South America. Owing to the fact that the masses of their population, and the best part of their civilization, are so far in the interior, and consequently are comparatively isolated from the great commercial and Christian nations of the world, the Columbian States are, undoubtedly, as compared with some of their sister republics whose geographical advantages, quite independent of their laws or of their prejudices, have favored them with a more intimate contact and a larger acquaintance with foreign nations, are to a degree deficient in a spirit of business enterprise and to a readiness to accept foreign ideas and to adopt foreign manners. Those prejudices, that narrowness of mind in some things, and that self-complacency, which can only be removed by a close contact with the outer world, it is true, characterizes in a measure their business-men, and may perhaps be charged against their legislators and statesmen.

But in spite of these disadvantages, their people, by their own spontaneous effort, have as effectually rid themselves of the terrible incubus of the Romish church as any Spanish country in the world. So much the more honor to them, that this work has been carried on by themselves, within these mountain fastnesses, which have barred from the gates of all their most important cities and from all their most inviting territories, the tides of emigration from foreign and Christian countries that have entered Valparaiso, and Lima, Buenos Ayres, and Rio de Janeiro, with all the liberalizing influences which they exert.

WANT OF A CHURCH.—There is yet no Protestant chapel here, but numbers of the leading natives, some of them members of the government, and still larger numbers of the common people, are not only willing but anxious that there should be a Protestant church.

SCHOOLS.—There is, in the capital at least, a very respectable degree of intelligence ; and the general interest in the subject of education, and the liberality with which they sustain their schools and colleges, is not far below that of most, if not equal to that of some of the capitals of South America. Next to the direct preaching of the Gospel, it is

by availing themselves of this interest in education that Protestant Christians will be able to effect the most good for the people. The youth of this city are a school-going race. It must be that study is popular, else the fact could hardly be accounted for of the twelve or fifteen academies and colleges, beside one hundred and fifty private and eight public schools daily filled. But in all of these, in the system of discipline used, there is not one that would pass with us as a first or even second rate school. They know comparatively nothing of the strictness, silence, accuracy and order of our better schools. In all the lower grades of schools, and in most of the colleges, so called, the scholars study together and *aloud*, in the same room or hall. The Babel thus produced is something indescribable, and the only wonder is that the pupils make out, under the circumstances, to learn as much as they do. Though at first there would be prejudice felt at the restraint imposed, I cannot but believe that after a trial, the advantages of our system would be admitted, and its methods adopted.

A foreigner, seeking to establish a school on our system, should be content to let it grow slowly. The number of pupils he would first have would be small, but it would increase as he became known, and his success was proven. If he comes here a stranger to the language, he must have all the more patience, and, though something can be done in teaching English, yet while one knows but little else than English, what could be shown of our unrivaled methods of education through isolated pupils and single classes, is but as nothing compared with what would be exhibited through an organized institution in the native language.

The capital that one should have to commence safely such a work upon, might vary from a few hundred to a few thousand dollars, according to the intention of the individual. Though many of the native schools are money-making concerns, it is not to be supposed this could for a long time compete with them. At the outset, it would not perhaps be even self-sustaining.

FEMALE SCHOOLS.—Another great want of this country is female schools. There are numbers here, such as they are ; but, as it is the case in all not thoroughly civilized countries, the advantages they offer their pupils are far below such as are found in schools for boys from the same classes of society. It is safe to say, that even the best of them are devoted in largest measure to the giving of instruction in certain accomplishments, and in the formalities of religion. It is a popular saying, that the girls are at school to learn only to “embroider and to pray !” and there is probably quite as much truth as jocularity in the saying.

We know that in all Roman Catholic countries the female portion of

the community is the most priest-ridden. Bogota is no exception to the rule ; we see it from their schools up to their cathedrals. In no one branch will the missionary work meet with such obstacles, and be so retarded, or can be so effectually assisted, as through the maidens and women of the community.

There can be but little hope for the country so long as young men, who, though they have renounced Romanism, and are in every way favorably inclined to Protestantism, are obliged to marry Roman Catholic wives, and to rear their children in the Romish faith. If the present generation of women were Protestants, or non-Roman Catholics, it is hardly too much to say that the next generation, of both sexes, over the whole land, would be free from the Papal yoke.

Hence the importance of a female Protestant school. There is not one in the place. There has never yet been any attempt to establish one in this city of sixty thousand souls.

DIFFICULTIES.—But as certainly as an honest effort to establish such a school here, would be crowned with success, it will not be the work of a day. No more arduous task could be attempted by the missionary or the philanthropist. It would be unwise to think of making it a business speculation. It will be at first a work of pure philanthropy, trying to the utmost the faith and patience of the teacher.

PREJUDICES.—The religious prejudices, the bigotry and fanaticism of the mothers, especially as exhibited in the training of their daughters, will meet the work at the beginning, and will follow it for years. More than the boys' school will this be of slow growth. We think that the one trying it would find it to her advantage to be able to teach music, and drawing, and perhaps French and embroidery ; though it would be unnecessary that these should all be combined in one person. The music and drawing would at first constitute the greatest attractions, and would compete with existing native schools. With these could be combined other studies as occasion offered.

Almost all the schools of this city, both boys' and girls', are boarding schools. It would be unnecessary, however, to commence with this ; it were better, perhaps, to let this be an after-growth—by necessity it would probably be so. The lady would, at first, secure two or three pupils, or a class of as large a number as possible, which would meet at her rooms. From this the boarding feature would have to be developed by degrees. The great and ever-present difficulty will be the mothers' Roman Catholic prejudices. We know that they are deep seated, and often bitter. But why may they not be overcome in this city, where the men are as a class so free from priestly fear, as well as in Monterey or Brownsville ?

In this work, as well as that of the Protestant boys' school, no ad-

venturer need expect to be successful. Though they both might be made self-sustaining in time, there may be a severe season of trial at the outset ; and we can recommend the work to no one except as a missionary duty or privilege, as arduous as any department of the great field of missionary labor in this country. But we cannot cease to urge on Christian men and women the exceeding importance of the work, and the ready opportunity which this city now presents—especially in the field of female instruction. How is it that while this work has for years been carried on by American Christians in the distant isles, and the more distant continents, this near-lying sister-republic has hardly been approached on the subject ? We seem to have forgotten her existence, except as occasionally the echo of her struggling armies faintly reached our ears.

CLIMATE.—Americans and American women are specially called to this work. God calls them, and Nature could no more winningly invite them. As before observed, the best civilization is in the interior, and it might be added, many of the largest towns are on elevated mountains, in salubrious climes. Nothing could exceed the freshness and healthfulness of the air the greater part of the year around in this city, eight thousand feet above the level of the sea. In no part of the world, perhaps, out of the United States, will it be possible to find a climate better adapted to the North American. Columbia lies at our very doors. Santa Fe is but a four weeks' journey from New-York. No other Spanish-American country is, probably, on such intimate terms with the United States.

North Americans have the preference in the eyes of the Colombians over all other nationalities. Whatever may be their prejudices, they are more ready to be influenced by us than by any other foreign nation on the globe. They have endeavored to model their government after ours ; and hesitate not in the least in public discussions to cite our deeds and our institutions as examples and precedents. There is no slavery here, and the best of the people have never wavered in their sympathy with the North in its struggles against the slave-holding interests of the South.

The field is unoccupied ; it is open and is waiting to be entered upon. Neither the English, nor the German, nor the French are here—except as there is perhaps an English chaplain at Panama, who officiates to the English-speaking residents.

The British and Foreign Bible Society have a depot here, but no organized system of distribution, and no special agent ; and their South American agent, who lives at Buenos Ayres, and who made us a visit last December and January, is strongly in favor of their withdrawing, and is going to recommend such a step to the Directors, giving over

the field to us, and the American Bible Society, for the reasons above-mentioned, which he urges with force. There is no excuse for further delay in entering these open doors. Christians of the United States can no longer make the plea for continued indifference to the wants of these almost their nearest neighbors, that they are excluded from useful labor among the people by the bigotry and fanaticism of a dominant priesthood. As Dr. Trumbull of Valparaiso says—"Nothing is wanting but faith in God, and a corresponding zeal and courage, in order to see these lands open freely to the Gospel." WM. H. GULICK.

CONSTERNATION OF ROMANISTS IN EUROPE.

PAPACY and its partizans, especially the Jesuits, present a singular spectacle at this time. Their position is embarrassing; their language is inspired by a bitter sadness, and they are, at last, obliged to confess that their cause is almost desperate.

You remember that not long ago the Ultramontanes were arrogant in tone, declaring, triumphantly, that the Roman Catholic Church would overthrow all its adversaries. So they encouraged the unfortunate Poles in their attempts at insurrection, hoping to restore Papacy in the North of Europe. They induced the Austrian government to attack Italy, in order to restore to the King of Naples and other deposed princes the crowns they had lost. At the same time Pius IX. issued his famous Encyclical, and the sacerdotal faction predicted, with unshaken assurance, the speedy destruction of Protestantism.

The Papists found a strong argument for their assertions in the civil war then desolating the United States. They predicted that Southern rebels would triumph over Northern arms, and pleased themselves with imagining that the new empire in Mexico would soon give Romanism a strong footing on American soil.

How great the difference in the language and situation of the Jesuit party at the present time! How they have been deceived! humiliated! All is changed, and they hang their heads, confessing that the Romish Church never before experienced such sad reverses.

Let us look at the successive defeats of the Papists. In Switzerland, instigated by the Jesuits, they had organized the Sonderbund, viz., a league of Romish cantons, against the Protestants. What was the result? The Sonderbund was attacked, overthrown in a few days, and Protestantism has, at the present day, a decided supremacy in the Helvetic Confederacy.

In Poland, the bishops and monks, who excited the people to insurrection, have miserably failed in their schemes, and Romanism is grad-

ually disappearing in that land. Their intolerance has roused the severity of the Russian government.

In Italy, Victor Emanuel's new kingdom has greatly extended from year to year. The Pope has lost most of his old provinces, and there is danger of his soon losing Rome itself. The Italians have successively abolished monastic institutions, and pursue a course in direct opposition to that of the Jesuits.

I do not speak of the United States and Mexico. Your old and powerful Union has been re-established more firmly than ever, and never did your country seem as brave and strong as now. Papacy has nothing to hope for on those shores. As to Mexico, it is clear that the French expedition did not succeed in securing a sure footing there ; and, when our troops shall have left, Maximilian will be probably obliged to return to the Old World.

Let us look now at Germany. Austria was the champion of Papacy, and the Romish clergy anticipated striking victory in the struggle between the Emperor Francis Joseph and the King of Prussia. But the result has been wholly different. Austria has endured terrible reverses, and has yielded a large part of her empire to Prussian arms. I shall give no particulars, since they are well known to your readers.

There is a very important fact to be noticed in this connection, viz., that Romish people are more and more incapable of rivaling Protestant nations. They fall into decay, poverty, and inertia. They lack enterprise : agriculture, manufactures, commerce, intellectual and social activity—all is compromised with them. Papacy exerts a deadly influence, which gradually extends to every thing.

Such was the situation of Austria when she commenced a war with Prussia. No progress within, no authority without ; bitter animosity between the different races—Germans, Hungarians, Tyrolese, Croatians, etc., who were united under the same sceptre ; an enormous public debt ; a weak and irresolute administration ; an ignorant and arrogant aristocracy ; undisciplined soldiers, etc. The Hapsburg dynasty had concluded and maintained a Concordat with Rome ; this gave great power to the clergy ; filled their purses at the expense of the laboring population ; multiplied monasteries, which were of no use whatever, and violated the lawful rights of millions of Protestants.

In a political point of view, the state of things was not better. Freedom of worship, of the press, of meeting, etc., was restricted in the most arbitrary manner. Every where inquisitorial tyranny reigned.—The Viennese Cabinet had written, on paper, a liberal constitution, which was scarcely ever executed. The Diet of the Empire, composed of representatives of the people, had no real influence in the decisions of the Government. Hungary was oppressed and discontented. In short, there were many abuses and great disorder.

Is it, then, astonishing that Austria is conquered? Protestantism has overthrown Papacy in Germany, and, without absolving Prussia from acts of disloyalty, or perfidy, justly imputed to her, it is certain that the spirit of the Reformation has acquired, beyond the Rhine, a preponderance which cannot be ignored nor denied. Similar causes will produce similar effects in the South of Europe.

It is, therefore, easy to comprehend why the Pope, the Jesuits, and the Ultramontanes are so greatly alarmed. Their eyes are, at last, opened to the proofs before them; they feel that their reign is ended, and that they will fall in the lowest rank in the two Worlds. And whose fault? Their own. They have blindly persisted in their old course, and modern intellect strips them of the privileges they had unjustly usurped. It is God's justice, sooner or later, accomplished on those who do not conform to moral and religious order.—

Cor. New York Observer.

SACRED LYRICS.

GOD'S GOODNESS EXTOLLED.

BY T. NIELD.

O for a thousand hearts to feel
The goodness of my God!
O for a thousand tongues to tell
That goodness all abroad!

Yet thousand hearts would be too few,
A thousand tongues too weak,
To feel the gratitude that's due,
That gratitude to speak.

The robes I wear, the food I eat,
Are what His hands bestow,
Yea, life and every blessing meet,
From Him, my Father, flow.

Unnumbered blessings thus bestowed,
Unbounded praise demand;
To give a tithe of what is owed
Would all my life command.

But when I view the wondrous love,
The vast, unbounded grace,
That sent the Saviour from above—
How poor is all my praise!

Then how shall I attempt to sing?
Or how approach Thy throne?
My heart is all Thoud'st have me bring;
O, take it as Thine own!

MY DEAR SAVIOUR.

BY REV. P. STRYKER.

I heard a voice, the sweetest voice
That mortal ever heard;
Oh! how it made my heart rejoice,
And every feeling stirred!

'Twas Jesus spoke to me, a child;
He called me to His side,
And said, although with heart defiled,
I might in Him confide.

I saw his face, the fairest face,
That mortal ever saw;
I longed the Saviour to embrace,
From Him new life to draw.

"Suffer the child to come," He said;
"Of such my kingdom is;
The ransom price I fully paid,
And he shall taste my bliss."

I felt His love, the strongest love
That mortal ever felt;
Oh! how it drew my soul above,
And made my hard heart melt!

My burden at His feet I laid,
And knew the joy of heaven,
As in my willing ear He said
The blessed word "forgiven."

THE FOREIGN FIELD.

EXTRACTS FROM THE REPORTS OF THE BIBLE-
WOMEN IN
MILAN-ITALY.

I went to visit a sick brother at the hospital, and a priest, who is very much opposed to us, as soon as he saw me, ran to the bed of our brother where I was standing and speaking, and ordered me to be silent. A friend who was sitting by the bed entered into conversation, and remarked that we have reason to be very thankful that we have the Gospel in a language we can understand, etc. Then the priest was very angry, and ordered us both to cease speaking of the Gospel at all. But I assured him and gave him my word that I should continue to visit our sick as usual, and at every opportunity I should not fail to speak of Christ and his salvation. And I continued to visit the hospital regularly, and comfort our brother as long as he lived. The day of his death I did not arrive till an hour after his departure, and as soon as I was seen, all the patients around raised their heads and began to tell me of his triumphant death, repeating many things which he had said. This gave me the occasion to speak with them freely of the blessedness of those who die in the Lord. They listened with great attention and solemnity.

In conversation with a friend who has been a few times to the evangelical service, I remarked that the truth was making progress, and would continue advancing. She replied jestingly, that before beginning to preach the Gospel, we ought to have a large chest of money to support the poor people who receive it! "Tis true," I answered: "they are mostly poor, but those who believe in Jesus ought not to fear, for their Father in heaven sees all, and knows what things they have need of, and will not suffer them to perish from want. Christ told his disciples, when he sent them to preach, to take no money with them, and when they returned he asked them if they lacked for any thing, and they said, nothing."

On the eve of our national feast-day, I visited an old acquaintance, who is very patriotic, but has never thought much of

religious reformation. She said, "to-morrow will be the seventh time that we celebrate the day of our deliverance from foreign tyranny, and no language is sufficient to express our gratitude for such a singular favor; but what a pity it is that our priests are so hostile to our progress in liberty! They do not like to join with us in our celebrations, or unite in any thing that favors our free aspirations. How delightful it would be to see clergy and people united in that which so much concerns their prosperity!" She added much more, always in the sense of uniting two opposite principles, liberty and superstition. When she had finished, I replied: "You say *our* priests, but for myself I have but one Priest, as I believe in only one God." "Who is he?" said she: "is he some one who is liberal, and loves progress? Does he love his country, and does he see things as they are?" "O yes," said I, "he possesses all these good qualities, and besides he is holy in his character, and is the very personification of charity and truth." Not yet comprehending of whom I spoke, she asked again: "But who is he? what is his name, and where does he live? It would be a rare thing to find a priest of this kind!" I replied, "He is no less a personage than the Son of God. His name is Jesus Christ, and he dwells in heaven at the right hand of his and our Father; having come into this world and taught his sublime doctrines by word and by example, he gave up his own life, suffering death on account of our guilt; and now He remains at the right hand of God, our Advocate and Saviour. He, as priest, has given himself a sacrifice, and He is the only priest that Christians have." "But," said she, "Jesus Christ is no longer on earth, and who is to lead us to Him, and teach us what to do?" "Jesus said to his disciples, I will not leave you orphans, but I will send you the Comforter, which is the Spirit of Truth, to guide you into all truth;" and again He said, 'Lo I am with you always, even unto the end of the world.' And He has left us his Word, which was preached by the apostles, and handed down to us in that holy book called

the Bible." "But," said she, "are not the priests the successors of the Apostles, to explain to us the Bible and administer this religion? and is not the Pope Christ's vicar on earth?" I replied, "If the Pope and the priests were the true successors of the Apostles, would they prohibit the reading of the Bible, which contains their own writings, and make such terrible war against those who defend it? Would they, as you say, oppose themselves to all that regards liberty and progress, if they were the true ministers of the Lord Jesus Christ? Are they not rather servants of a system, which has no longer any resemblance to the true religion?" Much more was said on both sides, till at last she desired to have a Bible, and promised me to read it.

Having to go to Como to visit my son, who is among the volunteers stationed there, I improved the occasion to speak with many in the barracks. They all listened willingly and received Testaments and other books very gladly. Many, even among those who have heretofore been indifferent, promised to read and think more seriously. I could tell, if I had time, of many conversations with mothers who have sons in the army, and who are greatly distressed lest their sons should die in battle, without the sacraments of the Church.

When I first went to the Military Hospital to see the wounded, I asked some of them how they passed their time, and they told me they would like to read, but that they had no books. I had some of the small editions of the Gospels, and gave them some. They shewed them to their companions, and they also desired something to read. While I was distributing, a corporal approached and began to examine one of the books.—He said they were prohibited, excommunicated and heretical, because they were of Diodati's translation, and without the comments of the holy Church, and many other things; to which I replied with the necessary arguments, so that the corporal, who considered himself rather a learned man, remained somewhat confused, much to the diversion of the soldiers. The next day I went again, but did not see any of the books which I had given them, and they told me

that in the night, while they slept, they were taken from them and burned! After this I went many times, and gave them books and talked with them without any opposition.

MAGDALENA.

I visited a sick man, who was much inclined to converse, and had a great deal to say about the Gospel and those who oppose it in this city. After some time the wife said, "Now let us change the subject, and talk about my husband's illness, and leave these things, which we cannot understand." The husband replied, "Perhaps you do not understand, but I think this woman is right, and we ought to learn," and turning to me, he requested me to go on. I read several passages from the Gospels, explaining the way of salvation: he listened with great interest, and requested me to visit them again.

Went to see a man at the Hospital, at the request of a certain Mrs. H——. She had found the man living alone without any friends, and had given him assistance from time to time, as he was ill and could not work. When he became worse, and could no longer wait upon himself, she made application and had him removed to the Hospital. Afterwards she sent me word that there was a man in St. Lazarus' Hall, No. 32, that she wished me to visit. I went to him and asked him if he knew Mrs. H., and as he said "yes," I began to speak with him about his disease and the sufferings of this life, and the rest of that world where there will be no more pain, or sin, or sorrow.—His countenance brightened, and he said that was the way Mrs. H—— used to talk with him, and that she often read to him from a little book. "The nuns here," said he, "brought me a crucifix, and told me to kiss it and pray to it; but I could not, for it was nothing but an idol, and I told them so. Then they said, 'But are you not a Catholic? your name is so registered on the books.' I said it may be so written, but I am not one at heart, and I do not believe that image can do me any good."

These declarations from a supposed Roman Catholic so rejoiced me that I began to speak freely of salvation by Christ alone, and of his willingness to save to the uttermost. The poor man was so moved that he

began to weep, and entreated me to give him a New Testament that he might read it himself. When I handed it to him he pressed it to his heart as though he had found a great treasure. I visited him very often afterwards, and he never wavered in his faith, but was full of joy and love, and often spoke to those who came to his bed-side about the blessed Gospel that makes us free from the vain superstitions and practices of men. I was not with him when he breathed his last, though I left him only two hours before. Those who were around him told me that he repelled to the last moment all the efforts of the priests to perform their ceremonies over him, saying that he trusted in Christ alone. This Mrs. H—— is a mother of a family to whom I sold a Testament several weeks ago, and it was by her influence that the truth was first communicated to the mind of this sick man.

I was one day requested to carry a message to a woman who was a stranger to me. While there we had some religious conversation, in which she was much interested and astonished,—and when I rose to leave, she said, “Do you think I shall permit you to go now! No, indeed; this Gospel of which you speak is too good. I must know more about it, and besides there is a young woman in the next house, in great trouble of mind, and needs to be comforted: come with me, and we will finish the talk there.” So she led the way to a small room, occupied by a young widow with her two children, one a little girl of two years, and the other an infant. She told me that her husband died very suddenly four months ago, so suddenly that there was no time for confession and the last unction, according to the rites of the Church, therefore she feared he was not saved. She had given all she had for his burial, and had sold many things from her family to pay the priest to say prayers for his soul; but it was too little, and every body had forsaken her, and her husband was lost, and she feared a curse rested upon her family. I said what I could to comfort her, telling her that the salvation of her husband's soul did not depend upon any thing that man could do for him, but that if he believed in Christ and trusted

in Him, he would not be cast off. I repeated to her many passages of Scripture, shewing the willingness of God to pardon and receive the penitent. She had never heard such things, and wished to know where I had learned them. When I told her that Jesus Christ himself had given us these promises, and that he invites all to come unto Him and receive the gift of eternal life through faith in His merits, without money and without price, she was filled with consolation and wonder at the great love of God to sinful man, and begged me to come and instruct her still more. I then left her, and the old woman who conducted me there accompanied me as far as she could into the city, talking rapidly and asking questions with great eagerness, as though she did not wish to lose a moment of time. Then leaning on her crutches, and holding both my hands in hers, with the tears streaming down her cheeks, she said: “I am old and infirm, and cannot understand much; but I wish to learn all I can about this Gospel, for I am sure it is just what I need.”

Every day I go to visit the wounded and speak to them of the Lord Jesus. Once I had to sustain a long discussion with the serjeant of inspection. While I was speaking to a poor wounded man, I was surrounded by several others who wished to hear, which the serjeant perceiving, he came to me and said that the Gospel which I held in my hand was not good, because it was of Diadoti's translation, and was altered. I asked him to bring one of Martini's (which he considered correct) and compare them, and tell me what were the alterations. (In the meantime the crowd was increasing.) After very many objections, amounting to nothing, but to confuse him, he endeavored to free himself by ordering me to go away, saying it was a Roman Catholic institution and no one could speak the Gospel there. I replied that the institution was established for the wounded, of whatever denomination, and of whatever profession of faith.—(Here arose a voice from the crowd, which said, “Some are Evangelicals, some Rationalists, and as wounded they have the same rights as the Roman Catholics.) The serjeant again ordered me to go, or he would

obtain a superior order to make me go,—and in fact he went, and brought one from the nuns of the Hospital. As soon as I saw it I said: "This has no authority, because the nuns are only hired persons here."—Finally he retired, very much irritated, because 'he could not conquer my whims,' as he called them. I have distributed a great quantity of Testaments, and my visits have been frequently repeated. I can truly say that I have never been so edified as in seeing these youths, cheerfully bearing their pains and welcoming eagerly the nourishment of God's Word, and thinking seriously upon it. May the Lord establish their hearts in Jesus Christ. MARY ANN.

THE MISSION FIELD OF CENTRAL AND SOUTHERN EUROPE.

If the Christian church was ever invited to throw its energies heartily into mission-work with every possible assurance of success, she is certainly invited thus to do at the present time in Central and Southern Europe.

Bohemia, Moravia, Hungary, Southern Austria, the Tyrol and Italy have for years been opening more and more to evangelic effort. Since 1857, having visited these countries five different times and somewhat faithfully explored them, and watched with deep interest their religious progress, I have ever had the constantly growing conviction that the time was not remote when all these lands would become one vast mission-field for the Christian church.

Every succeeding visit I made, revealed new evidences of progress and new sources of hope. Important changes were taking place, and from year to year these changes were even more significant and more rapid.

Italy was first thrown open to the Gospel, and the church has had the opportunity for years to do just as much as she pleased in this country to weaken and destroy her greatest enemy, the Papacy. Had she done her duty faithfully, Italy would have been evangelical, and instead of fifty small, feeble, struggling churches, there might have been five hundred or a thousand, thus making the Gospel the predominant religious power of the land. A few very small crumbs in

all however, the church has ever thought of giving to Italy, and hence she is still Catholic, but yet remaining a field for mission enterprise, in comparison with which there is no other in the world more promising or more important.

On my visit to Hungary, Moravia, and Bohemia in 1864, I found far greater liberty for evangelic effort and for the circulation of the Scriptures than at any time previous. In Bohemia, many new Protestant churches were being formed. The Bohemians, naturally a religious people, dissatisfied with Catholicism, seemed to be longing after the Protestant faith of their fathers. The work of Bible distribution was beginning both in Bohemia and Hungary, and I warned the church at home that faithful laborers would soon be wanted.

That time, in the wonder-working providence of God, has now arrived. Within the last two months the changes in Central and Southern Europe have been amazing, and not so merely to the politician and historian, but to the Christian praying and waiting for the coming of Christ's kingdom. A war, perhaps of ambition, and inspired by the worst motives, has already produced glorious results, and results still more glorious are in the future.

The great civil and ecclesiastical despotic power of Austria is completely and forever broken. Civil, constitutional and religious liberty are triumphant, Bohemia is now bold to ask equal civil rights with Hungary, and throughout all the Austrian empire more liberal principles will soon prevail. Already in Hungary and Bohemia the effects of the war are manifest in a wonderfully marked increase of a spirit of religious inquiry.

What a glorious mission-field the Lord has thus opened for His church! Bohemia, Moravia, Hungary, the Tyrol and Italy, all lands where, in centuries past, there has been many a hard-fought battle between the Gospel and the Papacy, lands where the truth once long triumphed, but where the fiery and bloody persecutions of Rome at length destroyed the faithful, and extinguished the life of a spiritual religion. But the dying embers of the past are being kindled anew, the Bible is living again, and the people are

demanding it and feeling its life and power as never before.

During the past year 42,752 copies of the Scriptures were distributed by the British and Foreign Bible Society in Hungary alone, and the present year, from Feb. 16 to June 3d, 16,701. The circulation has greatly increased since the commencement of the war, and every facility has been afforded for supplying the soldiers with the Word of Life.

In a letter just received from Perth, the capital of Hungary, a friend writes me : " We have most wonderful opportunities for work among the 14,000 sick and wounded soldiers at present in this city. I enjoy the greatest liberty possible, granted by the highest military commander of Perth, for visiting the hospitals, and distributing Bibles and tracts among all alike, whether Roman Catholics or Protestants. It is a time such as has never been in Austria. Thus through blood and strife, the Gospel is making an inroad into classes of men in this country which without this terrible war, would have been perfectly inaccessible, and the kingdom of the Lord and His Christ is being established. Moreover, it is very interesting that the soldiers here at present assembled, belong to all the various nationalities and languages of which Austria boasts of."

So also in Bohemia and Moravia, the Gospel is brought in contact with the sick and wounded soldiers in the hospitals. The director of the institution at Kaigerswerth said to me a few days since, that pious deaconesses, or nurses, had been called to superintend and labor in sixteen hospitals of sick and wounded soldiers since the commencement of the war, and these hospitals were most of them in Bohemia, Moravia and Hungary.

Thus the word of God has free course, and is glorified in these lands so long shut out from the clear, bright and free action of the truth. And the church in America, will she not do something for these interesting countries? Will she not enlist with her prayers and benevolence into this glorious mission-field just now so wonderfully opened for her by the providence of God?

These nationalities are a most important element in Central and Southern Europe : they are nationalities, to conquer and retrieve which, Rome has expended her choicest treasures, and fought her bloodiest battles, but which, notwithstanding, were ever inclined to a Protestant faith. Now is the time to recognize these lands for Christ, and if the church will but follow the indications of God's providence, she will arise and give herself energetically to this work. W. C.

MILAN, AUG. 22, 1866.

SOUTH AMERICA.

SANTIAGO DE CHILI, Aug. 14, '66.

REV. J. SCUDDER—Dear Bro. : Since I last wrote you, the state of things has not yet changed, except that a member of my Spanish Bible Class is willing to undertake the colporteur work in Santiago, for \$30 per month. Yesterday he sent a lad with some of our books to a gentleman's house to try to sell some. He met the boy at the door, and said, " Don't you know that these books are prohibited? I have orders from the Archbishop to call a policeman, and have any Chilian imprisoned or fined who is found guilty of selling books of this class. I receive \$25 for reporting to the Archbishop any case of this kind."

The boy returned home, and the tailor sat down and wrote to the gentleman as follows :

" My name is E. Guzman, a tailor : I may be found in street —, numb. —. If I was not so busy I would go to see you. I am found at home generally. You are at liberty to report me to the Archbishop, but the time has passed in Chili to frighten one by such vain threats as those which you make use of."

Times have greatly changed for the better. Many causes have been at work to effect this. Mr. Trumbull's influence has had a very marked effect. He has always taken at once prudent but bold positions. From these he has seldom or never been obliged to beat a retreat. Remaining firm, the enemy, to use a military expression, have become in a measure demoralized. Christ's friends have gained confidence. New adherents to the Protestant cause have been add-

ed, both among the natives and the foreigners. Mr. Trumbull's successful discussions and the manly debates in Congress last year, together with the favorable opinions of the press, have led the clerical party and the people generally to understand that sound arguments, even when opposed to the prevailing opinions of the majority, cannot be vanquished and driven out of the field by bad arguments, prestige or threats.

Although so much has been gained to our cause, yet it must be evident to every one that to secure the best results, the field now opened by the providence of God must be faithfully tilled by wise, patient, and Christian men.

I greatly desire not only that Mr. & Mrs. Trumbull may be recruited by their visit to their native land, but that he may remain long enough to awaken in the hearts of very many something of the deep and hopeful interest which he has for South America, and especially Chili. His going at this time is opportune. The people need to hear his voice, and others will find his counsels wise. During Mr. Trumbull's absence, the Church of England minister has kindly preached (in the evening) in the Union Church. Rev. A. W. Gardner, from Lota, a mining and missionary station far to the south, has just arrived at Valparaiso. He may remain a few weeks, and will probably preach for Mr. Trumbull.

Yours very truly, N. P. GILBERT.

P. S. Aug. 15.—Have just received a line from Mr. Beveredge, of Cordova, Argentine Republic. He is an energetic, Christian young man, who has been in that city four months, under the Buenos Ayres Mission. There are no English at this place. By September, the railroad from Rosario will be completed half way. Mr. B. is meeting with success. First month no scholars. Second month commenced with one. Now he has eleven day scholars and seven private pupils. He is on good terms with the editors of the dailies, and proposes to publish something every week. He is in want of suitable books to sell or lend to the people. If Mr. B.'s health remains firm, I think he will, by the blessing of God, effect much good.

GREECE.

PIRÆUS, Greece, Aug. 31, 1866.

REV. JOSEPH SCUDDER,—My Dear Sir: This week closes our residence at Piræus, though not our labors. When we came here two months ago, we were comparatively strangers; but now we have some dear friends who will ever miss us and the meetings we had. As you know, we held three services here, two on the Sabbath and one on Thursday. The two evening services in Greek and one in English. When we came the English families were not known to us, and they were like sheep without a shepherd. There were no religious services whatever, but now we have been able to get a congregation from fifteen to twenty persons, who have become so much awakened that the preaching is not only to be continued, but also they talk of hiring especial rooms for the service. It will come rather hard for me to come every Sabbath, besides my Greek services at Athens, to preach in English at Piræus: yet I believe if God has called me to this service, He will give me strength also to do it. It is a glorious privilege to be thus called to preach Christ.

We made an effort to get the children of the English families—some of them are very ignorant. The few volumes sent to us, by the Mass. S. Society and the Tract Society, Boston, serve as a circulating library among these people. We hope for great results from these little volumes. While the work opened here at Piræus, the one at Athens has not been neglected. I went up every Saturday evening, attended to the children on Sunday morning, and preached regularly to a Greek audience. The Lord has wonderfully aided, sustained and encouraged us. We have been permitted to see a young woman born again, and our hearts were greatly cheered. A little more than a year ago she could not read, but she has learned to read freely, because she loves the Bible. She has been called home by her parents, and she takes with her the Bible as a guide and comfort: besides two families have been constant attendants at our meetings, and we consider them as interested listeners.

The colporteur we have been able to em-

ploy for six months, by the assistance we have received from the Bible Society, has just finished his work. He is a pious man, and as such his work has been as much to awaken an interest in the Scriptures as to supply the demand. In one town he introduced the Scriptures in the schools of both sexes, and supplied them with other religious books. Though at some places he met with some opposition from the clergy, and at others from the people, yet he has been able to visit nineteen towns and sell six hundred copies of the Scriptures, besides many other religious books. That you may appreciate the value of his sales, you must have in mind that Greece as a whole and the working class in particular, never had been in such want of cash as at present.—The government has been obliged to dismiss very many clerks, and diminish the pay of those not dismissed: every thing is carried on by credit. To this add the unsettled state of the country on account of the robbers. An ex-Secretary of the Treasury was seized on his farm four weeks ago, carried to the mountains, and the robbers demand \$15,000 in gold to release him. Add besides the revolution at Crete, which renders Greece liable to come into trouble with Turkey; and then you can appreciate the fact that under these circumstances every copy of the Scriptures was *purchased* and not received gratis.

We expect soon to move to another house, more suitable for our work than the one we now occupy. The present year opens with greater prospect and harder work. Please remember us to all our friends, and forget not to pray for us and our work.

Yours in Christian love,

GEO. CONSTANTINE.

HUNGARY.

MILAN, Aug. 27, 1866.

MY DEAR BRO. :—I send enclosed a copy of a letter of a friend in Perth, Hungary, written to his committee in Edinburgh, Scotland, showing what has been and is being done for sick and wounded soldiers in Austria. The account cannot fail to interest you. Yours truly, WM. CLARK.

"Long before the late battles in Boemia were fought, the numerous large barracks of Perth and Buda were transformed into hospitals for the reception of the wounded, and in various localities spacious wooden huts were erected for the same purpose. All these places have for the last four weeks been filled to overflowing with sufferers, wounded and sick, and the total number at present is estimated at fourteen thousand. Accommodations and treatment are as good as could be expected, and all classes of the population of the two sister localities have most substantially manifested their sympathy with their suffering brethren. Of course the idea suggested itself at once, as to what could be done for the spiritual good of this multitude. The interest of the circumstances was somewhat enhanced by the two facts, that the vast majority of the soldiers belong to a church which prevents the Gospel from being placed in their hands, and that the walls of the barracks form another barrier of approach in ordinary times. An additional stimulus for effort was the circumstance, that the multitude providentially congregated in this city, belonged to all the various regiments, races and nationalities of the Empire, in ordinary times scattered in the provinces. There are among them Germans, Hungarians, Poles, Slavonians, Wallachians, Serbians, Italians, and a considerable number of Saxons and Prussians. What a field for Christian activity if it could only be approached! And the fourteen thousand above mentioned, by no means represent the entire number, for there are almost daily new arrivals and departures, and from week to week large portions of the hospitals completely change their aspect in proportion as their inhabitants arrive and are removed, many of the latter by death.

"I resolved at once to apply to headquarters, and without minding any difficulties, I waited on the commanding general of Perth and Buda, offering my gratuitous services as military chaplain during the war, and requesting admission to the hospitals. To my great surprise this was instantly granted, and forthwith I obtained from his excellency a regular permit, exactly such

as I wished, for the purpose of visiting the sick and wounded, and distributing Scriptures and tracts, without any restriction as to nationality or creed. Of this 'Carte blanche' I have availed myself most extensively, and have been assisted in my efforts by members of the mission, as well as by some of the most active members of our congregation. The B. and F. Bible Society, through their Vienna agent, permitted gratuitous distribution of Testaments and Psalms. The London Tract Society granted free distribution of their Hungarian and Slavonian tracts, printed for them in Perth, of which I have a stock of 120,000 in my house: they also supplied German and Italian tracts. I had also a stock of German religious literature on hand, and for the officers I solicited and received contributions of useful and interesting books from booksellers. Next I collected quantities of linen among our people for the soldiers who lost the few articles they had in their knapsacks on the battle-field, and with these rich stores I have been spending a large portion of the past weeks among the sufferers. I have already distributed upwards of 1000 Testaments and 15,000 tracts in the various languages mentioned, and by adding those distributed by the local agency of the B. and F. Bible Society, the total number must be very great. This work will be carried on for months yet, even should peace be concluded immediately. I have had many an opportunity of speaking to such as have since been called into eternity, and for those who have recovered. I have thrown open a room in my house as a reading-room. Of this offer, many, especially Saxons, have availed themselves, often for entire forenoons and evenings. They come for conversation, reading, writing letters, and before they start to rejoin the army they call to bid me farewell. I ought to mention in particular, that in two of the hospitals I have discovered complete Jewish mission-fields, which I have endeavored to cultivate as much as possible. The number of Jews in the army and among the soldiers in the hospitals is considerable. The very first among the wounded, whom I met in his tent on the first day of my visits

was a Jew from Galicia; and a corporal whom the commanding officer ordered to accompany me yesterday through the wards, for the purpose of preserving order, was a Jew.

"The intense interest in this work is greatly increased by the indescribable eagerness with which these men grasp the opportunities afforded them. The children of Israel, when Moses smote the rock, cannot possibly have been more eager to obtain a draught, than these soldiers are to secure a sheet of a tract or a Testament; and if we went to distribute money among them, the crowd and noise could not be greater. Each time before going into the wards and after leaving them, we are surrounded by hundreds, each stretching out his hand and naming his nationality, and the majority are readers. One day when a body of 600 stood in their ranks in the court of the barracks, ready to march to the railway station, for Vienna, they in the presence of the officers left the ranks and burst forth like a torrent upon myself and my companions, to secure a parting gift; the authority of the officers was set aside, and for some time their endeavors to call them back were perfectly in vain. Nevertheless, instead of being displeased, the officers afterwards thanked me for doing so much for the good of the troops. Universally I have met with the most perfect politeness on the part of the commanding officers, and with the greatest readiness to facilitate my movements, and to assist in my work. Frequently on coming home from my rounds have I stood in wondering adoration, seeing how the Lord is causing His kingdom to come, *His* will to be done, and the wrath of man to praise Him!

"I cannot imagine a more vivid picture of starved and hungering humanity, than what I behold with my eyes day after day; nor can I imagine a more perfect exhibition of God's power in breaking down, for a time at least, every barrier to the spread of His precious truth. It will also interest you to know that our hospital scheme has assumed larger dimensions. The readers of the 'Record' are aware that the object we had in view in establishing one 'Bethesda'

was not merely to provide shelter for a few members of our church, who might happen to avail themselves of the means afforded in cases of sickness. Our aim was, and is far beyond this. We intended the hospital to be a focus for the spread of truth, and a missionary agency suited to the circumstances of the country. In reviewing the short history of the past seven months which have elapsed since the opening of the institution, we cannot but recognize the hand of the Lord in every arrangement hitherto made. The time when we commenced was opportune; the Deaconesses' arrival now proves to have been very opportune; the quiet, unostentatious manner in which the work was begun and carried out, proves to have been the very method for obtaining what we aimed at, and for securing the stability of the institution. And though three months ago we knew nothing of the war, it is now manifest that our hospital was intended to be helpful in the present emergency, and the war to be helpful to the interests of the hospital. We have, besides our ordinary patients, received eight wounded soldiers, of whom three are Saxons, one Italian, and the rest Hungarians. Our 'Bethesda' has in this way become more widely known; many strangers come to see it; in the estimation of many, and among them medical men, it has already become a model institution. And, among other things, I may mention that a Roman Catholic lady, who some time ago happened to visit the house, at once proposed to bear the expense of two soldiers, if we would take them. This has since been done. A number of medical men have visited the hospital, and our surgeon, (who never before knew anything of Protestant trained nurses,) on one occasion said in public, 'that he had never seen anything like the skill and faithfulness exhibited by our Deaconesses, in attending the sick and dressing wounds.' He added, 'that the attendance of a medical man on the wounded, in ordinary cases, was almost superfluous.'

"I trust that our institution will become more extensively known and appreciated as an evangelistic agency."

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ANTWERP.

ANTWERP, BELGIUM, Sept. 11, '66.

To the Sec's of the Am. & For. }
Christian Union. }

DEAR BRETHREN :—I am glad to learn that the Seamen's Friend Society are about proposing, or have already proposed to your Society to unite with them in sustaining evangelical efforts here and at Havre. I hope the proposal will find favor with you, and be accepted.

Europe, now, presents a wide and open field for the operations of your Society.—Politically, the Papacy is fast going down, and the Liberals are, every where, in the ascendant. But the dogma and superstition of the Romish Church have a very strong hold upon the common people; and we have reason to fear that the corrupt church will live in some shape long after her political sovereignty is extinguished.

In Belgium, the conflict between the Church party and the Liberals, in the government, is earnest and bitter, and the latter, no doubt, are gaining strength every day; but it should not be inferred that this indicates any real gain on the part of evangelical religion. To be sure, the Protestants range themselves with the Liberals in the struggle; but the party is composed, to a great extent, of skeptics, Free-thinkers, Atheists, and infidels. And this is just the danger to be feared and guarded against.—Unless we supply the people with a better faith, as they become disgusted with the arrogant pretensions and mummeries of the Papacy, and break away from its power, they will surely go over—not to Protestantism, but to rank infidelity. This is the process that is now going on in Belgium: and, I suppose, in all the Roman Catholic countries of Europe.

It is a significant fact, that while all the more intelligent (perhaps one-half) of the people of this city, speak the French language, and their newspapers, literary institutions, theatres, etc., use this language, yet all the public religious services in their numerous and splendidly decorated churches, (excepting, of course, those parts that are in Latin,) their prayer-books, religious notices, etc., are in Flemish, which is the ver-

nacular of the ignorant masses; and the only French service of any kind that I know of, is conducted once a month by the Dutch and German pastors alternately in the presence of a very small handful of Protestants. It would thus appear, as I suppose this is the fact, that the great body of the French-speaking people of the city are addicted to no religion whatever. They go neither to mass nor confession, nor do they keep the fasts of the church; and yet most of them are called Catholics, or employ the ministrations of a priest on occasions of marriage and death—for there is a kind of necessity for this, and very few persons are willing to confess themselves Atheists, and to die and beburied without any religious performances whatever, however little confidence they may have in them.

Whether this class are in any better condition to be evangelized than those who remain in bondage to the superstition of the church, is a question. It will not be easy to reach either class: the difficulties will be peculiar in some respects, but substantially the same in both. At any rate, they should not be given over to the darkness of superstition or of infidelity, without some efforts on the part of those "whose souls are lighted" to enlighten them.

The Protestantism which has a name to live here, does not seem to be extending itself, even if it holds its own. Besides the little chapel of the Church of England, which is very much circumscribed in its influence, there is a Protestant Evangelical Church, so called, here, which is pensioned by the government, and one that is independent of the government. The congregation in each is very small, and which is the more active or evangelical I will not undertake to say. Each of the two employ a colporteur with help from abroad, and this is the extent of their efforts for church extension, unless we speak of their antagonism towards each other, and of what the one gains at the expense of the other.

There are now two Seamen's Chaplains here; one a Norwegian, a very worthy man, and I think evangelical, but whose ministrations are of the high church order—chanting his prayers, turning his back to the

audience, very much after the fashion of the Papal churches—and the other myself, who have been sent here by the American Seamen's Friend Society.

We are both seeking a room that will be suitable for public worship, and would, no doubt, have succeeded before this had it not been for impediments thrown in the way by the government of the city. We hope yet to succeed, but such an arrangement will be only provisional and temporary. We must have a permanent chapel of our own. We are neither of us familiar with the language of the people: our immediate concern is with the thirty thousand seamen who annually visit this port.

But so far as the American chaplaincy is concerned, it is a question whether we should have exclusive reference to the English speaking seamen in arranging for a chapel or whether we should embrace a wider plan for the accommodation of the many strangers visiting this city, and of residents here who use our language, of whom there is quite a considerable number who use it more or less perfectly. Some of these now attend the Episcopal chapel, but the greater part of them attend church no where, and some of those who do attend elsewhere might prefer to worship with us, if we had a church. The decision of this question will depend in no small degree upon the arrangement for co-operation which may be effected between the Seamen's Friends Society and the American & Foreign Christian Union. May the Lord guide you to a wise conclusion.

I received your commission as delegate to the Christian Alliance, and will keep it till the meetings (which are now postponed as you know) shall be held.

I am very truly yours, in the fellowship and labor of the Gospel.

J. H. PETTINGILL,

Am. Seamen's Chaplain at Antwerp.

The cartoon of the last "German Punch" represents a big spider, adorned with the Emperor Napoleon's head, waiting quietly in its large web, while all kinds of insects, representing the other European States, are flying and caught in it, to be devoured in time by the imperial glutton. Beneath are Roubert's words in the Corps Legislatif:—"Honest neutrality and liberty of action."

THE HOME FIELD.

REPORT OF A BIBLE WOMAN AMONG THE GERMANS.

MR. ROSSITER,—SIR: The month of August is gone, and the record of my work has again become due. During this month, I made one hundred and seventy family visits, conversed with one hundred and ten individuals about their souls' salvation, and offered prayer three times. During this month, I distributed two hundred pages of tracts and a large amount of religious reading. One visit to the city prison, and two to the commercial hospital, where the matron showed me to the bedside of a German woman, a Roman Catholic, whose end was fast approaching. I spoke to her about the Saviour, and asked her if she loved the Lord Jesus: she said "yes, I have Him with me always." She showed me a little crucifix and kissed it again and again. I told her, "this crucifix is not the Saviour, it can do no good, but you must look to the Saviour who is at the right hand of God the Father in heaven, and is ever with us. He is with us now, for Jesus himself said: 'Where two or three are together in my name, there am I in the midst of them.'" I then prayed with her; laying her crucifix away she folded her hands and repeated the words aloud after me. When I had finished my prayer for her, she said, "O, do pray for me again." I did so. She repeated aloud after me again, and then said, "I know I will soon come to the Lord Jesus, and there I shall see my seven children again." The last of the seven children died that morning of the cholera, and she died the following night with the same disease. As I left her, she asked me to pray for her again at home. Another German Roman Catholic woman there, whom I have visited twice, said, "she could not find words sufficient to express to me her gratitude for praying with, and reading to her, but she would grasp my hand, and draw me to her, and kiss me, and ask me to talk longer;" she wished me soon to return. I am a welcome visitor in this hospital, as I am the only one there who can speak and read in both

English and German. I always take both Testaments with me. I have a regular meeting with the women in the city female prison every Thursday afternoon; the attendance is between forty and seventy-five. One of the sisters is always present. The inmates there are mostly Irish. The Sunday-school is not doing so well as I expected. Every Sunday I go there I am reminded of heathen countries: men and women at work, and flocks of boys playing rudely, using profane language and stealing. Three Sundays ago, two boys took a cent each, instead of giving one; and last Sunday, we found our hymn books and Testaments gone. I visited in that neighborhood one whole day. Some of the Roman Catholic mothers promised faithfully to send their children if they could get them to go. My visits in the city are more gratifying: sometimes I have eight little girls around me, when two or three take hold of my hand at once, and say, "Come and see our mother." In some instances, the parents are so much pleased to see their children bringing me to them by the hand, that they show me all possible attention and friendship, even though they had never seen me before. "O, may the Lord Jesus bring all aright to the end." Respectfully, A. S.

A MISSIONARY IN ONE OF OUR LARGE CITIES: REPORTS AS FOLLOWS FOR SEPT., 1866.

YESTERDAY morning I went with my wife to the almshouse. When we arrived old and young flocked together, and we spent an hour and a half in singing with them, and in preaching Christ to them in simple language. Mrs. S. told them about a little boy's praying for his father, brother and uncle who drank to excess, and the happy results. They gave good attention. The majority of them are Roman Catholics. Last week one of the priests came and took away from here five boys by force, and carried them to B—— to some monastery there. The children cried, and the mothers cried. One Protestant woman, whose little boy was torn from her, wholly and cruelly

against her will, stated that some weeks since, a larger number of children, part of them Protestant, were thus torn away and carried off three hundred miles. The mothers that cried, were shut up until they would promise to make no more ado about it. There are facts about this matter, as far as possible kept dark, which I think should be brought to light. The priests are evidently somewhat concerned about our influence. I met a priest one day lately, at the house of a Roman Catholic, where I was visiting a poor sick woman by her request, a member of his church. I have visited her a number of times, read the Bible and prayed with her. The priest came now to take her away to the infirmary. He asked me about our industrial school, the number of children, and if some were of Roman Catholic families. I told him two hundred and fifty belonged to it and attended last season, and that many of them were of Roman Catholic parents. He asked other questions. I answered till he began to speak against Luther and Calvin, and other Protestant persons; when I said to him, "I thought it very improper for us to dispute over this poor sick woman." He said no more. The woman was removed soon after to the infirmary.

We have commenced our industrial school again. We have a good room offered to us free, with a melodeon, and books for singing. Last Saturday, the second day of the school, there were eleven teachers, and eighty-five scholars. The prospect is better than ever before. Our room will be full, I have no doubt, in a short time. A large number of the children are Roman Catholics, and are led from here to the mission Sabbath-schools. This is made a condition of their attending and having the benefit of the sewing school.

Our mission Sabbath-schools are doing well, and exerting an excellent influence, I believe. One of them, of over one hundred scholars, has been given into the hands of an Episcopal superintendent, a zealous young man. Our new school has been organized of two hundred and fifty scholars. Visiting and other labors have been about as usual.

REPORT OF A BIBLE WOMAN.

L——, Sept. 1st, 1866.

REV. MR. ROSSITER—Dear Sir:

The last day of the month passed like its predecessors,—like them it had its delays, disappointments, fears hopes and burdens. After spending some hours the previous evening in efforts for Miss ——, she returned this morning almost in despair; her parents are rigid Catholics; she is a Protestant in principles, yet knows nothing of the love of Christ. So cruel persecution makes her desperate. She stayed two hours; at length her hard heart seemed to soften. She wept bitterly and finally opened her mouth to the Lord, O, if she had opened her heart, the Lord Jesus would have come in: abused at home by language too vile for the pen, where will she be driven, can she escape the ten thousand snares that beset her? O thou good Shepherd, rescue this wandering one. After attending a funeral I called on Mrs. D——, a Catholic widow. Two of her little ones have been taken away by the cholera, herself very ill. Her four children are sustained mostly by charity, but she received the word of God and prayer with seemingly more gratitude than the supply for her temporal wants.

Being supplied with a large variety of books and tracts, I pursued my walk until seven o'clock. Laboring men of different tongues leaving their work, asked for some portion of the word of God. Groups of children gather on every square, sometimes so as to obstruct the side walk, each anxious for a book; many of these little ones playing around places of sin and sorrow, are guileless and like the hungry nestlings swallow with eagerness either truth or falsehood. All these will listen; are they little nurse girls with their infant charge? they can be told of Jesus in the manger; are they little ones carrying a loaf of bread? they listen with wonder to hear of the bread that came down from heaven. Are they at the hydrant? they can be told of the Water of Life. Are they squalid and begrimed? a tiny book will make them listen to the story of the Fountain open for sin and uncleanness. Does a fallen sister

pass by? a kind and gentle look will remove the offence of the words, "Go and sin no more." Is it a scene where souls are desolate, and sin, and shame, and remorse hold dominion? may one not speak of Mary Magdelene? Many are found morally deformed and crippled from their birth, as helpless as the man laid at the beautiful gate of the temple, who only can arise and walk, by faith in the Lord Jesus.

A visit to the prison on F. st. was attended by its usual trials. They do not forbid my addressing the prisoners, reading to them the Scriptures and praying with them, but the sisters positively forbid a word of personal conversation. I long to grasp the hand of these poor sufferers and wipe away their tears and to assure them "That earth has no sorrow that heaven cannot heal," but this work is reserved exclusively for nuns and priests.

Visits to the County Jail are continued, but dark and forbidding as the field is, I can have access to all. No sister of charity frowns upon my Bible class, or forbids my telling the story of the cross before the grated door of the prisoner's iron cell. All departments of the commercial hospital are accessible, at each sick bed one may kneel and talk even to the dying Papist of Jesus and his love.

Efforts to sustain the school without the work has been a success, very small loaves and fishes are an attraction to poor and ignorant children, but these little minds love knowledge when once a taste is acquired, there seems a deep seriousness on the minds of the children at times, and this may result in permanent good. Two members of the school died suddenly of Cholera, they met

their death calmly, the eldest bidding her friends not to weep for she was going to Jesus; and the other, five years old, lisping her hymns and prayers. Sewing in the schools must soon be resumed, more teachers must be secured and materials for work is to be solicited; much can be done to interest both parents and children by encouraging the little ones to prepare articles of clothing for the winter.

During the prevalence of the Cholera calls have been frequent, pecuniary aid, and medicine have been bestowed according to my means. Visits to families have been less than in former months, being detained in cases of sickness and death. A good variety and large supply of tracts, books, and papers have been furnished, (chiefly from the Western society), these are read with avidity, calls from the workshop, grocery, and dwelling of Catholics show that they are read and sometimes appreciated. In the hospitals, prisons, and from many dwellings, many for whose welfare you bid me labor, have the last month gone beyond the reach of my voice. Dear Sir, some times my heart sinks and I feel discouraged, physical blindness elicits sympathy, hearts are readily moved by the presence of bodily suffering, but who feels for the spiritually blind? What sympathy have Protestants with the subjects of error? How few the devout prayers for their conversion. So your missionaries are not always comforted by words of cheer from Christian friends. You will remember me in your prayers for you are not a stranger to some of the trials that attend this work.

Yours in Christian love,

L. P.—.

SUNDAY-SCHOOL DEPARTMENT.

THE SABBATH-SCHOOL TEACHER AND NATIONAL REFORMS.

THE undenominational and disinterested calling of the Sabbath-school teacher, so effectually disarms the prejudices of men, that few in the higher or lower stations of society will refuse to him a candid hearing. If his suggestions are judiciously addressed

to the governor or the governed, the rich or the poor, the position he occupies secures a favorable regard, not generally accorded to spiritual or political officials. In one of the several crises in our recent war, the questionable expedient was adopted by our government of commissioning some of our chief ecclesiastics and political partizans to at-

tempt a rectification of the public sentiment of England. The mission was a failure.—Almost immediately afterward, a score of men in London were moved by a single individual to address to their fellow-countrymen a circular, setting forth some reasons why the Nonconformists of England should be in accordance with the religious sentiments of the Northern States. The direct and immediate result of that movement was the enlistment in our cause of thousands of the best men and ministers in England, who constituted a National Society fully in sympathy with us. That acquisition, among many other good things, effected a generous support to the 'Morning Star,' the journal advocating American principles, provided for the public reception of our countryman, Rev. H. W. Beecher, and finally sent ambassadors of peace and condolence to the States which were fighting the battles of freedom. With power comes responsibility.—The intelligent Sabbath-school teacher should study calmly national evils, and when and wherever there is danger, strive to throw in the moral salt which alone can preserve a nation. Is this salt already so much diluted in this Republic by territorial annexation as to endanger its existence as a Union? It is for him to perceive and declare against its further expansion, for he knows the true and only conservation of a Republic is to be found in the moral restraint which a people can be induced to impose upon themselves. He knows that military power is impotent to hold a nation together when the spirit of union is absent. Occasion of civil strife will never be wanting, where interests and ambition are not restrained by the morality of the common people. This due proportion and increase of religion destroyed, and every square rod of territory annexed to the United States increases the risk of a final dissolution.

The Sabbath-school teachers, in Empires as well as in States, must see the impotency of standing armies to preserve peace at home, and the deceitfulness of the doctrine that a 'balance of power' is calculated to preserve the peace of nations. To preserve it is the occasion of almost perpetual war.

The time has fully come when States and

Empires should be regulated by principles of right and wrong, which the strong, if need be, must enforce for the weak: then, and then only, can there be permanent peace. With such hopes to encourage, and such dangers to warn, who that professes the least love for God, man, or country, will stand aloof from our work?

The feeblest intellect and the mightiest are almost alike valuable and wanted, in every country on which the sun shines.—Are you, reader, an American or a European, rich or poor, learned or ignorant, male or female? you can do more *intrinsically* in the Sabbath-school room, for the benefit of society, than the most talented senator. He only wields the power which it is your privilege, under God, to create. It is the object of this Society to reform, indirectly, by such means all governments and nations; and no true patriot, whether king or peasant, will oppose it.

SABBATH-SCHOOLS IN GERMANY.

NO. X.

BEFORE leaving the Sabbath-school as an institution, to float down the stream of time freighted with its numberless blessings to the German nation, we linger for a moment to specify a few of the many important reasons why English-speaking Christians should work and pray with hope and courage for German evangelization.

The geographical position of Germany, considered as a whole, her influence among the surrounding nations, the extent and profoundness of her literature, her increasing commerce, and her institutions generally, are all favorable for a restoration of those evangelical principles which, but a few years ago, placed her in the front rank of reforming nations. If we add to these her domestic life, the density of her population, its collocation into large villages, and her habits of economy, endurance and perseverance, we shall have here a precious inventory, all favorable and waiting for a spiritual reform.

If still stronger arguments are wanting to move English and American Christians to co-operate with the few, contemptuously called "pietists" in Germany, to rescue her

from the grasp of bigotry, skepticism, and unbelief, they are to be found in the similarity of their work and ours. Catholicism is there, as here, coalescing with infidelity for political power; and if it is not to do for us and them what it has done for France and Italy, it will be because an aggressive evangelical force will arrest it, and work out our spiritual regeneration. Our common danger should not only unite us, but arouse us to zealous activity.

The interior missions of Germany once popularized and rendered efficient by the establishment of Sunday-schools, are the only means by which the strength of Germany can be mobilized, so that she shall in time to come, as of old, make her influence to be felt for good and not for evil, on all surrounding nations.

Nor is resemblance lost in the foreign work of these three nations. The personality, hardness, and endurance of the German missionary is not only proverbial in foreign fields, but his readiness to leave his own for the foreign countries, is so apparent as to be almost censurable. These are considerations which justify us in saying, that to give Sabbath-schools to Germany is the work of the century; and recent events have proved the wisdom of making Prussia the fountain of them, as set forth in the July number of the Christian World, page 208.

KNOX.

GERMANY.

[Mr. Brockelman's Report—Continued.]

AT SCHAFFHAUSEN.

Among some very interesting acquaintances I made here, I must count Mrs. S., the mother of Mr. S., one of your Christian friends at Naples, who, as well as his lady, did so much for Sabbath-schools there. I succeeded in holding a meeting in one of these fine halls, which was quite crowded. All listened attentively; and a minister, preaching here since forty years, expressed himself very much pleased, and agreeing with this new institution; however he gave also notice of the great hindrances, of which want of time was chief, as all children, independent from the church services must come to church every Sunday afternoon for their

religious instruction. In the fervent prayer with which he closed the meeting, he begged the Lord would make all Christians to be priests and helpers in His service. Such men indeed are rare with us. I heard an excellent sermon on the following Sunday, and a very interesting address in the Bible-meeting on Monday, both delivered by him.

The result of the meeting and of my other exertions was a teacher's meeting the next evening, 7 to 8 o'clock, for ten female teachers, and another one at 8 to 9¼ for eleven young mechanics. I went through a text with them, and also explained to them their duties. A very odd objection is made in most places. They think it unfit that teachers of both sexes should meet, even for such holy purposes. The separation is exactly worse than uniting with a pure mind. The young men had since six months worked in a Sunday-school; three of them had three classes and seventeen children the next day, and were to be admired for their earnestness. They refused to unite their little Sabbath-school, which had dwindled down to this small number, with my new one. At least they would first see the latter one with their own eyes. They did so, and were present at my new Sabbath-school, which contained

1 infant class, under 1 female teacher, with 97 children not reading, 8 classes, under 8 fem. teach. with 63 girls. 1 class which I took myself, " 4 boys.

Every thing went off perfectly well, and every body was pleased. I had found an excellent man to be superintendent, a German, who had been seven years a Bremen missionary on the western coast of Africa, and stayed now here to restore his health, before going out again. He accompanied me to the different meetings, and was quite instructed of his new duties. The next evening we met the young men, who now declared themselves satisfied to join their little school to the new larger one. Some gentlemen began to put a list into circulation, and sixty Berlin Sabbath-school papers were ordered. I left, very thankful for the success the Lord had given here, only regretting that I could not stay a few more Sunday, to help and to fortify the new work.

If Sundays were not so far apart from each other, I certainly would have done so ; but as it is, too much time and money would be required for it. The teachers are of the middle classes, but also a few of the better classes have promised to join by and by.

I visited a pious young minister at Busingen on the Rhine, five miles from Schaffhausen, who was pleased to hear of this new way to put laity at work, and intends to try it in his parish.

ST. GALLEN,

The capital place of the same named canton, which had been pointed out to me as hopeful to my endeavors, is situated higher than any other capital of Europe : 2000 feet s.m. Of the 15,000 inhabitants of this rich and thriving manufacturing place, 5,000 are Roman Catholics. Their Bishop resides here too. Of the nine Protestant clergymen, four can be called believers. I held a meeting here in a school-room provided by the help of an amiable Christian minister and city missionary, Mr. Hofer, married to an English lady, and having been sent out as a missionary to India by an English Society. About forty persons were present. A school teacher, intending to oppose, declared quite heartily, that after what he had heard, he felt now obliged to drop all his objections, and to welcome this valuable improvement, regretting only that for want of time he was quite unable to assist the introduction of Sabbath-schools in St. Gallen. A young minister, Rev. Mr. Taccard, preaching in a French church, which is still kept up from the times of the French refugees, but now only visited by Germans, then expressed his delight, and made several inquiries in the name of the present ladies, which I was happy to answer. I persuaded him, as Rev. Hofer is often absent, to become superintendent, for which he seems to be the very man, on account of his piety and amiability. He accepted. A teachers' meeting was appointed for the next day, being Saturday at two o'clock, and those invited to come with a lesson, who even were not quite decided yet to be teachers. Several young men were prevented by the early hour, but three male teachers, eighteen female ones, and three gentlemen appeared, also the new superin-

tendent and myself. I took the chair, beginning with prayer, and explained the text, asking questions all round the table. All entered very nicely on it, except an elderly gentleman, who avoided intentionally to be questioned, and who, when I asked at the end if any one had still to make any questions or remarks, made a long address. In a very irritated way he expressed himself entirely against this new importation from America, Geneva and other places ; that it was quite enough if ladies collected a few children in their own rooms ; that this new method was the Lancaster one, and was like drilling recruits, and so on. I wrote his numberless objections down, refuted them, and pointed out to him that in no Christian country was so much living Christianity as exactly in those where Sunday-schools were flourishing ; that the very German Bibles lying before us on the table were importations from England ; that all disciples of Christ were voluntary recruits, and that Sabbath-schools were only a method to convert souls and conduct them to the Saviour. After a while he became, however, so excited that he declared himself loudly of different opinion, and warned those present, in the name of Jesus Christ, not to undertake to teach in this way. He then took his hat and stick and raced out of the room. Only now I heard that he was one of the four believing clergymen, but of a hot temper in consequence of many reverses, and that his niece as well as his two daughters had each their own little Sunday-school, which he thought would be absorbed by the new larger one.

Next day, Sunday morning, I had a meeting of eight young men after church was over. One of them made great opposition, and the discussion lasted one and a half hours : he had a little Sunday-school, and would not let it be swallowed up by a larger one. Another had been teacher in a Sabbath-school during his stay in Manchester. However they gave all in, and in the afternoon I could organize the Sabbath-school. Besides the superintendent we had 11 classes with 5 male and 6 fem. teachers, " 15 boys and 32 girls.

Besides eight visitors were present, some of

whom were ready to be teachers as soon as more children would come, which afterward has been the case. The new superintendent, (Rev. T.) conducted the school extremely well, and is quite devoted to his new task. I heard an excellent sermon from him in the morning; he is well acquainted with your friend, Rev. Jaumes Cook, at Lausanne, and has made, though a Frenchman, his theological studies under Tholuck in Halle. All declared themselves satisfied, and the objections were fallen to the ground. At once sixty Berlin Sabbath-school papers were ordered, a number which had afterwards to be increased, as the number of the children has been a little above a hundred. During my stay at St. Gallen, I made a trip to

HERISAU,

2,400 feet s. m., a village, though containing 10,000 Protestants, with three believing ministers. The place is beautifully scattered about on green meadows and between fine mountains. It belongs to the Canton Appengell, and is known in many parts of the world for its large manufactories of muslin embroidery. I had an address to a rich firm, which employs many hundred hands. All three partners are noble Christians, and have been long in England. One of them was Mr. S., a brother of your friend Mr. S. at Naples. He insisted on my lodging with him, and in the evening after tea he had his friends united, to whom I spoke about Sunday-schools. The result was that twenty-three names were written down as teachers, ready to begin at any time.

I must now first inform you that this Canton is known for its intolerance. At the last meeting of the Evangelical Alliance in Geneva, this case was considered and consulted about. The Canton contains 1,200 Roman Catholics, and 53,000 Protestants, who live in separated parts of the Canton; the former in a retired part of the mountains. The Protestants are strictly reformed and not Lutheran, yet they persecute severely all those who differ from them. No layman is allowed to interfere with any religious work, which the clergy considers his own privilege. About two hundred Baptists, formerly of the most earnest part of the parish, as the Dean told me himself,

formed themselves into a small body, separate from the National Church; however, the police prevents their meetings in private, have their children carried to the church and baptized against the will of the parents, appointing a guardian for the spiritual wants of the child in their place. Several Christians here have tried to make themselves useful in different ways, but every thing like teaching, praying, explaining the Bible, evening meetings, young men's associations, and so on, was either prohibited at once or prevented from continuing. The secular government perfectly agrees in this with the clerical one, at whose head is a gifted man, the Dean, preaching quite orthodox, but not allowing laymen to open their mouths proclaiming the Gospel. It was heart-breaking to see every thing ready, teachers full of zeal and unusually gifted, locality, money, plenty of children, but joined to it a strict barrier to work, to speak,—to live I could almost say. The Dean received me the next day very politely, but would not further enter upon the subject, than giving the promise to speak some day about it to the three principal gentlemen, my friends. The second minister was utterly prevented from acting against "laws," and the whole result of my trip to Herisau was the promise of the Dean to speak some day about it to these three gentlemen, and the assurance of these three real Christians to begin the Sunday-school work very soon, though quite uncertain yet how soon. If such intolerance is inconceivable among the Republican Swiss, you will wonder the more, if I assure you that this very spring, of 315,000 Swiss voters, a majority of them voted *against* religious liberty, so that for a good while to come Christian work depends upon the good will of the government of each Canton.

ILLUSTRATIONS

FOR SABBATH-SCHOOL CONCERTS & TALKERS.

Prov. i. 10, "My son, if sinners entice thee, consent thou not."

ONE FALSE STEP.—A boy who was a scholar in one of the Sunday-schools in Leeds, was on his way to school, when he was accosted by some others, who invited him to join them in a walk. At first he

refused, then vacillated, then consented. They sauntered into the principal street of the town; then into a yard, climbed upon a wall, and found themselves within reach of the window of a warehouse, which, on trial they found unfastened. Without reflecting on the consequences, some of them opened the window and got in, leaving the Sunday scholar to keep watch on the wall. They ransacked the place till they came to a desk, which by some means they opened, and abstracted a sum of money. This they divided, giving to their companion a share of it. Unknown to them their motions had been observed, and their object suspected; and very quickly the police had them all in safe custody. The widowed mother of the Sunday scholar received late in the day the intelligence that her boy was in prison on

a charge of robbing a warehouse. It came like a lightening blast upon her spirit. The examination of the boys by the magistrate soon followed, and notwithstanding the earnest protestations of the boy, and the solemn assurance of his widowed mother that it was his first offence, the evidence of participation in the deed was so conclusive, that, in common with his guilty guides to crime, he was sentenced to three months' imprisonment in the House of Correction. That was too much for his yet unhardened heart; it was a stroke which nature could not bear. He sickened from that hour; and at the expiration of about three weeks, a message was sent to his widowed mother to fetch away the DEAD body of her son — He had died emphatically of a broken heart.

ROMANISM IN ENGLAND AND AMERICA.

THE PROGRESS OF RITUALISM IN ENGLAND.

It is stated that a manual of devotion for Anglicans has been published under the title of "The Little Prayer Book." One prayer reads thus:

"May the intercession of St. Mary and all Thy saints assist us to obtain help and salvation from Thee, O Lord, who livest and reignest, world without end. Amen."

The following duties are enjoined among others:

"2. To abstain from meat on Fridays, and to keep all the fast days of the Church.

"3. To confess our sins to our pastor, or some other priest, each time our conscience is burthened by mortal sin."

"6. Not to marry within the forbidden degrees of kin, nor during Advent and Lent."

The following direction is given:

"If you are wakeful in the night, try to repeat any Psalms, prayers, or hymns that you know; especially any prayers for the dead; remember that God sees you, and your holy Angel is guarding you."

An account is given in the "Times" of the morning services in the church of St. Albans, Holborn, with regard to the afternoon services, it is said:

"Though the notice of services at the church-door announces 'The Litany at three' for Sunday afternoon, the Litany

used is not that of the Church of England at all, but a composition entitled 'The Litany of Our Lord,' translated out of the Roman Catholic Service-book, and printed in the appendix to the 'Hymnal Noted,' copies of which are distributed about the church."

It seems we have not heard the last of "Father Ignatius." The following statement we find in an exchange:

"Father Ignatius is about to remove the headquarters of his monastery to London, the Bishop of London and the Archbishop of Canterbury having given their approval to his organization upon his undertaking to make certain concessions, the chief of which appear to be that the monks are to abandon the title of Benedictines, and are to wear their distinctive garb in public. The Bishop of London has signified his readiness to admit Mr. Lyne to priests' orders, and it is stated for the present he will officiate as curate under the Low Church vicar of Margate, who has accepted him on the Primate's recommendation.

RECENT MOVEMENTS OF POPEY IN THE UNITED STATES.

The bishop of Savannah has issued a pastoral letter exhorting his clergy to do all within their power for bringing the freedmen into the Papal Fold. He says:

"We wish to do everything in our pow-

er to rescue from the bondage of sin and darkness of ignorance, those who have been freed and delivered from domestic and civil fetters; we wish to heal the wound which their preceding state had inflicted upon them, excluding almost from them honest, sincere, and Christian marriage, so as to make them partakers of the blessings attached to a union which has become a sacrament, of which the Scripture says, 'Marriage is honorable in all, and the bed undefiled.'—Heb. xiii. 4. We wish to see them become efficient and fervent members of that society, founded by Christ and established by his apostle, in which 'there is neither bond nor free, neither Jew nor Greek'—Gal. iii. 29, but all in Christ, and Christ in all."

THE Catholic Council in Baltimore is in session as we go to press. What developments will be made before its close, we cannot of course predict. One daily paper of New York reports its earlier proceedings thus:

"It is pretty well known that the deliberations of the members of the Council are strictly confidential, and every one who enters the jealously guarded doors takes an oath not to repeat what is said or done inside. Even after the decrees are passed, they are not made public until they have been approved by the Pope. So carefully is the obligation of secrecy observed that the theologians are ignorant of what the bishops do with the reports sent up to them, and I even doubt but the members of one committee have scruples about discussing business with the members of another. To one who does not understand how the business is divided, it seems wonderful that the members should know so little about what is going on among themselves; and they often indeed remind me of what a poor old woman said to one of the bishops: 'If you please, your reverence, do you know where Pat Rooney lives?' 'Really, my

good woman,' was the courteous reply, 'I do not.' 'Ah, then, your reverence, I'm as dull as yourself.' I heard a facetious priest complain that he had mislaid his hat at the palace, and he believed that every one he met felt bound by the oath of secrecy not to tell what had become of it.

It is no secret, however, that the council will provide for the erection of new sees—perhaps as many as twenty, and some think even more. The subject of the freedmen will come up, but I doubt whether the Fathers will judge it possible to do more for that unfortunate class than they are already doing. At all events, they have a generous advocate here in the Bishop of Savannah, and he is by no means their only warm friend in the council. It is not supposed, of course, that any change will be made in the present discipline of the Church, and probably there is no thought of great innovations of any kind. But an enthusiastic spirit prevails among all orders and classes of the clergy, and a great deal is confidently expected of this council in the way of reviving zeal, awakening new activity, infusing much-needed life into the educational establishments of the Church, and pushing forward the propagandism of Catholicity by all the legitimate means of preaching, good example, and the press.

Bishop Lynch of Charleston, preached last night in the cathedral before a crowded congregation. Bishop Rosecrans, the youngest of the prelates, and brother of Gen. W. S. Rosecrans, preached to-day, and Bishop Grace on Tuesday. There will be a sermon every night while the council lasts, except Thursdays and Saturdays, and, as the best pulpit talent of the Amer. Catholic Church is collected here, I expect the discourses will attract a good deal of attention. Next Thursday Bishop Bailey will deliver a panegyric on the Bishops who have died since the last plenary council. I believe there are seventeen of them, which is a pretty liberal complement for a single funeral discourse. The preacher for next Sunday is Bishop McGill."

MISCELLANEOUS.

It gives us pleasure to print the following resolutions, passed during the month of October by two of the largest Presbyteries of the N. S. Church:

The Presbytery of Newark, at their sessions at Bloomfield, N. J., Sept. 26, 1866, passed the following resolution:

"The Presbytery, having been greatly interested in the statements of the Rev. Dr. Campbell, in relation to the American and Foreign Christian Union, and especially in regard to the call for laborers in Italy, Mexico, and South America,

RESOLVED, that we earnestly commend this cause to our churches, and solicit liberal contributions on its behalf.

The 3d Presbytery of New-York resolved, That the work of the American & Foreign Christian Union be renewedly and heartily commended to the benevolence and prayers of our churches."

BLACK VALLEY RAILROAD.—A new, cheap, TEMPERANCE lecturer, who eats nothing, drinks nothing, requires no salary, and therefore the very sort of temperance lecturer needed just at this time; for the Secretary of the American Temperance Society, Rev. Dr. Marsh, declared that the greatest hindrance to the temperance cause is the want of money to support lecturers and other means of bringing the cause prominently before the public. We refer to a large and striking portraiture of Intemperance in its beginning, progressing, and ending, by Rev. S. W. Hanks, called "The Black Valley Railroad." It is a colored lithograph, well adapted to catch the eye and excite the curiosity. Several different sizes have been brought out. The last one, to which we now call special attention, is four feet long by two feet wide, "showing the stages of the drunkard's progress from the region of churches, fountains, and hovering angels, to the region of serpents, demons, storms, fires, and darkness;" thus by striking figures and colors "exhibiting the way to ruin by intemperance." The friends of temperance would do a most valuable service to the cause, at a cheap rate, by placing this picture in railroad depots, post-offices, public schools, and all other public places, where it could be admitted, constantly to read its fearful lesson and give its much-needed warning. It will be sent to any address by mail. Send orders to M. H. Sargent, 13 Cornhill, Boston.

OUR empty treasury would soon be filled, if all Christians who have an abundance would follow this example and give in proportion to their means:

WINCHESTER CENTRE, Conn., Sept. 26, 1866.

T. S. YOUNG, Esq., Treasurer of the Am. & Foreign Christian Union—Dear Sir: My means for benevolent purposes are quite limited, but Miss Rankin calls so urgently for aid in Mexico (Christian World for October, page 312,) that I dare not withhold the enclosed mite from her service in behalf of Mexico.

One who must soon be called to give account of his stewardship.

The letter contained \$5.

REV. DR. FAIRCHILD.—The Rev. E. R. Fairchild, D.D., formerly the Home Secretary of the American and Foreign Christian Union, who for the last four and a half years has had the pastoral charge of the First Presbyterian Church of Port Jervis, in this State, closed his labors in that church on the 30th ult., in order to remove to Mendham, New Jersey. In connection with his ministry, the church at Port Jervis has been greatly increased in numbers and strength, and he leaves it in a very prosperous condition. In retiring from it, he and his family bear with them many testimonials of the high esteem and affectionate regard in which they were held, and of the high appreciation entertained of their labors and counsels, and exemplary course of life. It gives us pleasure to welcome the ex-Secretary to our neighborhood again, and to know, as we do, that his interest in our cause has suffered no abatement by his engagement in the duties of a pastor for a brief period. We will hope for his counsels and co-operations in the great enterprise entrusted to the management of our Board of Directors; assured that no man more justly appreciates the nature, importance, magnitude, difficulties and value to mankind of our work than he. Correspondents are requested to address him at Mendham Post-office, Morris County, N. J.

LAY PREACHERS AMONG THE ARISTOCRACY.—Two English lords have lately appeared as preachers. The Earl of Cavan preaches forenoon and afternoon in the Free Church in Dufftown, to large congregations, and Lord Adelbert Percy Cecil, youngest son of the Marquis of Exeter, recently delivered a religious address in the National School-rooms in Easton, and another at an out-door meeting at Wothorpe.

CATHOLIC MISSIONARIES MURDERED.—Accounts have been received in Paris of the murder of nine French Roman Catholic missionaries in the Corea in Asia. One escaped over the frontier of that country, and two were still wandering in the mountains.

NEW-YORK.—There are some facts which deserve serious attention, in regard to "Religion in New-York." It is estimated that below Canal and Grand streets, there are 135,000 inhabitants, and only twenty Protestant churches and mission chapels, with sittings in the aggregate for 15,000. Between Canal and Fourteenth street, there are eighty-eight churches for a population of 262,000; and above Fourteenth street, eighty-two churches for a population of 418,000. These churches are distributed almost wholly with reference to the convenience of the wealthier classes; and there are from 375,000 to 475,000 of the non-Catholic population who attend no place of worship. The lower part of the city has been almost entirely abandoned by Protestants. Is Protestantism in a condition to keep what it has or recover what it has lost? Facts and figures certainly are not matters of opinion. The Catholic population is estimated at from three hundred to four hundred thousand, and increasing at the rate of 20,000 per annum.—There are thirty-two Catholic churches in this city, the aggregate capacity of which (allowing for two, three, or four masses every Sunday, each of which is attended by a separate congregation) is about 200,000; and these churches are distributed through the city with very careful reference to the wants of the people. To turn to our sister city, Brooklyn, which is in reality a part of New-York, and called the 'City of Churches,' we have more of a Protestant view. Brooklyn has about 175 churches for a population of 300,000, with a much larger proportion of Protestants in it than New-York. The exact number of Protestant and Catholic churches in Brooklyn we are not at this time able to give. Business in nearly all departments of trade is brisk, and our merchants, though they may not be making the money they did last year at this time, have no reason to complain.—*Boston Recorder.*

J. C. M.

A VICTIM OF GAMBLERS.—George E. Stevenson, a young man of this city, came into possession of \$50,000 six months ago, by the death of a relative. On Friday nine gamblers, of Nos. 716 and 718 Broadway, were arrested on his complaint for "fleecing" him at faro. It appears that he lost the whole amount of the bequest. The prisoners are held to bail.

ASTRONOMY IN CHILI.—The government of the republic of Chili has shown itself at various times favorable to the cause of art and science, and the Observatory of Santiago is well known in the scientific world. Recent numbers of Santiago papers contain the reports of Senor Vergava, Minister of Public Instruction, on the condition of the Observatory. Fifty-eight valuable astronomical works have been added to the library during the past year, presented by the Smithsonian Institution, the University of Christiana, and the observatories of Washington, Albany, Paris, Copenhagen, Utrecht, Upsala, St. Petersburg, and Palermo. At the Astronomical Congress held at Leipsic last year (at which Chili was represented by Senor Carlos Noesta), the thanks of the Congress were specially tendered to the Chilean government for its eminent services to astronomical science, and the importance of the Santiago observatory was formally acknowledged.

PROTESTANTS IN PRUSSIA.—In 1864 Prussia contained (by Government estimate) nearly twelve million Protestants, and above seven million Catholics, the balance of her total population (19,300,000) being Jewish, or unaccounted for. The Catholics were chiefly congregated in the Rhine province, where they form a large majority; in Posin (formerly Polish); and in Silesia, where they equal the Protestants. Elsewhere they are few. The late acquisition of territory, Hanover, Electoral Hesse, Hesse-Darmstadt, Nassau, the State of Frankfort, Brunswick, and Schleswick-Holstein, will raise the total number of inhabitants to sixteen million Protestants, and something less than eight millions of Catholics. The Protestants, therefore, who are now to the Catholics in Prussia as five to three, will then, in the extended dominions, be in the proportion of more than two to one.

THE PAPISTS IN EUROPE.—A French correspondent of the "Observer" takes a general view of the present political condition of the Papists in Europe. They have of late been foiled in all their undertakings. They encouraged the Poles, not very long ago, to an insurrection, hoping thereby to regain their influence in that land; but the scheme failed disastrously. They combined the Catholic cantons in Switzerland in the league, called the Sonderbund, to act against the Protestants; but the result of the movement was to give the Protestants a decided ascendancy in Switzerland. They expected great results from the rebellion in America, and the Pope, more openly than any other European Sovereign, pronounced his blessing upon the unholy war, and linked himself with it; but all their hopes in this direction came to naught. Then at last they stirred up Austria to a war, hoping thereby to fortify themselves more securely; and now, where are they? Every thing that has happened for the last few years, has tended to give a greater ascendancy to the Protestant nations of the earth.

THE PAPACY AND 1866.—Whether or not the year 1866 is to see its final overthrow, one thing is certain—Popery has received a terrible blow. Hitherto, Austria has been its main stay; but it can be so no longer. It has been shorn of its power. Abroad, its influence will be small; and within, all the different populations, German, Bohemian, Hungarian, and Croatian, are impatiently blaming the incompetence of the government, and calling, in tones too threatening to remain unheeded, for constitutional liberty, which, as in Italy, will be fatal to the power of the priesthood. A great Catholic power has been broken, and a small Protestant power has become great. How the Pope must gnash his teeth! Then the cession of Venetia to Italy is a disaster for Rome. Already Victor Emanuel has announced the revocation for Venetia of the Austrian Concordat with the Pope, and the enforcement, in that province, of the church and convent property confiscation act. Another event boding ill to the Vatican is the reconciliation of Napoleon with the Prince Napoleon, the firm friend of Italy and the enemy of Rome. The Beast must have a wonderful vitality, if he can recover from the wounds of 1866.—LETTER from Paris, in the "Montreal Witness."

A RELIGIOUS CONTROVERSY IN BELGIUM.—A bitter controversy is going on in Belgium, caused by religious dissensions. In consequence of the appearance of the cholera, M. Piercot, Burgomaster of Liege, considered himself called on to interdict the procession of the Assumption in that town. Thereupon the clerical journals expressed great indignation, and one of them declared that an open and energetic resistance ought to be organized, and that no attention whatever should be paid to the interdiction. The other papers replied, and angry articles are appearing on both sides.

THE "UNIVERSE" OF PHILADELPHIA, in an article August 25th, says—"It is a shame, but the truth must be told: the priests and people of this Diocese are utterly inactive in regard to the Pontifical loan. In New-York all the priests *but two*, and a large portion of the laity, have invested with much spirit in these bonds. In Philadelphia not three dozen bonds have been disposed of. There is nothing in such apathy to give satisfaction to the illustrious head of Christendom. Nay, it is calculated to fill the venerable Pontiff with anguish, with sorrow—with keen disappointment. We can name a Southern bishop who has actually taken on his own shoulders the sale of these bonds among his own people; we can give many instances of the most elevated devotion to the Holy Father in the matter; but we can tell nothing to the honor of Philadelphia.

DEATH OF A MISER.—An eccentric old miser, named Howell Coosa, died last week, says the "Montgomery (Ala.) Mail," at his log cabin in Coosa county, Ala. By hoarding his means for many years, he had been enabled to accumulate a property of nearly three hundred thousand dollars, all of which passes by his death to the use of his wife for life.

Erie.	Simpson M. E. Ch. in part of L. M. for	
	Rev. J. H. Tagg.....	18 25
Marietta.	Presb. Ch. add.....	8 60
Warren.	M. E. Ch. which makes John	
	J. Taylor a L. M.....	30 00
"	Presb. Ch. collected by the	
	ladies which makes Rev. Wm.	
	A. Rankin a L. M.....	32 00
"	Presb. Ch. makes Chas. P. Pol-	
	lock a L. M.....	29 60
"	Ch. of the Evan. Ass'n, Rev.	
	J. Honecker L. M.....	36 00
"	Lutheran Ch. Rev. A. L. Benze	
	L. M.....	30 00
Erie.	Evan. Lutheran Ch. Rev. J. L.	
	Smith L. M.....	30 00
"	U. P. Ch. for Mr. Moorehead and	
	in part of L. D. for Rev. Mr.	
	Pressley.....	78 70
"	Gen. Cameron \$20, E. Marvin for a	
	L. M. in part \$10, Messrs. Gun-	
	nison, Curry, Spencer, Fitch,	
	Russell, Lamb, Hall, Noble, Met-	
	calif, \$5 ea. Others \$21 60.....	96 50
Harmansburg.	Presb. Ch.....	8 18
Belle Valley.	A few friends which makes	
	Rev. Jos. Vance L. M.....	30 00
Conneautville.	Pres. Ch. in full of L.	
	M's for Sab. school &	
	Rev. N. S. Lowrie.....	52 36
"	Mrs. Foster and Miss	
	Barney, \$5 ea. A poor	
	woman \$2.....	12 00
"	M. E. Ch.....	7 00
Meadville.	Union Meeting.....	42 25
"	1st Pres. Ch. in part of L. D.	
	for Rev. J. V. Reynolds, D.D.....	60 00
Pittstown.	Presb. Ch. by Rev. N. G. Park.....	25 50
MARYLAND.		
Baltimore.	"M".....	20 00
KENTUCKY.		
Louisville.	Dr. Seaton \$5, W. Needham \$2.....	7 00
ILLINOIS.		
New Concord.	Wm. Mackey for Rev.	
	W. G. Moorehead.....	10 00
So. Henderson.	U. Pres Ch. in full of L.	
	M. for Rev. J. A. P. Mo	
	Gaw.....	6 50
Kewanee.	Cong. Ch. on L. M. for Rev. J.	
	M. Van Wagner.....	26 60
Wethersfield.	Cong. Ch.....	5 55
Belvidere.	Pres. Ch. in part.....	17 63
Sterling.	" in full of L. M. for	
	Thos. A. Galt.....	21 25
"	Union Cong'n in part.....	13 96
Bloomington.	Rev. N. K. Kirkpatrick.....	50
INDIANA.		
Indianapolis.	4th Pres. Ch.....	16 75
OHIO.		
Cincinnati.	For Industrial school, J. Fisher	
	37 yd's Calico \$7 93, J. M.	
	Pickering thimbles & needles	
	\$1 35, Fish & Emery 36	
	thimbles, A blind man \$2	
	Two friends for festival, \$7	
	75, Shaw & Co. 14 yd's of	
	calico, A friend 12 doz. Scrip-	
	ture cards, Allen & Co. \$1,	
	Mrs. Hull, \$3, Mrs. Stannard	
	\$7, Mrs. Smith & Dunlap,	
	25c. ea. Others, cakes, &c.....	30 53
"	3d Pres. Sab. school for Ital-	
	ian boy.....	75 00
"	C. J. Rogers 6 & 7 instal. for	
	Cin't Mission \$36 66, Messrs.	
	Marsh & Harwood & J.	
	Mitchell, \$25, ea. T. Farren,	
	\$15, Betta, Mendenhall,	
	Breed, Kirby, Aydelotte,	
	Mrs. Swift, Cochran, Mat,	
	lack, Harrison, \$10 ea. Mrs.	
	Dr. Pulte, \$7, Evans & Co.	
	\$6.....	234 66

Cincinnati.	Messrs. McAlpin, \$12 Mrs.	
	Buffin, \$9, S. Betta, \$7, Bald-	
	win, Epply, Hoover, Grover,	
	Coat, Sprague, Davis, Wil-	
	kinson; Fay, Alden, Barr,	
	Gordon, Ourwen, Riddle,	
	Poage, Estep, Gibson, Ben-	
	nett, Newton, McCoy, Fore	
	& Phelps, Mrs. Fletcher,	
	Burt, Clark, Garnet, John-	
	son, Theokield, More, Brom-	
	well, Sexton, Wunder, Ber-	
	esford, & Roberts, \$5 ea. G.	
	D. Martin, Mrs. Warren,	
	Howe, Goodhue, \$4 ea. G.	
	Copeland, \$3 60.....	217 60
"	Mrs. Bates, Reeder, Hart,	
	Murdock; Messrs. Edwards,	
	Noyes, Reeves, Leslie, Gano,	
	\$3 ea. Mrs. Hay, \$1 50, Mrs.	
	Porter, \$1 45, Mrs. Clements,	
	98c. Mr. Kewball, 35c. W.	
	P. Nixon, 75c.....	32 63
"	Messrs. Miller, Wilts, Bailey,	
	Walker, White, Harris, Kat-	
	on, Harwood, Woodside,	
	Fox, Leavitt, Freeman, Al-	
	len, Carson, Warner, Golds-	
	worthy, \$2 ea.....	32 00
"	Mrs. Niles, Stein, Tait, But-	
	ler, Thomas, Looker, Shil-	
	lito, Carpenter, Walton, Cul-	
	bertson, Gove, Patrick, Sul-	
	tan, Hughes, \$2 ea. Messrs.	
	Southworth, Scott, Williams,	
	Cook, Finch, Kallston, Skill-	
	inger, Sebastian, Mrs. Ram-	
	bo, Rice, King, Hull, Schunn,	
	Scudder, Sebder, Roth,	
	Kimball, Bernard, Arthur,	
	Rosa, Bacheider, Moore, Hop-	
	kins, Steele, Folger, Smith,	
	Justus, Begler, Jones, Hough-	
	ton, Remellin, Bradley, Dosh,	
	Howell, Tooker, Forbes, Fra-	
	zier, Dare, Greydon, Fox,	
	Folger, Wyman, Witherup,	
	Bird, Rianhard, Brown, Row-	
	lands, Arnot, Norton, Stow,	
	Misses Hooker, Hart, Mitch-	
	ell, Cheeseman, \$1 each,	
	Messrs. Fisher, Brown,	
	Powell, Vandyke, Williams,	
	Evans, Gillespie, Turner,	
	Miss Davis, 50c. each.....	85 50
"	For the poor of the mission	
	a stranger, \$3, E. T. Kidd, \$1	
	A friend, 1 pair shoes, \$3 50.....	7 50
"	For new schools Mrs. D. M.	
	Marsh \$2, Two friends, \$3.....	5 00
"	Am. Bible & Bap't Pub. Soc.	
	Bibles, Testaments, & Pa-	
	pers.....	
Sandusky.	1st Cong. Sab. sch'l for Italian	
	Sab. sch'l Library.....	10 00
So. Salem.	Pres. Sab. sch'l for Italian	
	Sab. sch'l Library.....	11 87
Bloomingsburg.	Pres. Ch. which makes	
	Rev. Edw'd Cooper, L. M.....	76 32
Washington.	Pres. Ch.....	6 23
Windham.	Theron Wales, Tr.....	10 60
Twinsburg.	Cong. Ch. by J. R. Parmelee.....	7 80
Freemont.	Rev. J. Wykes, add'l for L. M.....	1 00
Hillsboro.	Rev. E. Grand Girard.....	5 00
Cleveland.	A. S. Handy, add. for L. M.....	10 00
MICHIGAN.		
Ann Abbour.	Miss Whiting.....	2 00
Constantine.	Pres. Ch.....	5 35
Fan Pan.	Pres. Ch. by Rev. A. E.	
	Hastings.....	5 20
WISCONSIN.		
Baraboo.	Rev. F. Q. Rosseter.....	4 85
IOWA.		
Washington.	1st U. P. Ch.....	15 05

THE

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THEODORE DWIGHT.

"WHATEVER concerns man concerns me," was a sentiment loudly applauded in the forum in the days of Rome's pagan greatness. It was reserved, however, for Christianity to present both the motive and the means by which this sentiment should constitute the base of civilized society. We introduce our subject by introducing, too briefly as we must, the person of the late Mr. Dwight, by a few extracts from the daily press of New-York and Brooklyn.

From the Evening Post of October 17th.

THEODORE DWIGHT.—Theodore Dwight, a well-known citizen, died at his house in Brooklyn on Tuesday, aged seventy years. He was the son of the late Hon. Theodore Dwight, formerly member of Congress from Connecticut, and afterwards for many years editor of the "Daily Advertiser" in this city. He was graduated at Yale College in 1814, in the largest class that had ever left that college.

His life was spent in literary and philanthropic pursuits, to which he was most disinterestedly devoted. He early adopted the practice of acquiring languages in the spoken way, and his proficiency was such that he was able to converse with readiness in French, Spanish, Italian, German, Greek, and to some extent in Hebrew and Arabic; he could also read and translate from all these. He was an early advocate of changing our method of studying Greek, so as to teach it as a living language; in which idea he was understood to have the concurrence of the late President Felton and other eminent Grecians of this country.

His facility in language, united with the benevolence of his heart, and his ardent love of liberty, made him the ready friend of the various political exiles who, at one time or another, have sought refuge on our shores, from Spain, Portugal, Italy, South America and Mexico. The Mosqueras, Garibaldi, Rivera, Orestes, and many other living patriots in all those countries, will feel that they have lost a true and earnest friend.

At the time of his death he was diligently employing every leisure moment in the translation of Spanish works into English, and English into Spanish, to promote the introduction of our usages and books into the schools of the Spanish-American States, and to increase the mutual interest and intercourse of our respective countries.

He was a man of the most sensitive uprightness and sincerity, and always ready to confer a favor or lend a helping hand in any good work, without sparing his own labor and with small regard for his own interest. In this way he lived and worked, without any sensible abatement of activity or ability, up to the very end of his life.

On Monday last he accompanied his married daughter to Jersey City, where she took the train to rejoin her husband in the South. As he took leave of her in the car, he found the door fastened, and before it could be opened the train had begun to move, so that in leaping out he was thrown down and severely bruised. His daughter saw him fall, and entreated that the train might stop; but, we are told, without effect, until she had been carried to a considerable distance, when some gentlemen interposed, and the conductor consented to set her out upon the track, with her two children, one a babe, and without attendant, to find her way back on foot as she might. She was able at length to reach her father, and found him alive, conscious and peaceful. He lived to be brought home, to greet and comfort his family, and then departed before the break of day.

From the Brooklyn Union.

THEODORE DWIGHT.—Mr. Dwight, at the time of his death, was in his seventieth year, yet vigorous and very active in both body and mind, always cheerful and contented, and very trustful. When but fourteen years of age, he entered Yale College, and graduated in regular order with the class of 1814, in which he stood high, and of which Rev. Dr. Leavitt and other noted men were members. It was while in college and under the instruction of his uncle, Dr. Timothy Dwight, President of the College, that Mr. Dwight's religious impressions began, and before graduating he had resolved to study theology and to devote his life to preaching the Gospel. But this project was frustrated, for shortly after commencing his theological course he was attacked with hemorrhage from the lungs, and was ordered by his physician to stop all study and go abroad. He visited Great Britain in 1818, where he spent a year. In 1821 he again went abroad, and this time visited the greater part of Europe. On his return he wrote his first book, entitled "A Tour in Italy."

With his uncle and others he then took charge of the old "Daily Advertiser," now the New-York "Commercial Advertiser," but did not very long continue his relationship with that journal. Thenceforward he was engaged in various literary pursuits, occasionally giving instruction to both young ladies and gentlemen. Among those who came thus under charge of Mr. Dwight was J. P. Norton, who was the first incumbent of the chair of Analytical Chemistry in Yale. In 1833 Mr. Dwight came to reside in Brooklyn, and in the greater part of the public enterprises instituted for the good of the city during the years of his residence here, he took no little interest. Indeed in the origination and organization of the public schools he was one of the principal movers, if not the first and most energetic of them, inviting to his house on certain evenings the boys whom he met in the streets, offering to show them some handsome book, or to interest them in music, and thus secured their attention to study. It is but a short time since one of the boys to whom he was thus kind met him in the street, a successful, honorable, and religious man, saved, doubtless, by the influences brought to bear on him by Mr. Dwight. He was engaged in several magazines and periodicals, and at one time was publisher and editor of the "New-York Presbyterian." Through the greater part of his life he was accustomed to write for the leading daily and weekly papers and for the best periodicals. He was a most highly cultivated man, being familiar with most of the languages now spoken, conversing with great ease in French, Italian, Spanish and Portuguese, besides Greek and Hebrew. He was also conversant with German—though he never liked it—and Arabic, in which he also conversed quite readily. One of his greatest pleasures he found in study, and in his library now are great piles of manuscript, extracts and original articles.

In his social and religious life Mr. Dwight was a most pleasant, genial, earnest, and devoted friend, parent, and Christian, with a store of knowledge much greater than most men possessed. One could not converse with him for even a few moments, without learning much, and being impressed with his culture and intelligence, as well as his simplicity

and unselfishness. In young men he was always interested, and many a man on hearing of his death will remember that to the deceased he owes gratitude for his first impulses to a true and noble life. He was a most thoughtful and considerate husband and father, always cheerful at home, keeping whatever of trouble or trial or sorrow he had in the world from grieving those whom he loved so dearly. In the Church Mr. Dwight was often urged to accept office—to become an elder or a deacon—but almost invariably refused, his health not permitting the prompt fulfilment of the duties pertaining to such positions. He was a member of several scientific and philosophical societies, the Ethnological Society, of New-York, and the Historical Society, of Brooklyn, being among them. He was to read a paper before the Natural History Department of our Historical Society in a few days, and had partially prepared it.

The loss will be felt deeply, and none the less so on account of the suddenness with which it fell upon us, and as being clearly the result of carelessness and gross negligence on the part of the Railroad Company. A statement showing the manner in which the injuries resulting in Mr. Dwight's death were received, will be found elsewhere. In the carriage, while being driven home, Mr. Dwight was constantly repeating, "The servant of the Lord trusting in the Lord," and continued urging those with him to be calm and trustful, and repeating of himself, "Peaceful, calm, hopeful." There were some hopes that his system might be rallied and his strength revived, but after reaching home at about nine o'clock in the evening he began to sink, and at three o'clock in the morning, surrounded by his family, and leaning on the shoulder of one of his daughters, while prayer was being offered to the Giver of Life and King over Death, his spirit passed calmly and quietly from the worn body to the mansions of peace and happiness above.

Much might be added of the true worth and nobility of Mr. Dwight, of his culture and intellectual ability, but he was always opposed to encomiums on himself, was both modest and unassuming, and would not now like that further eulogy, no matter how true it might be, should be added to even this modicum of praise.

The funeral services of the deceased took place at his late residence, No. 62 Harrison-street, and were conducted by Rev. Dr. Spear and Rev. Dr. Storrs.

Mr. Dwight was one of the best friends and the oldest Vice-Presidents of this Society. His contributions to this magazine and other periodicals of the country have done much to promote intelligence on subjects which now begin to take their proper rank among questions truly national. While Mr. Dwight's relation to this Society leaves us no liberty to neglect this notice of his life and death, it is for other purposes we joyfully enter upon the discharge of this duty. We would hold the portrait in the light until its lineaments are traced—nay, daguerreotyped upon the faces of our countrymen. It is now two hundred years since, in Scotland, the proposition to give *education* to the *entire mass* of the people met the daylight of discussion. New England was the next to embrace the idea; but it had not substantial form in the State of New-York until some fifty or sixty years ago, just as the subject of this notice stepped upon the theatre of active life. This star now rising above the horizon, shedding its clear and steady rays upon the future, became the guiding light of Mr. Dwight and his co-laborers. It was education *educated* in the light of revealed religion. So thoroughly and so successfully did he imbue his own soul with its impor-

tance, that all personal and all other considerations were held in passive abeyance. It was this that inspired his first labors in the public and Sabbath-schools. But no sooner had he discovered the way and the instrumentalities by which the object of his life was to be achieved, than he saw clearly that the centralism, superstition, and ignorance which Rome advocated lay directly across his path. Just now circumstances were divinely interjected, which gave a bias to the remainder of his life. When first associated with the "Daily Advertiser," he had assigned to him the department of foreign news and letters. This gave free scope to his taste for languages, and put him into communication with Europe and the Catholic world. His delicate health was a further circumstance which, as we have seen above, placed him in the midst of Roman darkness. Always true to his convictions, direct in his aims, and courageous in his bearing, he became a prisoner for the truth in Paris. But the kind offices of the American minister there did not permit this fact long to intercept his usefulness. With no inclination to shrink from the duty which he correctly conceived the New Testament lays upon every believer to preach the Gospel, persecution only quickened his zeal. Upon his return to America, all and more than all his former labors were resumed. His attachment to his own country and its institutions, the threatened dangers to them from immigration and foreign influence, induced him for a long series of years to devote his days to America and his nights to foreigners and foreign countries. No matter what the calls of family or friends, such were his industry and perseverance that the longest paper might be left him to-day for translation, and to-morrow it was done.

His industry was only exceeded by his modesty. While other men would follow their enterprises to their issues, his were only conducted to a point of safety, then left for the lighter work of others, to whom was relinquished all the credit of the success. Such was his self-renunciation, that it almost seemed as though it were his ambition to imitate his Master in making his mission perfect through suffering. It was thus one of the loftiest virtues became his venial fault.

In presenting such a character as a model of the American citizen, we should write under a paralyzing sense that every acquirement of literary distinction, every evidence of a love of science only covered a great deformity, could we not show that all his graces and virtues had their root in and nourishment from a religious soil. While the human was the object of his love, the superhuman was the source and pillar of his strength. The man that endured his sickness, trials, and labors, (for until late in life his health had always been precarious,) without this heavenly support, might reasonably be expected to exclaim :

" Good heaven, the mystery of life explain,
Nor let me think I bear the load in vain ;
Lest with the tedious passage cheerless grown,
Urged by despair I throw the burden down."

But with this infinite resource, Mr. Dwight was always the happiest of men. He could always give, but scarcely ever was it for him to receive comfort and support from others. The singleness of his purpose to live for the best interests of his fellow men and the glory of God, was so complete that nothing could disturb his trust and peace. To come within his reach was to partake of his joy. For him to live was Christ and to die was gain. While there is no enjoyment to compare with this on the one hand, on the other there is no free thinking but this—no man can be happy that has not resources above his own. With Divine help, both life and death are brilliant triumphs ; without it, overwhelming calamities. Mr. Dwight was a great-grand-son of President Edwards, and he was at home and abroad an exemplification of his theology. His honors as well as his happiness chiefly consisted in infusing it into every circle, and especially in all the school books he prepared for other nations, and not in an election to the Anthropological Society of France. Behold the culmination of such a life ! The last months of it were spent in teaching a Sabbath-school class—the last days in ministering to the homeless exiles of Mexico. His last communication to this journal and to them was left under the writer's door on the day of the fatal accident, at so early an hour that he deemed it improper to disturb the family.—His last hours were spent in joyfully acquiescing in the will of his heavenly Father. On the way from the scene of the accident, he feelingly inquired of his stranger physician if he was prepared to follow him. The breast on which he died knew not the moment of his departure. So lived and so died Theodore Dwight.

HOW SHALL THE ROMANISTS BE MET AND INFLUENCED.

FINDING among us a numerous class of men, whose origin, political principles, and religious faith are all foreign, if not antagonistic to our own, it becomes us to inquire, What must be *their* influence on our political polity and our religious institutions ?

History does not leave us in doubt as to the invariable workings of the Papacy under whatever skies, or in whatever country it is found. It has ever been seen hostile to liberty, education, and a spiritual religion. It denies all freedom of thought, and would withhold the Bible from all men. We have not a doubt that it is the intention of the Papacy, as far as possible and as rapidly as possible, to supplant our

free institutions, and to establish on these shores the entire fabric of the Roman hierarchy. And if its relative strength shall increase, in this country, for a century to come as rapidly as it has done for the last fifty years, it will not be for want of power, if the attempt is not actually made to achieve such a result. We have too much and too long confided in our intelligence and moral power to admit any fears from this source.

We are aware that these apprehensions are not shared by many of our leading preachers and eminent politicians. They seem to apprehend no serious difficulty, though all history shows the uniform influence of the entire Catholic polity to be wholly adverse to free, republican institutions. It is, however, a fact, that while we have been so indifferent to the character and influence of Romanism, it has everywhere been spreading, strengthening, and drawing recruits from the Protestant family: assuming more arrogance and seeking to control our most important popular elections. And where are the tributaries that it has brought to us? From what class of educated Catholics has one useful man been given to the Protestant Church? There is Ives, who was educated by our charity; Walworth, Baily, Hewitt, and others who have gone to the Romanist communion from our highest seats of learning. And yet how little is felt or done to arrest the influence of the Papacy on our Christian families? The children of Christian families are committed to the care of Jesuits and Romanists, as freely as if no converts had been made to the Papacy. The secular press will look upon all this Catholic power as harmless; and yet seek to wield it for the lowest party purposes; conscious of peril to their interests when this shall be found in opposition. It is a fact, that no political party dare array itself against the influence of the Roman Catholics; while bribery and corruption are every where held out and given to it; showing how enormous its force is becoming as a controlling element in our civil state.

It is time that we were awake to the influence of Romanism, and seeking to convert the masses of the Catholic communion alike to our religious faith and to our political economy, as they are now in all their actings directly hostile to both.

How this is to be done is the question. We have had discussion and controversy, long continued and able.—But who reads these discussions, and who has been converted by them? We may address or attack the priesthood and leaders of the Papacy; but they are inaccessible—wholly beyond our influence. They know their weakness in the field of argument, and it is their uniform policy never to respond, never to defend themselves against the assaults of the Protestants.—The masses of Romanists cannot or do not read; and all our attacks

upon the priesthood and policy of the Papacy only strengthens the popular will to support them, and nerve the arm of the Pontiff to hold his iron sceptre more firmly over the degraded masses of his superstitious rule.

Our only hope seems to be to pervade these masses with the teachings of the truth and the charity of the Gospel ; to disintegrate the compacted materials of this colossal structure ; to loosen the bonds that so firmly bind it ; and as far as possible, by the silent workings of truth and grace, to undermine the basis of its vast proportions. We must depend upon the word and power of God, "the breath of his Spirit." The Bible, chained to the lone altar of Wittemburgh, gave freedom to the struggling monk, whose giant arm struck the heaviest blow of the Reformation. So the Bible, unchained and free, must go abroad, and pervade with its teachings and spirit the masses of the Catholic communion, and make them free indeed. Then, and not till then, will the Papacy be shorn of its power, and the spiritual dominion of this hoary delusion die from the world.



OCTOBER IN THE VATICAN.

IN reviewing three or four noteworthy events of the early autumn, we were led to liken the Pope to an aged tree. His own temporal power is disappearing ; his crowned adherents are falling away, or withering up like leaves nipped by frost. We do not speak of Spain, once the greatest of Papal propagandist powers ; for it is not to-day that she sank from the proud position she once held among empires. Though still swayed by Popish bigotry, her aid to Rome has for a long time been worth just as little as at present. But the Spanish American colonies, once reckoned as New-World offshoots from the Romish stem, are developing themselves as plants of another growth. Already, in many of the South American republics, Protestant missionaries are eagerly welcomed by nations tired of priestcraft. Already the violent revolutions in Mexico, once deemed merely political, are discovered to have a religious character, and a government seems to be welcome to the Mexicans in proportion as it ignores Popish tyranny.

Until recently, the Pope might safely reckon on the adherence of France. But a limit has been reached. Napoleon now confesses that he dares not prolong the occupation of Rome beyond the stipulated period. Even the efforts of France towards aiding the Pope in retaining his hold on Mexico, have failed in such wise as to humble not only the Pope, but also Napoleon ; so that, henceforth, French adherence will be little worth to Popery.

POETRY.

TIME AND ETERNITY.

It is not that time flies ;
 'Tis we, 'tis we are flying.
 It is not life that dies ;
 'Tis we, 'tis we are dying.
 Time and eternity are one ;
 Time is eternity begun ;
 Time changes, but without decay ;
 'Tis we alone who pass away.

It is not truth that flies ;
 'Tis we, 'tis we are flying.
 It is not faith that dies ;
 'Tis we, 'tis we are dying.
 O, ever-during faith and truth,
 Whose youth is age, whose age is youth ;
 Twin stars of immortality,
 Ye cannot perish from our sky.

It is not hope that flies ;
 'Tis we, 'tis we are flying.
 It is not love that dies ;
 'Tis we, 'tis we are dying. [birth,
 Twin streams that have in heaven your
 Ye glide in gentle joy through earth,
 We fade, like flowers, beside you sown ;
 Ye are still flowing on.

Yet we but die to live,
 It is from death we're flying ;
 Forever lives our life :
 For us there is no dying.
 We die but as the spring bud dies,
 In summer's golden joy to rise.
 These be our days of April bloom :
 Our July is beyond the tomb.

BE KIND.

I would not hurt a living thing,
 However weak or small—
 The beasts that graze, the birds that sing,
 Our Father made them all ;
 Without whose notice, we have read,
 A sparrow cannot fall.

'Twas but the other day
 I met a thoughtless boy,
 Bearing a pretty nest away,
 It seemed to give him joy :
 But oh ! I told him it was wrong
 To rob the little feathered throng.

I passed another by,
 It seemed a saddening thing,
 To see him seize a butterfly
 And tear away its wing,
 As if devoid of feeling quite :
 I'm sure that this could not be right.

The patient horse, and dog,
 So faithful, fond, and true,
 And e'en the little leaping frog,
 Are oft abused too,
 By thoughtless men and boys, who seem
 Of others' comfort not to dream.

Yet surely in our breast
 A kindlier soul should dwell,
 For 'twas our blessed Lord's request
 To use His creatures well ;
 And in His holy book we find
 A blessing given to the kind.

THE FOREIGN FIELD.

ITALY.

[The following notices are given by the Evangelist of Canton Ticino.]

LOCARNO.—Population about 3,000. The greater part of the men and many women favorable to the Gospel. The people are nearly all enlightened, as the Bible has been very extensively circulated, and can be found in almost every family. There are many here who sincerely love the truth. The papal forms, ceremonies, and feasts are more

and more disregarded. This year the feast of Corpus Domini was celebrated with a procession, composed entirely of priests, monks, and a few women.

In this town, however, as in other towns in Italian Switzerland, at present the number of priests and Jesuits is increasing, coming in from Italy, as they find themselves turned out of house and home in that country.

SOLDUNA.—A small town, having for its patron saint, San. Giovanni. On the cele-

action of his day the people carry in procession a huge statue of wood with shouts and howlings that are fearful to hear. Some are intoxicated, and brawls and quarrels are the order of the day. Thus they honor their saint.

VAL SUSERONA, COMOLEYN, RUSS, LANG, and ARESE, five towns where I have been cordially received, and where the people begin to know and love the truth.

BRISAGA and ASCONA, two towns on the borders of Lake Maggiore, where there are many found who are enlightened, and who are firm in the truth.

AIROLA, a town at the foot of St. Gottard. The people are terribly fanatical, yet sold several copies of the Scriptures.

BIASCA, a village near Relinzone. Here many are zealous for the truth. Religious tracts and Testaments have been sold in great numbers. The priests make opposition, but the people care not for them.

SOSONE, a small town where the Bible is found in nearly every family.

GIBIASCA.—This town has been for some time the nest of reactionary priests. One hundred and sixty were found here, a few weeks since, all emigrants from Italy, and all plotting against that government. Now, however, thanks to the vigilance of the Swiss authorities, they have been dispersed, and their plans for conspiracy defeated.

PONTETRESA.—Here I am always cordially welcomed, as well by the *Sindaco* of the town with his family, as by the people.

SARICELLA.—In this town, as in many others, the people dispute continually on religious matters, some wanting the Gospel, and others clinging to the fanaticism and superstitions of their priests.

The colporter Righi writes :—"The *Sindaco* of Sant. Angelo, a small village near Lodi, not only prohibited my selling books in the place, but also of eating my dinner. It happened in this way : I arrived at the village a little after noon, and immediately began to offer my books to the people.—While engaged in conversation with one who wished very much to purchase a Testament but had not sufficient money, the *Sindaco* with his employe passed by. I at once offered him a book. At this he became angry and replied, 'These books are prohibit-

ed.' I tranquilly said to him, 'The statute law of Italy proclaims the liberty of the press, consequently these books are not prohibited, and he who prohibits that which the statute permits is an enemy of Italy, and a friend of that government which is the declared enemy of the unity of Italy.' At these words he became still more enraged, prohibited my selling, ordered me away, and if I did not leave, threatened me with imprisonment. Not knowing who he was, I challenged him to execute his threats, but seeing that he stepped like a man of authority, I said, 'Who are you?' He replied, 'I am the *Sindaco*.' I then said, 'seeing it is you, I will obey your orders.' He then added, 'If you remain in this place five minutes, I will have you put in prison.' 'But,' said I, 'it is late; I have not eaten my dinner; I am hungry, can I not stop and eat here?' He made no reply, but his employe said, 'Take your food and go out of this place to eat it.' 'How!' said I, 'not permit a man to eat in your village.' 'Well,' said he, 'eat your dinner.' The *Sindaco* said nothing more, and I, after having leisurely eaten my dinner, left the place."

The colporter Agosti Tomaso, in his report for August, writes :

"The places visited this month are Edolo, Breno, Pisogne, Valle Sabbia, Bogolino, Vestorle, and Salo. In all these places I have followed a corps of Garibaldians. Our way has been most difficult and fatiguing, over the highest mountains of North Italy and the Tyrol. In the villages I sold many books, and in the army I continually assisted the sick and wounded, read the Bible, conversed and prayed with them, and endeavored to comfort those who were dying, persuading them to trust in Christ who alone could help them. The soldiers in these mountains were often exposed to great privations, so much so that at times they gathered herbs and grass in the field, which they boiled in water and ate, to satisfy their hunger. But in the midst of all these privations, in the midst of sickness and distress, these men were cheerful and enthusiastic for their country."

CARAVAGGIO.—In this town, situated about 25 miles from Milan, and possessing

an agricultural population of 7,000, the evangelical work, both in its commencement and progress, has exhibited some characteristics of peculiar interest. The people of this region have ever been distinguished for their ardent love of liberty and love of country, rendering them capable of magnanimous efforts and the greatest possible sacrifices.

During the revolution of 1848, several persons were found, and these were aided even by some liberal priests, who scattered among their countrymen many political and religious books, and these being eagerly read and studied, contributed much to the intellectual and religious awakening of this people, and to that degree that even under Austrian rule they were permitted for a long time to hold meetings for discussing questions of liberty and religion. At length, however, when martial law was proclaimed, they were constrained to hold their meetings in secret. The place chosen was in a secluded road that led to the cemetery.—The keeper of this cemetery, being, as they believed, a stupid person, who never saw or understood anything, they felt secure.

They were, however, soon surprised to find that he had secretly listened to them, and had repeated all they had said to his priest. It so happened that just at this time a bishopric in a city near Caravaggio was vacant, and this priest, or arch-priest as he was called, was very desirous of getting the place. When visiting a celebrated cloister in Milan, in order to obtain certain recommendations, the Superior of the monastery, knowing his great ambition to secure the appointment, told him that the surest way of succeeding in his aim was to reveal some political affair to the Austrian government. The ambitious clerical, thirsting for power and capable of any wickedness to obtain it, went directly to the authorities, and gave information that every evening in this road leading to the cemetery, there was held a large political meeting hostile to the government. The authorities sent immediately some officers secretly to the place to verify the fact. Nothing, however, political was heard by them. They then went to this arch-priest and the keeper of the cemetery, and questioned them in regard to the sub-

jects spoken of in these reunions. The keeper of the cemetery frankly told them as he had before told the priest, that they spoke of clerical abuses and not of politics. The ambitious priest wished to compel the poor man to say that they were also enemies of the government and spoke against it, but in vain; and so evident were the false accusations of the priest, that the officers, enraged with him, threatened him with the severe displeasure of the government. The priest, seeing he had failed in his object, and being a man of most violent passions, became mad with rage, raving so furiously that in a few days he died.

After this the meetings were continued in private houses, and though there was much opposition from the clergy and the government, yet many became enlightened and embraced the truth. In 1859, many having suffered much from persecution, and by being deprived of work, reduced to great distress, presented a petition to the government, that they might receive some assistance from the funds of the sacred places, some of which in Caravaggio were very celebrated, and have large revenues. No notice, however, was taken of their petition. They also drew up a second, signed by more than one hundred persons, in which they asked for one of the churches for the preaching of the Gospel. To this also they received no reply.

The fanatical priests, seeing the constancy of such a body of people, in spite of all their efforts to put them down, sent for a celebrated monk to come to oppose them. This latter harangued the people in the different churches four times a day against this new sect, continually asserting that all those who went to hear the preaching of the Gospel were sure to fall into the power of the devil. He exhorted especially the women to separate from their husbands if the latter were members of this association. The poor monk was, however, by no means popular, and being frequently ridiculed and hissed, he left the town in disgust. A celebrated bishop of a neighboring city was then called, and such was his influence that it was believed certain that he would bring back the wandering sheep to the fold. He assem-

bled the heads of the Evangelical party for a conference. Some of these were liberal priests, who had abandoned the party opposed to progress and liberty. The bishop's visit was also a failure, and he left saying, there was no remedy for Caravaggio, it was lost to Rome.

In 1860, one of the most popular preachers in the largest Catholic church of the place, not only was a friend of liberty and progress, but spoke in terms of friendship and praise of the Evangelical party.

Thus Caravaggio and the region around became leavened with the truth, and the common laborers became enlightened and instructed even under Austrian rule. In no place in Italy perhaps is there so large a proportion of the country population able to read and write, and so enthusiastically liberal and friendly to the truth as in this region. Hence Caravaggio was a field for a very interesting Evangelical movement that commenced in the place in 1863. Of this I will give some account in my next.

Yours truly, WM. CLARK.

THE INSURRECTION AT PALERMO, SICILY.

It may be of interest to the readers of the "Christian World" to know what part the monks and nuns, who live in *holy seclusion* in Italy, and are totally separated from this wicked world, may have had in the disgraceful riots and mobs of which Palermo was the scene for eight days: viz. from Saturday night of the 15th and 16th September until Sabbath the 23d. You are doubtless aware, dear brethren, that just before the breaking out of hostilities between Italy and Austria in the late war, the Italian government asked and obtained war power to enact such measures as it might deem most expedient and necessary in the then present contingencies. One of the first acts which the government deemed of utmost importance and urgency was, to resolve the vexed question of the suppression of the Religious Orders, and confiscation of the immense wealth belonging to those orders—a question which had been agitated in every session of Parliament, since Parliament in Italy came into existence. A bill to this effect was accord-

ingly drawn up by the ministry; all its articles and their bearing on the susceptibilities of the superstitious, deeply pondered and elaborated—the different classifications made by which the suppressed were pensioned according to their social and physical condition—pensions ranging from 150 francs to 800 or 900 per annum. When all this was done, the royal decree was signed and published by the Prince Regent, Eugenio of Savoja, and vagabond Monasticism in Italy was legally dead. The royal decree provided, however, that this suppression should not have immediate effect—that the Orders should remain in *statu quo* until, I think, the end of the current year. Of course, during this interim, the doomed Orders were by no means inactive or careless in regard to their impending ruin. The sword of Damocles was suspended over their heads, and in their cells they labored hard, intensely, to avert or at least neutralize its fall. No doubt in the silent depths of the cloisters, prayers and vows and offerings were made to all the possible and impossible saints of the Roman Calendar, in order that Austria might be victorious. When the news of the disastrous battle of Custoza came, no doubt, their cup of joy was full. Perhaps they even dreamed they saw returning in triumph their beloved exiled rulers, the Bourbon and the fallen Dukes of divided Italy. But when the brilliant victories of the invincible Prussians startled all Europe—victories which for incredible rapidity, eclipsed even those of the first Napoleon—how must their joy have given place to bitter mourning, and new-fledged hope died in their bosoms! But they sat not down in despair. They originated and executed a bold scheme, worthy of their dark and diabolical spirits.

You are doubtless aware, dear brethren, that out of 21,000,000 of the inhabitants who compose the present government of Italy, there are 17,000,000 who can not read and write! Blessed fruit of the long, uninterrupted reign of the Roman Catholic priesthood! Fearful as is the proportion between the literate and the illiterate in Northern and Central Italy, even more fearful is it in Southern Italy. In the Neapolitan provinces and Sicily, I believe the pro-

portion between those who can read and write and those who can not, is about 800 or 850 to 1,000—or four-fifths! That these statistics are not exaggerated, astounding as they may appear to many, I have but to refer you to the annual Reports of the Minister of Public Instruction of the Government of Italy. Splendid material this for the friars and priests to work upon! Ignorant and degraded as these masses are, with still unshaken confidence, in most cases, in their base, intriguing spiritual guides, they can easily be fired into a fanaticism as wild and savage as that of the Hindoo, and as blood-thirsty as that of the Bushman.

Silently, stealthily did the suppressed Orders begin to prepare the bigoted and superstitious for the important part they were to act in the last grand effort to sustain the doomed monasticism. The Generals of all the abolished Orders, who have their seat at Rome, laid their plans, and in true military style, transmitted them to subordinate officers for execution. It is wonderful to trace every reactionary, revolutionary movement to Rome, as the fountain: and for the most part, to the Jesuits. It will be remembered that two weeks prior to the massacre of the inoffensive Christians at Barletta on the 19th of March last, the General of the Jesuits went from Rome to Naples, and remained there until the eve of that dreadful slaughter. Some time previous to the insurrection at Palermo, the same Jesuit General, Padre Bex, went to the Austrian capitol, while the peace negotiations were pending between Italy and Austria. Italian Journals have more than hinted that Bex had much to do in retarding the conclusion of peace, promising the Austrian that *movements would soon take place in Italy which would astonish all Europe*. Perhaps my friend of the Company of Jesus, who resides in Hoboken, N. J., and who has felt himself called upon to contradict my statements, may take exception to *this* also. For his edification, should he feel disposed so to do, I would refer him for the truth of what I state, to "*La Nazione*," "*Il Corriere Italiano*," "*La Gazzetta di Milano*," and other journals, all published by good Catholics. I should like to say to

him that while he misrepresents and calumniates us, though enjoying all the immunities of a free, Protestant country, *he* would not be tolerated a day in his native land.—The Italians would give *him* a passport for Rome or Austria, whether he desired it or not. Said an intelligent Italian and a Catholic, to me the other day: "I honor your country because she extends liberty of conscience and liberty of teaching to all. But were I an American, I would fight to my dying day against such liberty being granted to the *cursed Jesuits*." Would that doctrine suit *you*? Is it not the same intolerant spirit which was infused into *you* at the "*Jesu*" in Rome, only reversed? Dupin, the great French Jurist and *your* most implacable foe, asserts that it is. He says: "The Society of Jesus is like a sword whose hilt is at Rome, and its point everywhere."

But let us proceed with Palermo. All things being in readiness, the eventful Saturday, 15th of September, came, when the plot of the holy monks was to be actuated. On that evening, about dark, a strange fire was seen blazing up near the immense convent of Montreale, which is situated on the heights above or at some distance from Palermo. Presently other like mysterious fires were seen throwing their lurid light from other points. They were the signal fires of the plot. The clerical party in the city who were in the secret beheld with savage joy those beacon fires, and said to each other, "Now has come the reckoning with the sacrilegious government which would drive out our poor friars." That night near three thousand brigands, escaped convicts, and assassins, the saintly soldiers of priest and Pope, marched in wild confusion to the gates of Palermo, forced them, and took and held the city for eight long, bloody days. Wherever the Liberals were known and found they were cruelly tortured, without regard to age or sex, by the supporters of the Roman See. Even the sick in hospitals were not spared—they robbed them of every thing, even to their blankets—and in some cases left behind them mutilated and lifeless corpse. As is usual in such insurrections in Italy, the mob was headed by priests and monks carrying large crosses. For eight

days this reign of terror continued. Finally a large body of troops sent down by the government, forced their way into the city—but the brigands found a secure retreat in the convents of the monks and nuns, from whence they poured a murderous fire on the soldiers. The commanding officer, General Cordona, in his official report, says that it was before the convents that the troops suffered most. It is positively asserted that even the nuns, those saintly doves of the holy Apostolic and Catholic faith, stood by and helped and encouraged the brigands during the fight. When the soldiers stormed and took a convent, scarcely a single soul was to be found in it. The same terrific fire was opened from another. What did this mean? It was found that there were subterranean passages leading from one convent to another, and no doubt conducted by the friars and nuns themselves, the ruffians thus escaped from cloister to cloister. I know that we Protestant Christians are charged with calumny when we assert that such things really do exist; but it is now an established, indisputable fact. Of what use these subterranean passages were made by the occupants of the convents we may readily imagine. They were and are sewers of iniquity.

Dislodged from every retreat, the brigands were either captured or escaped to the mountains by night. Summary justice is being inflicted on all those who fell into the hands of the authorities. The insurrection was crushed where it had its origin, in the frateries and nunneries of Sicily.

But it is difficult to imagine, impossible to describe the intense feeling which this clerical reaction has produced. Bitter, burning denunciations against the Roman clergy filled the papers, poured from every tongue. Never have I witnessed more intense feeling, more fearful indignation displayed by the Italians. I saw men, calm, reflective men under ordinary circumstances, clench their hands, and with grinding teeth and flashing eyes, declare that had they the priests and monks in their power, they would not leave one alive. General Garibaldi, in an address to the young men of Florence, the other day, did scarcely aught

else than denounce the priests and warn all to have no dealings with them whatever.—Among other things, he said: "There is one thing of the gravest importance of which I wish to speak to you. It is the priest.—Beware of the priest! (cries on all sides, 'Down with the priests!' 'Death to the priests!' etc.) No! death to no one. Let me tell you of a surer way to get rid of the priest. Never go to mass: never confess yourselves—have nothing, absolutely nothing to do with the priest. He is a shop-keeper, and he must die if he has no customers. Especially persuade your wives, your sisters, your mothers to utterly and forever abandon the priest." (Here, one woman sprang up and said, "Many years have passed since I have been to mass or confession.") The General replied: "Madame, I congratulate you. Strive to induce many others to follow your example, Oh! that I could induce you all to feel and see that the priest is the ruin of our country, the enemy of our progress and unity. The priest is the cholera of Italy—he is eating out its very vitals. Let us then forever forsake the priest."

Certainly no Christian can sympathize with the most of this bitter feeling toward the priests. It is *hate*, fearful, deadly *hate*; but I write it merely to show you that we are fast nearing that prophetic time when "they shall *hate* the whore and eat her flesh, and burn her with fire." Oh, Christians! will you never learn the true character of that system which withers every noble sentiment; which blasts all liberty, all light, all true science; which tramples under foot the dearest interests of the human heart; which hurls yearly thousands of poor, bleeding, palpitating humanity's children into outer darkness? Is not the history of two thousand long, weary years of bondage to Rome enough to teach you what that system is? It was Rome, pagan Rome, that, through her representative, Pontius Pilate, slew the Lord of life; Rome that wrought the Ten Persecutions; Rome, though now called Christian, that is drunk and reeling with the blood of the martyred thousands of King Jesus' witnesses; Rome that has filled the world with corruptions and sorcery.

ries, for she is the cage of "every unclean and filthy bird"; Rome that hath delighted herself in the blood and tears and sighs of nations, and peoples, and kindreds, and tongues, for "of all these hath she made merchandize." Oh, my brethren! awake, awake! Preach Christ, only Christ; the risen, exalted, glorified Christ, and His everlasting Gospel. It is this alone which will stem the tide of Popish delusion which, like a flood, is rolling over the world; this that will fortify you against every error, every plot and trap of the enemy; for it is the "power of God and the wisdom of God to every one that believeth."

Ever yours in the Gospel,

W. G. MOOREHEAD.

CHILL.

SANTIAGO, Oct. 1st, 1866.

REV. J. SCUDDER—Dear Brother: The earth moves, and our work moves. The tailor's family give evidence of making progress. He is in the habit of reading in the Bible and praying with his family daily.—Also his two apprentices live with him, and he takes pains to instruct them.

In selling books he visits mostly artizans. His success is not great, yet he has distributed many tracts and sold a considerable number of books. The amount of sales during Sept'r. was about \$25. Some of the books sold are in the hands of persons who will read and who will think for themselves. Nearly one thousand Bibles and Testaments have already been sold in Santiago.

Mr. Rool, the Swiss colporteur, crossed the Andes six months ago. From Mendoza he sent for a box of Bibles to sell in that region. Although the season for crossing was far advanced, I sent the box. Yesterday I received from Mr. R. the money for the books which he had sold. The next day he was to start for Buenos Ayres, so that it may be that brother Goodfellow will employ him.

The President of this Republic is calling around him more liberal and energetic men. The "Independiente," a priests' daily paper which was formerly in favor of the government, is now in the opposition; and lastly, a project is now before Congress for estab-

lishing civil matrimony. The project is gaining in favor, but it is not expected to pass this session. These things look hopeful.

I said the earth moves, and our work moves. I do not say this boastingly. The movement is almost imperceptible. But it does not go backwards. It does move forwards. Yet so little effort is made that we ought hardly to expect much progress.—Let the churches and the Society have faith and strengthen our hands, and I do believe that this field will yield as encouraging and permanent fruit as any other. The tailor is helping along on my own responsibility, but it ought not so to be.

Why could not the American Tract Society and the American Bible Society each give monthly \$20 each, Amer. currency? With that I could keep a pious native colporteur at work in this city.

Yours very truly, N. P. GILBERT

SARZANA, 13th Oct. 1866

[We print the following extract from Bro. Moorehead's letter, to show the loving spirit of a devoted missionary, who delights in sacrifice for his Master's sake. The Society, however, is not willing that brother M. should suffer if it can help it.]

ALL things in regard to the work are going well. We have two weekly meetings here in our own house, and have started a day and evening schools, which are quite well attended. I have opened the schools at Carrara also. At Torano the school is increased to twenty-five children.

We have in view an excellent young lawyer, who was converted in 1860, as Evangelist for Carrara; but it will take 200 *fs.* a month to support him. I have written to Bros. Clark and Van Nest to have their advice.

I am sorry if the impression has got abroad that we are poorly supported. I assure you, my dear brother, that I have never written a word on that subject until asked about it lately. A dear American friend was here last summer, and seeing how we lived, got the impression that we were very poorly supported,—and hence wrote about it to Philadelphia. He did not think that being Protestants, we cannot get what

we should desire in this Catholic country. We must content ourselves with what Catholics *condescend* to give us. We are living in a wretched house, but we could get no better. Now there is a prospect of moving into another. The health of our family absolutely requires it. We have left all that is dear to us in this life to labor in Italy. We came expecting to make sacrifices, and

we are not afraid to do so. But you will see that sometimes we have been on quite short allowance, after paying all the expenses of the work. God has never forsaken us hitherto, and we are persuaded He will not in time to come. Wishing you every blessing, I am, dear brother,

Ever yours, in the Gospel,

W. G. MOOREHEAD.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN HOLLAND.

HERE, as in Switzerland, there are a few women who have imported from England and America the Sabbath-school idea. In almost every large city there may be found a group or two of girls, and perhaps some very small boys, taught on our infant-class system; classes not yet being introduced, for want of a sufficient number of persons, male or female, to take an interest in them.

A week's Sabbath-school experience here would not be worth alluding to were it not that these Dutchmen are the *Yankees* of Europe, and while the slight beginnings meet there with opposing elements, like those we have described in Germany, they promise to yield as easily to characteristic perseverance of the few who have undertaken to introduce a more efficient system.

Before leaving Paris for Holland, three public meetings had been provided for, in which, as elsewhere, should be explained the minutiae of our system. The first was at the Hague, the seat of government, and a city of sixty or seventy thousand inhabitants. Although the evening was very stormy, some two hundred assembled to hear what could be said upon the subject. After the exposition, questions were volunteered by some clergymen and others who were present; and before the interview closed, it was evident that there was a great deal of interest felt upon the subject. Invitations were many and pressing to remain long enough to attempt the reform of one or two groups of girls that were being taught by two or three most excellent ladies. One of them had just published, at her own expense, a new Sabbath-school hymn book for

Holland. To the writer there was a greater curiosity in it than merely Sunday-school hymns in the Dutch language. It was the exhibition of some twenty Sunday-school tunes, but not one of them had a note in it shorter than the semibreve, which is the longest note in the modern gamut.

In Holland, as in Germany, the children from an early age are by law compelled to attend day-schools; and the same law regulates the interior control of the schools.—For instance, in the infant day schools, no child is permitted to read, lest it should interfere with the patronage guaranteed to other schools, both public and private. The exercises in these schools are chiefly for the body and not for the mind.

Our next meeting was in Amsterdam, the principal city of Holland, and which contains from 225,000 to 250,000 inhabitants. Here the preparations had been large, and the result was a large and influential assemblage of many of the principal persons interested in the subject of religion. Objections were urged that since America would take no Dutch customs, nothing but 'butter and cheese' from Holland, the idea of importing Sabbath-schools from the United States ought not to be entertained for a moment. More liberal sentiments, however, prevailed, and the result was some good resolutions, which have since been pretty well kept, that Sunday-schools ought to be introduced into every city and village in Holland.

While these public meetings were held in the evening, the days were most profitably and pleasantly spent with some groups of earnest individuals who were anxious to

learn all that could be known by description of these schools.

The last public meeting was "arranged" at Rotterdam, a city of 90,000 inhabitants, and was every way a most gratifying affair. Before the meeting broke up, it was resolved to commence a Sabbath-school in the room where the meeting was held, and this promise has been well kept. A Sunday-school Union is now at work in Holland to give the system to the Netherlands, where the seeds of civil and religious liberty were germinated for the blessing of all mankind.

Knox.

[As Wiesbaden is the capital of the gambling world, the history of the establishment of a Sunday-school there cannot fail of interest, especially as in this instance it well illustrates the method by which the thing is to be done almost every where.]

MR. BROCKELMAN'S MONTHLY REPORT.

HIDELBERG, June 15, 1866.

MY DEAR BROTHER WOODRUFF: By this letter I wish to report to you my labor for Sunday-schools in Wiesbaden, where, by the help of the Lord, I succeeded in opening one of these blessed institutions, and conducted myself the two first teachers' meetings and Sunday-schools, the two latter ones on the 3d and 10th of June.

The Duchy of Nassau has a population of 450,000 inhabitants, of which 200,000 are Roman Catholic. Wiesbaden is the residence of the Duke, and therefore the seat of the government too. The Protestant Bishop resides here, the Roman Catholic one at Leinburg. W. has 24,000 inhabitants, of which 15,000 are Protestants, and 6,000 Roman Catholics. Except a school-room, used as a chapel, in which a sermon is preached each Sunday, there is so far only one single Protestant church, a beautiful building, in use for three years, costing £31,000, of which only one-half has been paid yet. There is service in this church three times each Sunday, one of them intended for the garrison. All the 18,000 Protestants form but one parish, and the five clergymen officiate in rotation.

You recollect our visit here in the autumn of 1863. We succeeded in arranging a meeting then, inviting the public by German and English advertisements. Only twelve persons came, including ourselves and four private friends of mine. A simple old woman arose after our speech, declaring that her son, a carpenter in Williamsburg, N. Y., was a teacher in the Sunday-school there, and considered his happiest hours those which he could spend in the Sunday-school employment. However, no further result came out of this meeting, nor out of the visit which I made here last autumn with Dr. Schaff.

Resolved to make another attempt, I have been staying at this important place from the 25th April till 13th June. First of all I found out a Young Men's Christian Association, which had a nominal President, statutes, and a dark room, whose rent was paid year after year by this philanthropic society. A few young mechanics now and then meet there. In the Deaconesses' Institution I found more life. Two of the five had from 90 to 120 children on a Sunday in two separate classes, and occupied them in an excellent way. Although quite out of town, the children gladly come all the distance. The readiness of the children to come, as well the desire of the Deaconesses to have their number diminished, to be able to have smaller classes, have afterwards often served me as an argument for the necessity of Sunday-schools according to our system.

The five Protestant ministers of Wiesbaden and also their Bishop, are all believing men, and received me very kindly; but as usual, they declared most decidedly that Sunday-schools are not necessary nor even possible in this place, no one would be found able to teach, no locality fit for it would be at hand. Also the Dean at Biebrich, the Duke's summer residence, an hour's walk distant, declared the attempt to introduce Sunday-schools into this land a vote of distrust to all clergymen and school-masters of the Duchy. At last the youngest of the five ministers of the town listened a little more attentively, and the eldest of them, the Dean, Rev. E., whom you and I visited at

the time, offered me very kindly a large school-room, which for one hour in the week was at his disposal. It was the same hall where we had our meeting. The Dean promised for opening the meeting with prayer, but a few days before it struck him that Ascension Sunday happened to be the day after that, and that none of the clergy would be able to come, as they would have to prepare their sermons for that holy day. He advised me to postpone my address, and come again in two months. As I was grieved to lose the assistance of this and the other influential men, I insisted; and he gave himself the advertisements in the papers, which, as coming from him, were inserted gratis. I visited and invited all such whom I found out as possibly interesting themselves, and I really had sixty persons together, who listened with great attention. I succeeded in making some speak, and I am glad that no one made any serious objections. One of the Deaconesses gave some accounts of her (so-called) Sabbath-school work, and recommended highly that others should come forward and help, but in other localities than theirs. Then a lady expressed her delight with what she had heard. She lives on her estate on the Rhine among a Roman Catholic population, but she has a few Protestant children every Sunday together to teach them the Gospel. She ordered at once for them six of the Berlin Sunday-school papers. Her daughter had been a teacher in Mrs. D.'s Sunday-school in Frankfort Yan, and both mother and daughter had been teachers in a Sunday-school at Nice, which had been established there by Mrs. Pilatte, an American lady. The ladies had more zeal than the men, who approved of the system, but who foresaw numberless difficulties.—The above-mentioned young minister, Rev. N., closed with prayer, having also spoken in favor of the plan. The meeting was considered a success, and sixty present a great number, but no zeal, no warmth shewed itself any further, and no possibility of forming a committee. Every one thought to have done a great deal in having been present, and thought the proposition ought to be considered, and might perhaps bear fruit some time hence. Visiting the well-dispo-

ed ones over and over again, Rev. N. allowed me to invite those who would come to his house. Some promised to come, but only a single one came the next Sunday evening at 7 o'clock. We three of us remained three hours together, beginning and closing with prayer, and laying the foundation of a Sabbath-school in faith, not knowing what wonderful means the Lord would employ to help us over the great difficulties. The next Sunday was Whit'Sunday, and the following one Trinity Sunday, fixed for the confirmation of 110 children, a solemn formal act, doing just as much harm to the German youth as good. We postponed at all events our first attempt to the third next Sunday, and the hour from 4 to 5 in the afternoon; not to give offence, as the other time was filled out by church services.

I was rather glad of the delay, as so far I had not been able to find out any place whatever to assemble in. Public school-rooms are under the control of the magistrate, and not allowed to be opened on Sundays: private school-rooms are in the hands of Rationalists not to be had either. My advertisements in the papers, my employing two house agents, and all exertions to find some hall or room proved fruitless. The thirty thousand visitors, attracted here in the season by the baths and by the gambling table, must be accommodated, and all spare rooms are fully occupied by them, at even exorbitant prices.

At last I found out an institution, founded fifty years ago in the poorest part of the place, being an asylum for neglected orphans and poor children of both confessions, the female teachers as well as the committee being half of them Protestants, half Roman Catholics, even the President a R. Catholic. This asylum contains, on the ground floor, three large halls with a harmonium and benches, also an open court adjoining.—Nothing was more suitable than this place, and even a number of children at hand. Among the teachers of this house I discovered one to be a Christian, and also one of the members of the committee, a lady, who being one of the actual founders of the institution, still enjoys a certain influence in the committee, she promised to help me,

and indeed persuaded the President to allow the Sunday-school to be kept in these halls. My friends were not a little surprised, being told that a locality was found. The next Sunday evening, at 8 o'clock, I had twenty persons together, among them two daughters of the Dean, who had provided me the room for the first meeting. We had a friendly but animated conversation. The young minister, Rev. N., accepted the place as superintendent, three male and eight female teachers were written down. One young lady present, the only child of a rich man, very desirous to join, had to decline, as her father had prohibited it decidedly. The next Friday we had our first teachers' meeting at the house of the secretary, Mr. H. The preparation went on very well. I presented a cash book, a book for the minutes, pencils, paper, a money book, and twenty florins in it, also sixty copies of our Berlin Sontags Schule for the three quarters of 1866. Some English, American, and German friends residing here gave the necessary money for it. The next Sunday I conducted the school, in the presence of the new superintendent, Rev. N. We had ten classes with thirty children, and one class with ten infants, six visitors, among them the above mentioned lady, who was pleased to furnish the halls for such an excellent work. A blind man, teaching music, to the children in the week, played the harmonium, and led singing extremely well. One of the visitors, an amiable young lady, wished to be teacher, and was invited for the next time. The children were very much pleased with this novelty, being Protestant partly and partly Roman Catholic, and wished to have such a pleasant kind of school repeated soon.

I joined the teachers in the evening, and walked with them to a house in the country, where a meeting was held and an address delivered by a Christian layman. This gave me a good opportunity of speaking again to them, and they have promised to keep to their new task, without fail. I remained another Sunday, and in the place of the superintendent, who had fallen ill, I conducted again the teachers' meeting and the Sunday-school. We had this time twelve classes with forty-four children, a large num-

ber, considering that all the Roman Catholic children had received strict orders to stay away from the school. They could not help looking very anxiously round the corner, sorry to be excluded. However, we had to exclude them for self-defence, not to lose the three halls altogether. Everything went on very well, until the next day, when one of the five ministers, Dean D., who has to inspect all the day schools of the place, as far as the Protestant religious interest goes, declared to me, that if we did not sign a petition to ask allowance for the new Sunday-school, he, as the inspector, would have to inform the Duke's government of it, and then it might happen that the Sabbath-school would be prohibited and closed. The possibility of closing an innocent school is not to be conceived, if at the same time the police is charged to assist and to protect the vicious gambling tables, week days and Sundays too. My friends consulted about it, and most of them could not agree to petitioning for a right, which they thought they possessed already. I have since heard that on the advice of the Dean E. they have not petitioned, and that they have not been disturbed either.

Before returning home, I visited Frankfurt and Darmstadt. In Frankfurt, the Sabbath-school is conducted by Rev. Mr. Davies and Prof. Finger, thirteen young ladies teach, 120 children come regularly, often a good many more are present. They have given proofs that they love the school. Prof. F. has promised me to find out young men with whom he could open a Sabbath-school for boys. How injurious the present system in Germany must be, is proved clearly by the utter absence of love and of capability among young and middle aged men to teach in Sunday-schools. In Darmstadt some Christian friends have engaged themselves to find out those who might unite there as Sunday-school teachers, and they will let me know them. Meanwhile the hostilities between Prussia and Austria have begun, and all the smaller German Powers are drawn into it. The general excitement caused by it, prevents for the moment such work as mine; but I remain ready to start for any place which offers some prospects for the Sunday-school work.

[WHAT Sabbath-school in the United States will accept Mrs. Constantine as a monthly correspondent, and do what they can, be it little or much, to help her supply printed matter for her own and other Sabbath-schools in Greece?]

TO THE SABBATH-SCHOOL CHILDREN OF AMERICA.

ATHENS, GREECE, Sept. 2, 1866.

MY DEAR LITTLE FRIENDS:—It seems hardly worth while to use up time and paper in explaining to you why I am writing to you on this beautiful Friday evening, for I am sure there is scarcely a boy or girl in dear America who would not like to hear all I can tell about this most interesting city, especially about Mars Hill, the Agora, and the ancient temples, all in sight of the place where I sit. Paul saw all these in their perfection, but we see them in ruins.

Now to-night I cannot tell you all about Athens. I cannot even tell you about the antiquities here, because the place is full of old temples, roads, aqueducts, burying places—in fact, one can seldom dig a cellar without turning out remnants of statuary, columns, &c. We should need to stop at every square foot of ground, and tell you something interesting about it.

You would like to hear about the King George I, his palace, then the people, their dress, customs, etc. Yes, we could talk many an hour, and laugh too, I suspect, at some of the odd things you might see here, but all this would take too much time: so perhaps it is better that you learn something about our little SUNDAY-SCHOOL. Now just imagine it is Sabbath morning, nine o'clock. The latch of the street gate is propped up by a block of wood; the front door is set wide open, and the front entry is conveniently furnished with chairs, stools, and one rough wooden bench. Our little Hattie of fourteen months, is ready in Sunday-dress and bib,—for though she is our youngest Sabbath-school pupil, she ought to be punctual. The hymn-books and Testaments are on the table ready, and they do not wait long. Mrs. E. with her two boys and little servant arrive first. This lady is one of the most warm-hearted Christians I ever saw; and for the last year she has labored with her whole heart for the dear children of our Sabbath-school. Neither heat, cold, nor rain keeps her away, though she lives at the other end of the town. She is a model Sabbath-school teacher. Her class numbers about six, all girls, from 10 to 14 years of age: they all commit Scripture texts for a lesson; last spring two of them began to learn in order to secure a copy of the Bible.

They are to learn the Sermon on the Mount, the Gospel of John and the three Epistles of John, then we promise to give them a Bible. Then there is another class of girls, who can read, but do not prepare a lesson. If I have time, I read a few verses with them and explain; but if I am occupied, then these are seated so near Mrs. E. that they can hear what she says. Her scholars are very attentive. The other morning we overheard one say to another: "Did you hear what Mrs. E. said to-day? It ought to be tied up in a *fine handkerchief*!"—meaning it was precious. Then there is another class of little ones who cannot read—my class: they sit on the stairs, little Hattie being snugly wedged in between Johnny and Silk (one of the smallest girls). When we are quietly seated, Mrs. E. offers prayer; then we read the Scriptures in turn, one verse each. More than two years ago we began Matthew, and last Sabbath we read about the miracle of turning wine into water: John 2d chapter. I ask frequent questions, to be sure that all are attentive: after the reading comes the singing. How children love to sing! You are taught at home, at the day school, and at your singing-school and Sabbath-school; but here no one tells the children how to sing—no one cares to write pretty hymns for the little ones. Oh, no! the little boy can pick up a few coarse, vulgar, street songs: that is his training in singing. But good Dr. Riggs, of Constantinople, has translated into Greek some of the good hymns which your parents sing at the prayer meeting; so we have a little Greek hymn-book: besides lately he has added "The Evergreen Shore," "Marching Along," "I ought to love my Brother," "Even Me," "Sweet Hour of Prayer," and "Come to Jesus." Mr. Constantine had these six hymns printed for the children: so we sing them. "Come to Jesus" is a great favorite. Johnny sings away at the top of his voice: even little Hattie pipes out now and then, though last Sabbath she rather annoyed Johnny by darting her tiny fore-finger in his mouth just as he was singing his best. How nice when we shall have sixty hymns for children! then I shall venture upon a Juvenile singing school.

But you will think we have a very long Sabbath-school. After the recitations Mr. C. appears as librarian. I forgot to tell you that Mr. C. has a class of *one*—a bright boy, son of Mrs. E. He is trying for a Bible. "Well," you will say, "where is the library?" There it is in Mr. C's hands—in all about forty tracts, from four to sixteen pages in each: yet he has a catalogue, and takes a regular account. The children are just as eager to exchange, as you can possibly be. Now, do not laugh at our poor

library, because this is only the beginning. Mr. C. keeps doing a little for the children; by and by he will print and we shall have twelve more tracts, which, bound together, will make two nice books. We talk a great deal about it.

Now, we have no Sabbath-school papers. Some of our good little friends in Maine and Massachusetts sent us old papers: "The Well Spring," "Child's Paper," "Young Reaper," &c.; but they are in English. We have lent them to English boys and girls until nearly worn out, then I cut out the pictures, and paste on coarse card-board: these are my "rewards of merit." I never realized how much a picture can teach until I came to Athens, where there are no pretty pictures. Well, after singing our Sabbath-school is dismissed. We have been together an hour, and the children at least have spent one hour of God's holy day according to His commandment. No doubt they go to their noon meal, then go visiting or receiving company, see their parents, brothers, and sisters engaged in any kind of labor which seems necessary; yet we trust that seed will be sown in hearts which will bring fruit, in due season, to God's glory.

There are many obstacles in the way of a Sabbath-school. First, all are indifferent to the Word of God. Parents do not think it worth while to encourage their children to study the Scriptures. Of course, dear children, only the Holy Spirit can remove this difficulty. Then the Sabbath here is not a day set apart for religious duties: the Greek attends church early in the morning, comes

home to coffee; then prepares the noon meal, which being over, he is wholly occupied in making or receiving visits, promenading, &c. There is no Sabbath in Athens. How I long to hear the Sabbath bell! to see the house of God thronged with devoted worshippers! Thus you see there is no time for the Sunday-school. Again, there are no teachers. Your teachers, for the love they bear to Jesus, are glad to spend an hour every week in teaching you; but here, who loves Jesus? We have talked with priests often about instructing the children; but they only shrug the shoulder and say, "We don't know enough," or "We are too lazy," or "The Archbishop wouldn't permit it." Then we have yet to see whether an organized Sabbath-school would be permitted legally. Our school averaging about eighteen children and their teachers, has existed unmolested for nearly two and a half years. Next Sabbath another teacher will be added, and we are hoping for larger attendance, trusting that God will take care of us.

Now, children, we hope you will pray for us, and aid us all you can. Every Sabbath at Piræus, where Mr. C. preaches in the afternoon, we need *ten* Sabbath-school papers to distribute. The congregation is English: so don't throw away your old papers and books—they are needed here.

But my letter is very long. Are you not glad that I did not write besides about the temples?

Hoping that I have not wearied you, please accept the best wishes of both

MR. & MRS. CONSTANTINE.

THE HOME FIELD.

REPORT OF MR. S.—.

I THINK I have spoken a number of times of a Roman Catholic family, where we (I say we, for Mrs. S— engages with me in most all kinds of missionary labor,) have visited often, and so gained their confidence that they seemed impatient for these visits to be repeated. We have usually read some portion of the Bible, urged Jesus as the only way, truth, and life, and prayed with them. During this last month, the father and daughter have both died. The father, just before he died, holding Mrs. S— by the hand, said, before many Roman Catholics in the room: "I belong, Mrs. S—, to the Catholic Church. Their forms are different from yours; but, I think God likes your manner of worship better than theirs. What I am I owe to Mr. S— and you; and if I am permitted to enter heaven, I expect to meet you there." He died very

calmly, and I think trusting in Jesus Christ alone for salvation. In my last report, I believe, I spoke of his loving so much to read Dr. Newton's Sermons to Children.

The daughter had been nearly blind for years; and for the last year, though suffering greatly with weakness and a cough, seemed happy to hear the Bible read and to have me pray with her. She was placed in a R. C. infirmary for a time, and while there would so refrain from coughing as to hear the Bible when read to others. I was called there to visit a poor sick Protestant woman, and administered to her the sacrament. This season the R. C. woman seemed to enjoy throughout. She returned home soon, being unwilling to stay there, because she was watched so closely by the sisters, lest she should receive Protestant instruction. They told her she must not receive religious instruction from us. She died full of peace.

The mother, and a son grown up, are now very desirous of our visits.

Another Roman Catholic young man has commenced attending one of our Sabbath-schools, and a meeting at the same place. After preaching last Sabbath in the afternoon, I asked him about the truths presented. He said he thought they were like the Bible, and that the Bible was right. I have given him a Bible, which I learn he is reading attentively and earnestly.

Our Industrial School numbers now over two hundred, and is a precious opportunity to impress upon the minds of little girls (a large number of whom are Roman Catholics,) words and lessons of Jesus. If I had a room sufficient to hold three hundred, it would be full soon, I think. The room we have is good, but not large enough. Our other Sabbath-schools are prospering.

MONTHLY REPORT OF F. F. H.—.

A great step has been taken in this city, this month, which makes all our hearts glad. The subject has pressed heavily upon us, and, more particularly, for the last two years. Often, with our hearts burdened, have we said to those who had means, "Provide us a Home for the Unfortunate, where we can truly say, 'Come with us, we will do you good!'" This month, thank God, one has been purchased, and in a few weeks will be in full operation. Then we trust our reports will be of those who have been rescued and saved.

Our schools are increasing; new teachers are becoming interested, and all things at present seem prosperous. We met a coarse, rough-looking girl, seeking work from old buildings, some 12 years of age: and asked her if she had ever been to the sewing-school. She said, "No, she had not." We gently urged her to come, and the next Saturday she was present. We found teachers and scholars in full glee over her rude words and actions, which we soon quieted by kindly taking her by the hand, and welcoming her to a place among us. We asked her where she lived: she said "in the Rookery." "Where is that?" "Where you was when

you found Bridget and her mother drunk." "Possible, Maggie, that you stay in that horrid place!" "Yes, mum." "You see how badly they do, will you try to be good?" "Yes, ma'am. I tried to bring some other girls, but their bad mothers wouldn't let them come, and my mother wouldn't me till I cried, then she let me." "Maggie, did you ever go to Sunday-school?" "No, ma'am. "Will you come to this place tomorrow at two o'clock, P. M.?" "Yes, ma'am." After the little girls, who had learned verses, had repeated them, we said to Maggie, "Can't you say something?" and she rose, and to our astonishment recited the verse, "Must Simon bear the cross alone?" &c., which in her peregrinations through the city she had heard some little girl sing. She was poorly clad, but passably clean, though she smelt so strongly of that human curse WHISKY, that she was most revolting. On Monday she came to my house, and left word for the 'Teacher' that she was sick on Sunday, and did not go to Sunday-school, but was going next time.

We have been thus particular, as we felt that, with God's blessing on our future efforts, she will be saved from entire ruin.

Preaching at the City Hospital every Sunday. As the employees and patients are mostly Roman Catholics, we feel encouraged when some thirty or forty of the inmates are present, in their half clad, sickly appearance; and we can but silently raise our hearts to God that his Spirit would enable the seed to spring up, and bear fruit to His honor and glory. We often say to them, our only object in thus visiting you is that you may come to Jesus Christ, obtain the forgiveness of your sins, and be happy in heaven. Under impressive sermons also in the Jail, strong men have been found in tears, which shows that there is yet a tender spot in their hearts, although crusted over by sins. We leave them, and our efforts for the salvation of their souls, in the hands of Him who will not let efforts made with an eye single to His glory be in vain; and we will continue in this work, whether "they will hear or forbear."

MISSIONARY INTELLIGENCE.

EASTERN TURKEY.

KHARPOOT.—DISASTROUS FIRE.—It originated in a Turkish shop, where a man had been smoking the evening before; and this is supposed to have been the cause of the fire. Before the flames could be checked, they had consumed nearly the whole of the business portion of the city. The shops

were closely packed together; and, of the five or six hundred occupied by the merchants, traders, grocers, and mechanics of the city, only a few are left, and these of the very poorest.

No Means to arrest it.—The city is wholly destitute of the means of extinguishing fires. There are no engines of any kind,

and no buckets even. Water is brought only in skins, upon the backs of fifteen or twenty city water-carriers; so that this agency cannot be relied upon. Of the multitude who come together at a fire, scarcely one in a thousand makes any definite and steady effort to check it.

Efficiency of the Missionaries.—We had, on previous occasions, rendered efficient service in putting out fires; and, as soon as this was discovered, everybody seemed to look to us. Several men ran at once to give us the alarm, as though we were a fire company. We have a force pump with hose for the protection of our own buildings, but there was no chance to use it. The theological school is supplied with a good number of pickaxes, shovels, etc., in the use of which the students earn a part of their support; so, with these implements and an axe and some ropes in hand, the students and some of the Protestants put themselves under our lead; and, until sunrise, they and we fought the fire in true American style. We cut it off in one direction by walling up the door of a khan with stone, and smothering it as it caught on the roof, by throwing on loose earth. In other directions we battered down walls, and dug up roofs, throwing the dirt on the advancing flames; and thus, by dint of hard work, the fire was kept from spreading among the private dwellings. If it had not been checked just when it was, hundreds of private houses must have been added to the already disastrous loss of property.

Mr. Montgomery gives the following account of a stoning he received at Zeitoon:

"At evening, as we were entering into the city to visit the Governor of the place, according to custom, a furious mob of men and boys from within met us, dragged us from our horses, and at once began beating and stoning us with frantic rage; rending the air with savage yells and curses. The Protestant brother who was our guide was quickly driven from our sight amid volleys of stones, the mob crying 'Kill him! kill the wretch!'

Priests the Instigators.—"The mob, as we afterward learned, was gotten up wholly by the priests, and instigated from Marash.—Just before meeting us they had been exhorted to kill us, by a priest, who told them murder was *usually* wrong, yet as this was a matter of the salvation of souls, they could do it with impunity.

Good to Come.—"In the mean time good is likely to come out of the matter. The Zeitoon people, fearing that they have overdone their work, are kept under a wholesome fear."

Mr. SCHNEIDER writes from Broosa:—"The Protestants form a regular community, formally acknowledged by the authorities. There is a church here of fifty members, and a community of 160 souls, with a Sabbath audience of 150. Their pastor is one of the first Protestants who, amid much violent persecution, embraced the truth, and he has proved himself a useful laborer."

WESTERN INDIA.

MAHRATTA-MISSION.—*Cry for Help.*

Mr. Fairbank wrote, August 1: "It was no easy matter to divide the work of our eight districts (in this vicinity) into three parts, and impose it on the three missionaries who will be left when we go away. In this our extremity it seems very sad that not even one new recruit is to come with the Bissells, and that even they were detained in America for months after they were ready to start on their return."

MISSIONS

OF THE REFORMED PROT. DUTCH CHURCH.

Rev. E. C. SCUDDER, of the Arcot Mission, writes:

"You will be glad to hear that one of the most respectable families in the village adjoining Kattupadi has recently renounced heathenism, and joined us. We trust it may be the beginning of a more extensive movement. When one leads the way in a village, fear, which often restrains the rest, is in a measure removed, and the prospect becomes hopeful. How it will prove in this instance time must determine."

The famine, which prevails so fearfully in Northern India, is not wholly unfelt in the Southern provinces. Mr. Scudder, after speaking of the unusual temperature, says:

"India is certainly seeing hard times this year. The failure of the usual rains has produced a corresponding failure of the crops. The people sowed, but reaped not. Rice and other grains have gone up enormously in price. Many are actually starving to death. In some places, a sufficiency of water for even drinking purposes is not procurable. Our own Christian communities are not exempt from the general suffering. Their growing crops withered long before attaining maturity, and many of them have not food to put into their mouths. Soon after I set foot in Vellore I was met with the cry, 'Our crops have failed; we are suffering. Cannot you assist us?' We must help those people in their starving condition, and are doing all we can among ourselves to relieve the pressure, but our limited means will not go far."

MISSIONS

OF THE UNITED PRESBYTERIAN CHURCH.

From a recent statement, we find that the mission to Egypt has been in operation twelve years, and that its labors are now carried forward by eight ordained missionaries, a printer, three female missionary teachers, and twenty-nine native agents—preachers, teachers, Bible-readers, and colporteurs. At the several stations and out-stations, Arabic preaching is maintained by the missionaries and native helpers. The eleven day schools and one boarding school have an average daily attendance of six hundred and fifty children of both sexes. From the pen of Rev. James Hogg, we find this statement :

“The chief success of this mission has hitherto been among the Copts, or native Christians, who number nearly half a million souls; and this success has been such that the missionaries are hopeful of seeing ere long a general reformation in this lapsing Eastern church.

Their labors are not restricted, however, to the Copts. Nearly one-third of the children in attendance at the mission schools are of Muslim or Jewish descent, and hundreds of volumes of Scriptures and other religious books are disposed of every year among Muslims and Jews.”

Miss Gordon, writing from Dharmasala, India, July 6, says :

“Yesterday, about 3 p. m., while I was standing in the bed-room up stairs, I heard a sound as if something heavy had struck the ground and jarred the house, and then it appeared to strike right under the house. I hastened into the veranda to see what Mrs. Barr thought it was. It seemed as if the house was on wheels, but did not go away. One of the children was asleep in bed, so that I could not go down stairs and leave him for the house to fall on. But it was over in a few seconds, and all were talking about the “earthquake.” I hear that in the month of March a severe shock of an earthquake was felt in this place so that the English residents all left their houses for a time and lived in their tents.”

Mrs. Gordon writes from Sealkote, India, August 9 :

“A few days since some men came here from a place called Dumtal, several miles away, as inquirers. They belong to a company of people who are weavers. They have known something of Christianity for some time, and when lately the head man among them died believing in Jesus, he exhorted the others to become Christians. There are fifteen families who want a missionary to teach them. If they become Christians the villagers among whom they now live will not let them remain there, and they will have to look out for some other place to live in where they can still follow their trade and support themselves.”

MISCELLANEOUS.

FAREWELL MEETING.—The members of the Board, with quite a number of ladies and gentlemen, met in the Society's Rooms on Friday, the 25th of October, to say “good bye” to Rev. Mr. and Mrs. Merwin and Rev. Mr. McKim, missionaries to Chili, South America. After singing, Rev. Dr. Burchard opened the meeting with prayer. The Corresponding Secretary addressed, in behalf of the Society, the young brethren. Dr. Trumbull, who was present, gave a most interesting account of his labors in South America, and contrasted the state of Chili now, with what it was when he first put foot upon her soil. The laborers had been few, few indeed, and yet look at the results. It seems to us almost a small thing to send these two brethren; and yet just as surely as there is a Bible, and a God of the Bible, they will make an impression. They must succeed.—The Romanists call us schismatics, and in one sense we are. We go to make, if possible, a schism—a division in the hitherto unbroken whole of this great mass of error, in favor of truth and light.

Messrs. Merwin and McKim gave the reasons, when called upon, which led them to choose South America as their field of labor, and earnestly besought the friends of Missions to sustain them with their prayers and Christian efforts. All present expressed the pleasure they had enjoyed in meeting these dear young men on the eve of their departure. There are others who would gladly follow if the Christian church would bid them go. Rev. Mr. & Mrs. Merwin sailed for Chili the next day. Mr. McKim has also sailed.

WE call the attention of our readers to the advertisement on the third page of the cover. Every reader of the "Christian World" should have this Biography, that he may see how much DR. BAIRD did for the cause it represents. Few Americans have had so singularly an interesting and instructive life.

THE CONFESSIONAL.—Garibaldi, the great Italian patriot, summed up his speech, on entering Florence, with these emphatic words: "Italian mothers! Italian sisters! if you wish your sons and your brothers to be good patriots, never again enter a confessional." It has often been found, that Catholic servants were very useful, docile, and in many instances regular attendants on the religious services of the families with whom they lived, till they attended the confessional; after which their whole demeanor became sadly changed.

THE SYNOD OF WABASH, at their last session, passed the following:

"RESOLVED, That this Synod respectfully commend the American and Foreign Christian Union to all the churches within our bounds, and urge them to take an annual collection in its behalf.

Resolved, That the Synod recommend Rev. W. D. Rossiter, the District Secretary of the Amer. & For. Christian Union, to all our churches which he may be able to visit."

The following is a resolution published in the minutes of the United Presbyterian Synod of Illinois:

"RESOLVED, That this Synod has heard with pleasure the statements of Rev. I. M. Harris, District Secretary of the American & Foreign Christian Union, concerning the important work of that Society; and in view of the importance of the work, and also of the fact that the United Presbyterian Church has a direct interest in the work through the connection of our Brother Moorehead with it, cordially recommend this cause to the congregations under its care, as deserving an interest in their prayers and contributions."

ITEMS.—PROTESTANT CHURCHES IN PARIS.—People are now living in Paris, who can remember well when no such thing as a Protestant church was to be found in that great city. Now there are thirty-seven churches, chapels, and places of Protestant worship.

RATHER TOO SWEET.—In the Free Milton Church, Glasgow, in the days when Dr. John Duncan was minister, there sat one of the "men" from Rosshire—a picturesque man arrayed in a blue camlet cloak, with a bright red handkerchief tied up his cheeks. He was in the habit of walking into the vestry after the sermon, and giving the young minister an advice. A young friend of ours was preaching an early sermon in this church, and after sermon this extraordinary figure whom he had noticed under the pulpit stalked into the vestry, and said—"My young frien', ye hae gi'n us a sweet discourse the day. But there's ae thing I would say—a discourse may be awre sweet. I would say to you, as Boaz said—Ruth second and fourteenth: "Dip thy morsel in the vinegar."—**DR. Bagg.**

BROUGHT BACK.—A clergyman who quitted the Church of England for Rome in 1850 left behind him his prayer book, the last time that he officiated in the pulpit of a church near Bristol. He has since returned to the Church of England, and he had the satisfaction of receiving a few days ago, by post, his long-lost prayer book, after a lapse of sixteen years.

TEMPERANCE.—Our notice, in the Sept. No. of the WORLD, of Rev. Mr. Hanks' Lithograph Picture, representing the beginning, progress, and end of Intemperance, has led to various orders for the picture. We would now state, for the information of others who may wish it, that the price of that picture is \$5 00, half price for missionaries. The above picture is two feet by four. There is a good one 18 inches by 24, for 75 cents.—Send orders to M. H. Sargent, No. 13 Cornhill, Boston, Mass.

Pittsburg.	Rabe, Thomas, Hanna, S. W. St. Scott, Linhart, McEwen, Bushnell, Reed, Hitchcock & Co., Davison, Patterson, Sykes, Davis, Smith, Bushnell, Smith, Glosner, Lippencott, Childs, Fulton, Breed, McVain, Hays, Forsyth, Spence, Jones, Dilworth, Mrs. Pakewell, \$5 ea. W. H. Lowree \$4.....	444 00
"	Bacer, Smith, Mrs. Lyons, \$3 ea., Phelps, King, Lay, Vandervoort, Lyon, Digby, Sellers, Clancy, Bard, Neames, Poindexter, Edwards, McClean, Drocourt, Lanchey, Miller, Cooper, Brown, Bucalar, \$2 ea., Wagstaff, Brown, Cubledge, Armor, Dennison, Sheriff, Critchlow, Deen, Hazin, Collingwood, Connell, Camp, Wallace, Dorrington, Ewing, Taylor, Curry, Allen, Boyce, McKelvey, Findley, Barker, Speer, Cooper, Estep, Munn, Kirkpatrick, Douglass, Mrs. Lytle, Waller, \$1 ea.....	70 00
"	Douglass, McConnell, Mrs. Burgher, & Morgan, 50c. ea.	2 00
"	Sab. Sch'l of Cumb. Pres. Ch. for Sabbath school work.....	15 00
"	4th U. P. Ch. for Mr. Moorehead's Mission & to make Rev. R. Gracy, D. D. a L. M.....	32 03
"	5th U. P. Ch. for same mission & to make Wm. Fleming a L. M.....	30 90
"	Jas. Montgomery for education of Angelo Girola in Milan, Italy.....	100 00
"	For Mr. Moorehead's mission: Messrs. Prew, Lockhart, \$30 ea. to constitute Mr. & Mrs. Moorehead L. M., Read & Co., McCandless, \$10 ea., McWhirney & Co., Graham, Mitchell & Co. Huron, Montgomery, Herron, Jamison, 2 Floyds, Douglass \$5 ea.....	130 00
"	For same mission: Duncath Fleming, McCane, McClurkan, Leech, Nixon, Tindle, McGoffin, Dickinson, \$2 ea., Scott, Rogers, Love, Loughridge, Riggs, \$2 ea.....	23 00
Alleghany.	Young Men's Miss'y Soc. of U. P. Ch. for the education of youth in Mr. Moorehead's family.....	150 00
"	For Mr. Moorehead's mission: Dean, Bell, Dunlap, Sevelle, Huron, Mrs. Dunlap, & Arbuckle, \$5 ea., Gordon, Ewer, Mrs. Spratt & Herron, \$3 ea., Dyer, McCutchan, \$2 ea., Scott, Misses Given, \$1 50, ea.....	53 50
"	2d U. P. Ch. for South, Italy.....	50 00
"	3d U. P. Ch. for S. Italy.....	57 84
"	Mrs. Nemick, Messrs. Sample & Kennedy, \$10 ea., H. P. Swartz, Mrs. P. Hayes, \$5 ea., Mabon, Agnew, Donnelly, Mrs. Blair & Gordon, \$2 ea., Godfrey, Van Ryan, Lindsey, Mrs. Loyd & Arthur \$1 ea.....	55 00
West Alexander.	Mrs. E. H. Lester & Son for the Waldenses.....	1 50
Danville.	Miss Montgomery.....	10 00
Lower Marsh Creek.	Pres. Ch. for Mr. Merwin, S. A.....	21 25
Bethlehem.	F. Wolle, Agt. \$20, Webster, Wolle, \$10, ea. My-	
Bethlehem.	ers, Crothers, Wolle, Krause, Erwin, Krause, Wolle, Treasurer, Wolle, Abbott, Doster, Dodson, \$5 ea., Others 38 40.....	138 40
Gettysburg.	Pres. Ch. which makes Rev. D. T. Carnahan & Mrs. L. A. E. McCreary L. Ms.....	60 00
Slatington.	R. McDowell, to make R. M. McDowell L. M.....	30 00
"	A few friends.....	6 75
Easton.	Cash 18, Snyder \$10, Porter \$5, Green \$5.....	38 00
Newton.	David Foster.....	5 00
DELAWARE.		
Dover.	Hillyard, Huntington, Cash, Shakespeare, Nicholson, Hillyard, Culbreath, Massey, \$5 ea., Others \$26.....	66 00
DISTRICT OF COLUMBIA.		
Washington.	Mrs. Thomas.....	5 00
ILLINOIS.		
Dixon.	Miss Thatcher 75c., Cash 25c., Jos. Utley \$1, G. P. Goodwin \$1, Mrs. E. H. Alexander \$1.....	4 00
Rockford.	Mrs. S. W. Catlin, Mrs. M. H. Penfield, Mrs. Cady, Jas. Bartlett, Mrs. E. H. Spafford, Mrs. W. H. Smith, 50c. ea., Mrs. G. Woodruff, Mrs. W. H. Penfield, Mrs. L. Perry, Mrs. M. H. Regan, Mrs. Rodd, Mr. Penfield, Mr. C. A. Shaw, \$1 ea., Mrs. B. L. Clark \$2.....	12 00
Polo.	Mr. Clinton, D. Buck, Herrick, E. Waterbury, \$1 ea., Mr. Goodhue \$2.....	6 00
Springfield.	Jos. Thayer.....	50 00
Amboy.	Bap't Ch.....	2 23
Batavia.	Cong. Ch.....	21 63
Homestead.	U. Pres. Ch.....	14 20
Belvidere.	Pres. Ch. add.....	2 50
Joliet.	Cong. Ch.....	16 20
"	Pres. Ch.....	6 15
North Henderson.	Pres. Ch.....	14 60
"	U. Pres. Ch. in p't.....	8 60
INDIANA.		
Rockville.	E. M. Elsey.....	2 00
Madison.	2nd Pres. Ch., Hon. J. Sullivan to make Rev. M. J. Drennan L. M. \$30, Messrs. Butler, Whitney & Smith \$20 ea., Mathews & Slayton \$10 ea., Levy, Harris, Pogue \$5 ea., Little, Wells \$3 ea., Morehouse, Hinds, Paine, Guling, Hunt, Guling \$2 ea., Mrs. Ray \$1 25, Mrs. Newell \$1, Others \$21.....	166 25
"	1st Pres. Ch. in part, M. Tilton \$5, C. Barnes \$3, Messrs. King, Ailing, Moffett \$2 ea., S. Cochran \$1, Mrs. Crane 50c. Mr. Walker 25c.....	15 75
OHIO.		
Cincinnati.	Mrs. Judge Burnet \$25, Messrs. Fay, Ghormley & Co., Kessler, Wunder, Torrence, Carson \$10 ea., J. Hancock \$3.....	88 00
"	For Sewing schools and Poor, Mrs. Rogers' clothing, A friend \$5, 100 Com't Cards \$1 50, for the poor \$5.....	11 50
Greenfield.	1st U. P. Ch.....	8 35
New Concord.	Rebecca Law.....	50



